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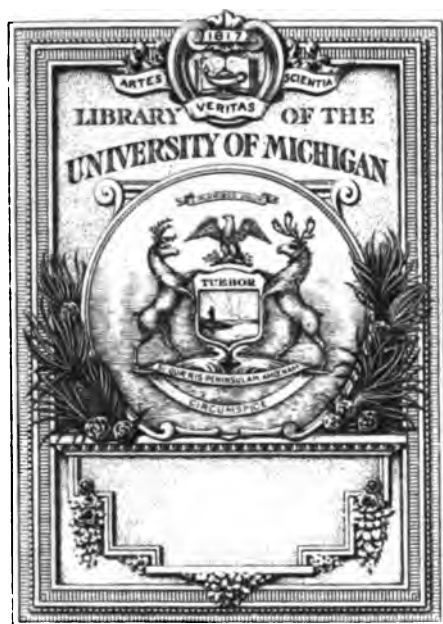
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THE
BRITISH CRITIC,

FOR
JULY, AUGUST, SEPTEMBER, OCTOBER,
NOVEMBER, AND DECEMBER.

M DCCCIL

*“ Felici!—che nel mondo ognora
Chiari vivrete, in bocca delle gente.”*

BER, TASSO.



VOLUME XX.

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P R E F A C E.

AFTER a labour as long as the siege of Troy, we have again to address our readers in our periodical recapitulation. Twenty volumes now bear witness to our efforts in defence of all that we hold to be sound in politics, or venerable in religion. We have seen, in part, the triumph of our cause; for Jacobinism has been, by its own atrociousness, exposed to universal detestation*; and, though Infidelity is not so openly disgraced, it has, we trust, less influence, and much less power, than when it proceeded hand in hand with an ally so very formidable.

How long it may be before malignant passions will cease to reproduce the evils, which folly itself must have learned to estimate, it is not possible to foresee; that the time is not yet arrived in the British empire, several symptoms, displayed in various parts, during the late elections, may serve sufficiently to prove. The volunteers of Literature must not therefore be disbanded. Without wielding any arms of offence, they may stand, to keep due watch in the garrison of the constitution; well knowing, that a false and premature security is often more destructive than the utmost rage of conflict.

* In France, the liberty of the Revolution, which was Jacobinism, is now thus spoken of. "Le peuple est dégoûté de la liberté; oui, nous le croyons sans peine, de cette liberté que la plupart d'entre vous cherchoient à lui donner; de cette liberté qui se fonda sur les principes d'une seule démocratie, qui exagéra tous les droits, oublia tous les devoirs, admit le crime pour le moyen, des bourreaux pour apôtres," &c.
Camille Jourdan, Vrai Sens du Vote national.

DIVINITY.

While infidels refuse to see the proofs of Christianity which offer themselves to every eye, the studious enquirer, who divests his mind of antichristian prejudices, finds new arguments, on every side, to support and illustrate the truth. *Mr. Maltby* has, with great acuteness, collected *Illustrations** of the Truth of our Religion, from several topics, either overlooked or imperfectly discussed by others. His book is the production of a liberal scholar, and a diligent reader, and must be received with pleasure by those of congenial dispositions. More calculated for general, and almost universal benefit, are the impressivè *Lectures* of the *Bishop of London†*; a fifth edition of which is now proving, that they have not excited merely a temporary attention, but also that permanent regard to which they are so well entitled. Of very primary value, though of no considerable bulk, is *Mr. Wordsworth's* book, entitled *Six Letters to Granville Sharp, Esq.‡* We cannot conceive a person in any degree deserving the title of a biblical critic, to whom the discussion pursued in those Letters can appear of less than the highest importance; and the industry, acuteness, and candour evinced in the Letters themselves, undeniably prove the writer to be capable of doing justice to any task, however arduous. The Apostolical Epistles have received from *Mr. Roberts* an illustration of a new kind. He has disposed them, as far as was possible, in the form of a *Harmony§*; thus causing them to illustrate one another, by bringing into comparison passages of a similar nature. The labour bestowed upon this work is very creditable to its author. The *Elucidation of the Common Prayer*, the first volume of which was noticed some time past||, has been lately continued by *Mr. Shepherd*, in a second vo-

* No. I. p. 44.

† No. I. p. 15.

‡ No. II. p. 125; No. III. p. 298.

§ No. IV. p. 418.

|| Vol. x. p. 388.
lume,

lume*, but is not yet completed. It is a work of merit and utility; having more that is necessary, and less that is superfluous, than any other of the kind. As a book, combining classical knowledge with that of divinity, and tending to conduct the reader with pleasure from the one to the other study, *Dr. Popbam's Extracts* from the *Pentateuch* deserve our commendation†. A difficulty, which to a few writers has appeared formidable, is solved by *Mr. Nisbett*, in his book on the *Coming of the Messiah*‡, in which, if there is any fault, it is more allied to a superabundance than a deficiency of argument. A reprinted tract of the late *Mr. Rotherham on Faith*§, provides a strong, and, at this period, a seasonable antidote against the errors daily broached, on that important subject: and the recommendation of the excellent Society for promoting Christian Knowledge will, we trust, attract attention to it. *Mr. De Luc's Letters on Christianity*||, deserve to find a circulation here, as well as on the Continent. The character of the writer is well known in this country, to those whose recommendation ought to have the greatest weight. A volunteer missionary in Prussia, he now contends, at an advanced age, for that sacred cause, which, in some parts of the Continent, has, we fear, more assailants than able advocates.

We pass now to volumes of collected Sermons, of which we have had several lately before us of very prominent merit. *Mr. Plumptre's Christian Guide*¶, is a volume of plain discourses, written on a connected plan, and well calculated to lead the hearer or reader, step by step, to a sound and general knowledge of the leading principles of Christian Faith. The Sermons of *Dr. Randolph of Bath*** , after being zealously admired by congregations well qualified 'to judge, are candidates for the more diffusive celebrity which the press is able to confer. The former success is proba-

* No. III. p. 308.

† Ib. 289.

‡ No. V. p. 541.

§ No. VI. p. 683.

|| *Lettres sur le Christianisme*, No. IV. p. 351.

¶ No. IV. p. 440.

** No. I. p. 83.

bly a sufficient pledge for the latter. From Bath also proceeded the *Discourses* of Mr. Daubeny*, on the connection between the Old and New Testament; a subject of importance, neglected by too many Christians, but essential to their faith, and here most ably enforced. Of the *Bishop of Hereford's*† *Sermons*, which the venerable author had styled posthumous, we were fortunate enough to make mention, while it was yet possible for him to know of our testimony to his merit. Whether at that late period he retained his sensibility for any praise, but that

Which lives and spreads abroad, by those pure eyes
And perfect witness of all-judging Jove,

we know not; but when to do justice, is also to have a chance of giving pleasure, we have naturally a livelier stimulus than at other times. From Scotland, whence many good Sermons have come, we have a respectable volume, the production of Dr. Mackenzie‡, of Port-Patrick. The liveliness and energy of his reasonings led us to dwell with pleasure on his discourses; and to overlook some trifling defects of language, arising from local habits.

We come, in the third place, to single discourses; whether from the Episcopal Chair or from the Pulpit; in the former of which classes, our attention is immediately called to the primary Charge of the learned and able Bishop of Oxford§. The topics chosen by the Bishop are partly general, relating to the characteristics of the times, and partly restricted to the immediate concerns of our national Church. Respecting both, he speaks in a style at once full and compressed, acute and energetic; calculated to command not only the attention of his clergy, but the assent and approbation of all who, with unprejudiced minds, shall peruse his forcible address. Among Sermons on public occasions, we have not often met with one so excellent as

* No. IV. p. 390.

† No. V. p. 493.

‡ No. VI. p. 595.

§ No. III. p. 268.

Dr. Vincent, now *Dean of Westminster*^{*}, preached before the House of Commons, on the day of the thanksgiving for peace. The advancement of men so qualified to instruct, by precept and example, is a real triumph to religion. Wherever we turn, in the united kingdom, we find pleasing proofs of the ability and learning of preachers. In Scotland, two public Societies have received additional celebrity from the Ministers appointed to fill their pulpits. The Society incorporated for the Sons of the Scottish Clergy, from the Discourse of *Dr. Finlayson*[†]; and the Society for propagating Christian Knowledge, from the Sermon of *Dr. Lawrence Brown*[‡]; the former treating of the utility of preaching, the latter on the danger of indifference to religion. In Ireland, *Dr. Magee*[§], drawing just and awful reflections from the death of the late eminent Chancellor, has produced an interesting discourse. The justice he renders to the character of Lord Clare, and the admonitions he deduces from his death, both tend to increase that which was not the object of the Sermon, his own well-merited fame. In preaching for the Magdalen Charity, the *Dean of Bristol*^{||} has usefully reprov'd the relaxation of public manners, and marked the dangers that arise from admitting even the first approaches to corruption. At the consecration of the Bishop of Rochester, *Dr. Foster*[¶], of Eton College, preached, and has since published, a discourse, in which, while he justifies establishments in general, he pays the tribute of a faithful son to that under which we live. *Mr. Pearson's* Sermon on the *Sin of Schism*^{**} is one of those vigorous remonstrances which, if argument ever conquered prepossession, might be expected to produce extensive benefit. We have other works of this able author before us, which wait rather for their relative place with respect to other publications, than for the

* No. I. p. 81.

† No. I. p. 66.

‡ No. III. p. 326.

§ No. II. p. 201.

|| No. V. p. 560.

¶ No. VI. p. 681.

** No. II. p. 202.

determination of our judgment respecting them. We have had occasion to notice three Sermons by *Mr. Partridge*, of Boston*, all useful in design, and not less successful in performance. By a Sermon in favour of *Sunday Schools*, *Mr. S. Clapham*† has again deserved the commendations which we give with pleasure to desert; a reward he has frequently achieved, and, we trust, will continue to claim. Lastly, *Mr. Estlin*, by an argumentative and learned Sermon on *the Sabbath*‡, has ably combated a dissent, which reasonable dissenters cannot possibly approve.

Before we close the article of Divinity, we shall venture to make an exception to our general rules, by calling the attention of our readers, not to a work reviewed, but to the critique in which it has been opposed. Our remarks upon the Antichristian annotations of *Dr. Geddes* on the Bible occupy eight successive numbers§ of this Review; and will be found, we believe, to contain the best antidote that has yet been provided against that most dangerous work. More we forbear to say; but thus far, for the sake of public utility, we have ventured to deviate from our ordinary plan.

MORALITY.

In our preceding Preface, we placed in this class the first volume of *Miss Hamilton's Letters on Education*; the second||, which we have since noticed, should therefore have a similar situation. The Letters, with a few exceptions, deserve considerable praise; and have excited, we believe, an attention proportioned to their merit. From a political tract of much value, *Mr. Bowles* has selected, and separately published, his *Remarks on Female Manners*¶; in

* No. IV. p. 437; V. 561; VI. 682.

† No. IV. p. 437.

‡ No. II. p. 206.

§ See vol. xix. pp. 1, 134, 283, 343, 524, 623; also Vol. xx. No. I. p. 53; and No. II. p. 165.

|| No. V. p. 477.

¶ No. IV. p. 444.

which he gives such admonitions as the fashions ex-
 tort, on that far from unimportant subject.

LAW.

It is with pleasure that we commence this class at present, with a laborious and valuable compilation of a learned author, now deservedly in the situation of a Judge, at Madras. This is *Mr. Gwillim's* work on the *Laws and Cases of Tilbes**. It amounts to four volumes, and is acknowledged to be an important accession to the professional library. Other legal works of equal importance have not lately come before us. We have, however, to mention *Mr. Peake's Compendium of the Law of Evidence†*, a book of merit, which has illustrated, though it has not exhausted, that subject of daily recurrence. Of a more confined nature is the learned treatise of *Mr. Abbott*, on the *Law relating to Merchant Ships‡*; it is, however, a sound and useful work. That much-agitated subject, the *Poor Laws*, has lately employed the pen of *Mr. H. B. Dudley§*, who, as an active magistrate in Essex, has had many opportunities of knowing their operation, and ascertaining their defects. It is, however, a subject to which hitherto no sagacity has proved fully equal. Other remarks on it we have lately seen, but little worthy of notice.

While the intended Bill for regulating the Residence of the parochial Clergy remains in suspense, they who feel an interest in the question will do well to consider with attention the facts, statements, and reasonings laid before the public in the *Speech of Sir William Scott||*. We felt it a point of duty to give the best analysis we could form of it; but to the Speech itself every one should have recourse, who wishes to be fully informed. On a matter so com-

* No. I. p. 13.

† No. IV. p. 427.

‡ No. VI. p. 661.

§ No. I. p. 88.

|| No. III. p. 261.

plex and difficult, there will be many discordant opinions; but that such a business could not be committed to better hands few will hesitate to pronounce. *Mr. Hook's* tract, entitled *Anguis in herba**, relates to the same question; but is rather a vindication of the clergy against some particular calumnies, than a discussion of the general topic. A well-intended tract, on the subject of *Dilapidations*, comprised in *Six Letters*†, may conclude our present account of books connected with the subject of Law.

POLITICS.

In this class, many considerations unite at present, to give the first place to a work originally foreign. *Mr. Gentz's* book, on the *State of Europe, before and after the French Revolution*‡, written in answer to the profligate and impudent tract of *Hauterive*§, is in itself a most argumentative and masterly performance; and is rendered still more valuable in the English translation, by the Preface of *Mr. Herries*, the translator, defending the Navigation Act and the Maritime Law of England. To have found so just and powerful an advocate for Great Britain in the court of Prussia, is an advantage beyond expectation; and if any thing can open the eyes of Europe to the impositions and falsehoods of France, it must be the intervention of some neutral reasoner, like *Mr. Gentz*, with sagacity to distinguish, and courage to declare, the real state of facts. *Mr. Rose's* publication on the *Civil List*|| is, virtually, an official document, clear and satisfactory in its statements, and cogent in its reasonings. On the more general topic of finance, *Mr. D. Wakefield's* answer to *Mr. Morgan's Comparative View*, is a tract of great ability. A part of his considerations, which had been borrowed from us, we thought it right to re-

* No. II. p. 207.
V. 524; VL 628.
¶ An VIII."

† No. I. p. 96.

‡ No. IV. p. 403;

§ Entitled "Etat de la France à la fin de

|| No. II. p. 211.

¶ No. IV. p. 354.

claim;

claim; but the liberal style of his reply* convinced us, that he was ready to acknowledge whatever he thought it expedient to borrow. The Peace long occupied the attention of political writers; but its *probable effects* on the commerce of this country have not, we believe, been better calculated, than in a pamphlet which we noticed in October last†. This writer was well satisfied with the state and aspect of things. Not so *Lord Grenville*; who, in a *Speech*‡ of great ability, attacked in particular the Convention with Russia, and spoke of many impending evils, which we trust will be averted. The well-exercised pen of *Mr. Bowles* has appealed with force to the public, against the unqualified panegyric on the late Duke of Bedford§; and against the symptoms of Jacobinism which showed themselves during the general election||. That pure and genuine Jacobinism should exist in Europe, after the dreadful experience of its tendencies in France, would not be credible, had it not at the same time been proved to originate, not so much in error of understanding, as in malignity of soul. *Mr. Capper's Statistical tract*¶, will be found to contain some statements deserving of attention, and if not to be received with implicit confidence, may yet be consulted with advantage.

HISTORY.

After proceeding with *Mr. Maurice* through the laborious researches of his *Ancient History* and *Antiquities of Hindostan*, we have seen him commence a more popular career in his *Modern History* of the same regions**. The first volume is already completed, carrying the chain of events nearly to the close of the fourteenth century; that is, exactly to the point where the most interesting part of the subject commences.

* See No. V. p. 583. † No. IV. p. 441. ‡ No. IV. p. 367.
 § No. I. p. 93; III. 331. || No. V. p. 543. ¶ No. L. p. 84.
 ** No. I. p. 1; V. 479.

The enterprizes of the European nations in India, and more especially the rise and progress of the British Empire in that country, will excite the liveliest attention; and will reward, it may be hoped, the efforts of the historian. A work of actual and eager interest, is the narrative of *the British Expedition in Egypt*, written by *Sir Robert Wilson**. With the unaffected energy of a soldier, this author does justice to the achievements of the British forces, repels the calumnies of the enemy, and shows in their true light some transactions, over which partial history will endeavour in vain to throw a veil. The false statements of *Regnier*, respecting the same campaign, are also combated in a separate tract†, by an officer who withholds his name. A very different account of Egypt has been the subject of Professor *White's* labours. The *Arabic Compendium* of *Abdollarif*‡, has received from that profound scholar such illustrations, as few others are qualified to give; and the means of comparison between the ancient state of that country and the present, are thus presented to the public. The British Expedition to Holland, though from circumstances less splendid than that to Egypt, deserved in many respects to find a faithful historian; and found it, we conceive, in *Dr. Walsh*. His *Narrative*§, though not the record of triumphs, is full of interest from a different cause; and we feel for the soldier in his difficulties, not less than we participate in his successes. The *Elements of General History*, as given in the two volumes of *Mr. Tytler*||, lead the reader by the hand through many ages and countries. To abridge is not difficult; but to abridge with taste and spirit is a talent far from common. As these Lectures illustrate Civil History, so the same service would have been rendered to Ecclesiastical History by those of *Dr. G. Campbell*¶, had he been as cautious or as candid in that work, as he was in his

* No. VI. p. 585. † No. VI. p. 691. ‡ No. II. p. 107;
 IV. 360. § No. II. p. 146. || No. II. p. 175.
 ¶ No. III. p. 237.

other productions; or had not those Lectures passed through other hands, in their progress to the public eye. That they contain passages unworthy of the general character of the author, we have shown in the proper place.

BIOGRAPHY.

The revivers of European literature are themselves reviving in new splendour, by the labours of English biographers. *Poggio*, severely censured by some writers, but certainly a zealous benefactor to letters, has received vindication and applause, from the pen of *Mr. Shepherd**, who, emulating the fame of *Mr. Roscoe*, has produced a literary life, introductory, in point of time, to the *Lorenzo* of that author. *Mr. Churton*, known by some valuable publications in Divinity, has lately published the *Lives of the principal Founders of Brazen-Nose College, Oxford*†. Such benefactors to mankind as *Bishop Smyth*, and *Sir Richard Sutton*, certainly are subjects well deserving the celebration of a learned biographer. The melancholy catastrophe of the life of the unfortunate *Louis XVI.* has appeared in Italian, at an English press‡; partly translated from the affecting narrative of *Clery*, and partly augmented by original information, obtained from *Mr. Edgeworth*. There are few invented Tragedies in any degree so affecting, as the real anecdotes of that Royal Sufferer and his Family.

ANTIQUITIES.

The antiquities of language being as well worthy of notice as those of buildings, habits, or manners, we shall begin this article with *Mr. (now Dr.) Leyden's* republication of an ancient tract, entitled "the Com-

* No. IV. p. 374.

† No. III. p. 283.

‡ No. I. p. 92.
playnt

playnt of Scotland*." The Dissertation and Glossary are the very creditable result of much investigation into the earlier language of Scotland; and are in all respects honourable to the talents and sagacity of the author. Curiosity has been but seldom directed, for a considerable time past, to the history of the Monastic Orders, which have been considered as but little worthy of enquiry. Mr. Fosbrook, therefore, has found a field almost untouched, in tracing the manners and customs of the Nuns and Monks of England. His book, entitled *British Monachism*†, records much, that without his aid would have been in imminent danger of oblivion. *Londonium Redivivum*‡, by Mr. Malcolm, is perhaps strictly a topographical book; but, as its materials are chiefly ancient, it may here be mentioned with almost equal propriety. The prosecution of this work will be desired by many curious readers. A more familiar work, and in many respects pleasing, may lastly be mentioned, Sir H. Englefield's walk through *Southampton*§. Both the pen and the pencil have here been exercised by the ingenious author.

T R A V E L S.

Our perpetual race with travellers continues, and it may seem, that we cannot read so fast as they can print; but it must be considered that we have variety to consult, and that "*soujours perdrix*" will answer less for periodical works, than for any other productions of the press. Mr. Sauer's *Expedition to the Northern Parts of Russia*||, has much in it of amusement, and much of information. From the two parts of our article upon it, the character of it may fully be deduced, and it cannot be otherwise than favourable. Mr. Wolff's *Sketches and Observations*¶,

* No. I. p. 8.

† No. II. p. 112.

‡ No. V. p. 504.

§ No. IV. p. 444.

|| No. I. p. 32.

¶ Art. I. p. 48.
have

have in them more of liveliness than of solidity; they contain, however, much entertaining matter. If to sail with the British fleet to one of its most glorious scenes of action, be a legitimate claim to attention, *Mr. C. Willyams* will not want readers for his *Voyage up the Mediterranean**. The battle of the Nile is an incident not easily paralleled; and this traveller calls the pencil to his aid, when description seems to be inadequate. To penetrate into the unknown regions of Africa, has been for some years a primary object of ambition, and the Missionaries of Geography have, in this pursuit, almost rivalled the Missionaries of Religion, in courage. The success of *Mr. Horneman*†, now in Africa, has already been considerable, and promises to be still more complete. There are some who would have him a real missionary, and object to his pretended Mohammedanism, as a heavy crime; but it is one thing to renounce Christianity entirely, for worldly purposes, and another to conceal the profession of it for a temporary purpose. The one is apostacy and shame, the other seems to rank with modes of disguise in general; and though we may praise the zeal, we cannot admire the judgment, of those who are offended at it. A Voyage to the *East-Indies*, by *Fra Paolino*‡, has been presented to us in English, and is well calculated to attract the British reader. The illustrations of *Dr. Reinhold Foster*, are a material addition to its value. But much more singular expeditions have been described by *Sir Alexander Mackenzie*, whose *Voyages from Montreal*§ demanded every resource that courage, patience, and ingenuity, could possibly supply. To have penetrated to the Northern and the Western Seas, through the barbarous regions of America, is to have done what, in suggestion, would have been thought romantic and impracticable. *Mr. Coxe's*

* No. II. p. 152. † No. III. p. 225. ‡ No. IV. p. 345.
 § No. V. p. 465; VI. 645.

well-known *Travels in Swisserland** have received some late additions, historical rather than topographical; but such as were required to complete the author's plan.

PHILOSOPHY.

While the Traveller examines the divisions of the earth, and describes their inhabitants, he is closely followed by the Philosopher, who scrutinizes its productions, and endeavours to ascertain their nature. The philosopher assumes various names, according to the various objects of his pursuit; he is at one time a chemist, at another a botanist; or perhaps an astronomer, or a natural historian, as he happens to attend to the different branches of natural knowledge: to us it is at present convenient to amalgamate those various distinctions under the general name.

To watch and to record the general progress of Philosophy, was the plan of the *Annals* published by the late Dr. Garnett†: the continuation of his plan will be a tribute to his memory, which we trust will be duly paid. On the subject of Astronomy, we have lately had two useful works before us; that of Mr. O. Gregory‡, which, though demonstrated on mathematical principles, is thrown into a popular form: and that of Professor Vince§, which is an abridgment of his larger work on the same subject, intended as an elementary introduction for students. The same learned and able Professor has given an elementary work on *Hydrostatics*||, and, in conjunction with Mr. Wood of the same University¶, has completed a set of philosophical introductions for academical use, the account of which will be found in various parts of our late volumes. The *Transactions of the Royal Society of London*, must always deserve a conspicuous place in a philosophical classification; the account of the se-

* No. III. p. 306.

† No. II. p. 157.

‡ No. III. p. 250.

§ No. VI. p. 655.

|| No. IV. p. 413.

¶ Cambridge.

cond part for the year 1801, will be found at large in our present volume*. Works of inferior note, yet well deserving of mention in this class, are the *Prodromus Lepidopterorum † Britannicorum*; the *Elements of Natural History ‡*, a most useful synopsis of British productions, in the six principal classes of nature; and a small but sensible tract, by a Mr. Fenwick, on *Practical Mathematics§*. A curious memoir, on the natural history of man, appears in M. Itard's account of the Education of a Savage||, tending to show, as many other proofs conspire to do, how necessary language is to the developement of the human intellect.

M E D I C I N E.

Nothing can be more intimate than the connection between medical and philosophical science. In this, however, and the branches connected with it, we have not at present much to notice that appears important. The credit justly attached to the name of the late Dr. G. Fordyce, attracts attention to a posthumous Dissertation on *Fever¶*, the fourth which he produced. The utility of his labours on this subject will ever be acknowledged, though even his talents and experience could not, by any means, remove its difficulties. Dr. Thornton's *Facts***, respecting the *Cow-Pox*, tend materially to augment the growing evidence in favour of its inoculation. Of such collective works as Dr. Thomas's *Modern Practice of Physic††*, and Mr. J. Bell's *Principles of Surgery‡‡*, the chief recommendations ought to be accuracy, comprehensiveness, and cheapness; the latter quality cannot be attributed to either of these books; but, particularly not to the second, which, by superfluous and ill-placed magni-

* No. HL. p. 272; IV. 380. † No. II. p. 211. ‡ No. V. p. 549. § No. VI. p. 694. || No. V. p. 575. ¶ No. V. p. 545. ** No. I. p. 77. †† No. IV. p. 422. ‡‡ No. VI. p. 613.

ficence, is rendered heavily expensive. A tract on the *Morbid Affections of the Knee-Joint*, does honour to the professional knowledge of its author, Mr. Russell*; and here we must close our account of productions, unless we may add to the list, Mr. Blaine's work on *Veterinary Medicine*†. The attention lately paid by scientific men to the application of medicine and surgery to the cure of animals, promises the most rapid improvement in that line of practice.

Two works of foreign origin may be subjoined to this enumeration; these are, the *Medical and Physical Memoirs* of Dr. Caldwell, an American Physician‡, and the treatise on the Brunonian System, by Dr. Pfaff§, a Professor of Medicine in Germany. The latter is particularly valuable, not only as containing a correct view of Brown's System, but also an examination of it, upon principles of sound reason, of which it is not found to stand the test. Men more attached to truth than theory, have long perceived this in England; the suffrage of the German practitioner may probably open more eyes.

P O E T R Y.

From the walks of Science to the flights of Fancy, is a transition which many will be glad to make with us. Nor shall we conduct them at present to a scanty store of entertainment; our articles of this kind being so numerous, that we must subdivide the class to give it perspicuity. First, then, for volumes of original Poetry. The verses of the *Poet Laureat*, produced near *Stoke Park*¶, claim the first place in this enumeration. They are miscellaneous, and highly pleasing. The *Verses social and domestic*, by Mr. G. Drummond§, exhibit an agreeable application of poetry to the retired scenes and private affections of life.

* No. V. p. 500. † No. IV. p. 422. ‡ No. I. p. 41.
§ No. VI. p. 679. ¶ No. I. p. 69. § No. II. p. 195.

To Mr. G. Dyer's* Muse we have nothing to object, except when a particular topic strikes her view. These partial affections of ingenious minds are not uncommon. But ladies more particularly demand our notice in the compass of the present volume. Mrs. J. Hunter†, in this elegant train, is honourably conspicuous; and almost every reader will find in her collection, that he had admired the effusions of her genius, before he knew from whom they came. In the pathetic style of composition, Mrs. Opie‡ also claims to be remarked. We have cited a Poem from her, which, if she ever surpasses, she will be more fortunate than most writers are. As a third poetess, we must not omit to mention Miss Watts§; her collection, though not entirely her own, derives its chief lustre from her pen. *The Metrical Miscellany*|| also proceeds from a female editor, Mrs. Ridell, and has many original beauties supplied by her own talents. Other ladies are also distinguished by excursions of the truest genius, in the same collection. But we must return to male poetry, in which an eminent place is due to an anonymous writer, whose volume is styled *Wallace*¶, from the principal Poem it contains. If it is asked, why we refer these compositions to one sex rather than the other, many reasons might be given; but among them, the translations from Greek authors, which occur in the collection. That this is not decisive, we allow; but it is a corroboration. The Poems of Mr. Wrangham**, long printed, and lately published, are not uncreditable to him. A small volume, by Mr. Colman, bearing the jocular title of *Broad Grins*††, is less than half new; the rest was published by himself a few years past.

Of smaller productions, we must by no means pass in silence Mr. Ansley's second Part of the *Pleaser's*

* No. II. p. 121.

† No. IV. p. 409.

‡ No. V. p. 553.

§ No. II. p. 196.

|| No. III. p. 258.

¶ No. VI. p. 673.

** Ib. p. 675.

†† No. IV. p. 431.

*Guide**. It happily supports the spirit of the former Part, and completes the story in a manner highly satisfactory. The *Caledonian Herd-Boy*, by *D. Service*†, is the production of an uneducated youth; and, as such, deserves the notice of those who think the circumstances of the writer of more consequence than the perfection of the work.

The *School for Satire*‡ is a selection of Poems, of which a very small part is at present new: and the *Poetical Register*§, amidst much various matter, has many Poems now first embodied in a regular collection.

As a poetical translation, *Mr. Moore's Anacreon*¶ must not class with those which are scrupulously exact, but rather with such as are elegantly paraphrastical. But *Mr. Gifford's Juvenal*|| exhibits a most arduous task, performed in a most masterly style. To translate Juvenal with success, is to preserve vigour unimpaired, to illustrate with grace, and sometimes to conceal without mutilating; occasionally to rise to grandeur of thought, to transfuse a subtle wit, and always to maintain a dignity of style. Tried by these tests, the Juvenal of *Mr. Gifford* commands an applause, which we have given, and now repeat with satisfaction.

DRAMATIC.

The accessions to the drama in our present volume consist chiefly of Plays which have not been introduced to the stage. To this class belongs *Miss F. Baillie's* second volume**, the picture of passion drawn by genius. These Plays, with every thing that can be alledged in diminution of their merit, are a bright light in the midst of a general dramatic darkness. With no small skill and talent, *Mr. Sotheby* has con-

* No. IV. p. 400.

† No. III. p. 320.

‡ No. V. p. 536.

§ No. II. p. 271.

|| No. I. p. 27.

¶ No. V. p. 512;

VI. 615.

** No. II. p. 184.

ttived to dramatize the Tale of *Oberon**; making, at the same time, a bold effort to adapt the story of *Orestes* to the feelings of modern times. The *Bedouins*, by Mr. Irwin†, contains an oriental picture, drawn by one who has seen the original, and therefore may be expected to draw with truth. The Tragedy of *Alfonso*‡ has been tried on the London stage, and not without success. The author says, it is the best he can produce. To us it manifestly appears the first fruits of a Genius really tragic, and an earnest of much better productions, should that Genius be matured by practice and judicious cultivation.

LANGUAGES.

Several Grammars and Dictionaries have lately claimed our notice; among which, we shall here mention three, relating to the Oriental tongues. Mr. Gilchrist's *Anti-Fargonist*§, is a judicious introduction to the common language of Hindostan. Mr. Lebedeff's publication of the same kind|| professes much more; but the comparative estimate of them must be left to those who have studied the dialects of Bengal. A *Grammar of the Malay Tongue*¶ has also been provided for those whose commercial occasions may require it.

A portable English Dictionary, by Mr. Fulton**, seemed to us entitled to commendation. The author has paid particular attention to pronunciation, and apparently with more success than most of his predecessors.

MISCELLANIES.

A few works united under this vague description will close our present labour: and here let us give

* No. I. p. 62.

† No. IV. p. 433.

‡ No. V. p. 558.

§ No. I. p. 93.

|| No. IV. p. 453.

¶ Ib. p. 434.

** No. I. p. 99.

the preference of place to the collected works of that general favourite *Goldsmith**, with a Life of him, conveying much of novel information. *Mr. Graves's* miscellaneous volume, entitled *Senilities*†, shows us an author still capable of amusing others, at a period of life when men in general depend on the activity of younger minds to exhilarate their hours of relaxation. The posthumous *Letters of Dr. Berdmore*, on *Literary Resemblance*‡, do some credit to his acuteness, at the expence of a more pleasing quality; but the three Discourses of an anonymous author, delivered at a *County Book Club*§, show us literature in one of its most amiable forms. The *Essay on Irish Bulls*, by the house of *Edgeworth*||, has in it many amusing passages; but nothing more amusing than the practical bull conveyed in the entire tenor of its concluding chapter, which completely overturns the whole argument of the book. *Dr. Lettson's Hints*¶ to promote *Benevolence*, will probably have the full effect designed by the author; since nothing can be more easy, than to inculcate a virtue to those who are by nature filled with strong propensities to practise it. The *Sketches of Physiognomy*, ascribed to *Lavater****, are like the rest of his productions, curious and amusing; that they will ever be found productive of real use, is more than we can venture to promise. A work, professedly improved from Harwood, by *Mr. T. P. Dibdin*††, as an introduction to the editions of the Greek and Roman Classics, will certainly be found convenient to many students, and therefore deserves encouragement. The *Woodland Companion*‡‡, a compendium of much that is useful in *Dr. Hunter's* admirable edition of the *Sylva*, will be sought by those to whom the purchase of the larger work may be formidable, while some knowledge of the subject is desirable or necessary. A translated work from *M. Beaujour*, on

* No. III. p. 295.

† No. V. p. 562.

‡ No. III. p. 333.

§ No. VI. p. 693.

|| No. III. 332.

¶ No. VI. p. 690.

** No. II. p. 156.

†† No. IV. p. 445.

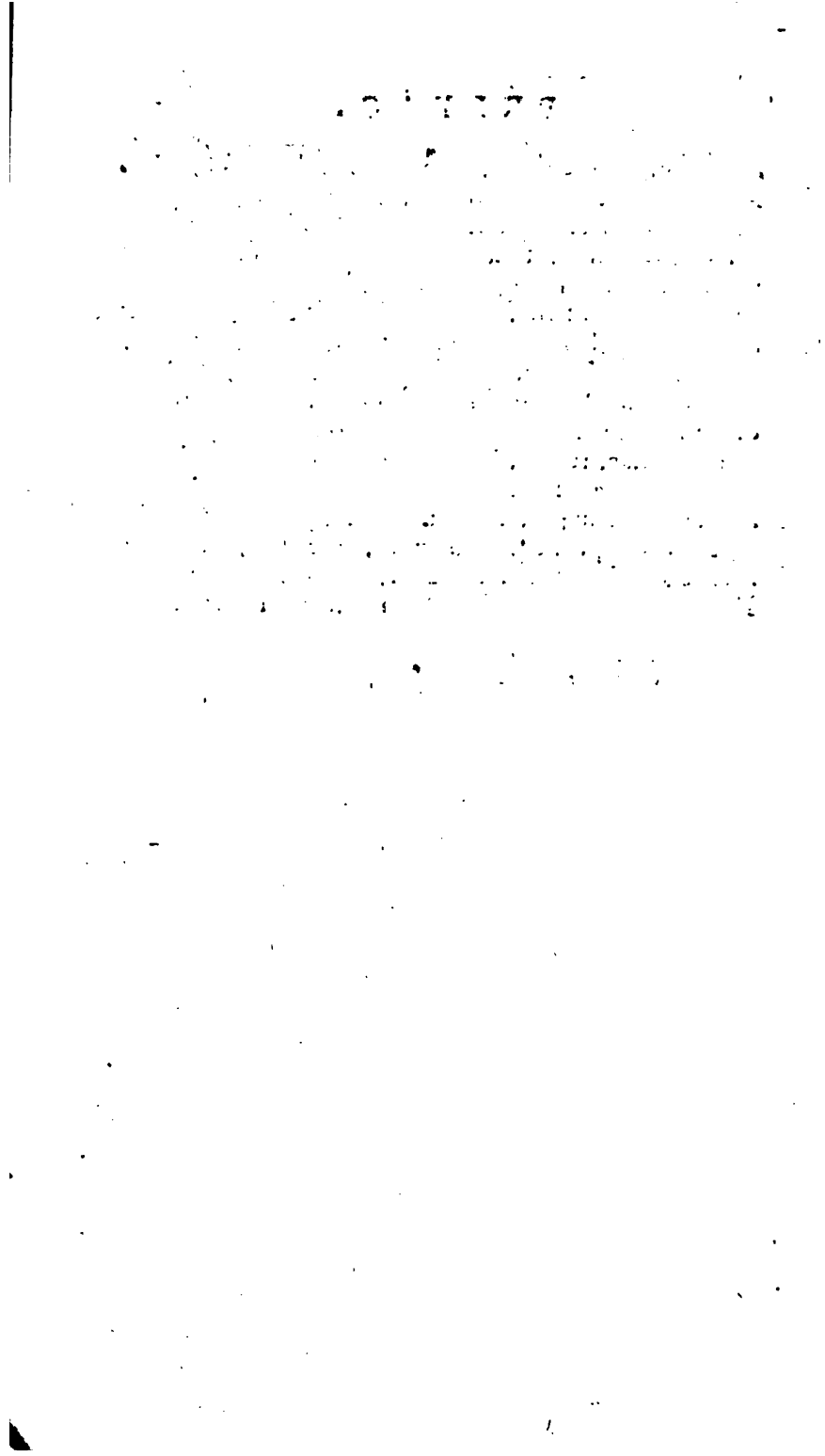
‡‡ No. V. p. 577.

*the Commerce of Greece**, puts our merchants in possession of a store of observations, intended originally for those of France. We trust that such hints as are useful will be turned to a just advantage. From Spain we have seldom any literary importation; but the *Tesoro Español* of Mr. Joffe† is sufficient to prove, that the Spanish language is not without its treasures; though in literature, as well as in commerce, the Spaniards seem more inclined to draw riches from the old mines, than to open new veins of discovery.

Here then, reader, let us once more take our leave. We have pointed out abundant sources of instruction and amusement; if, in such variety, you find it difficult to be pleased, you must, we fear, resemble Sterne's discontented traveller, who could go from Dan to BeerSheba, and exclaim "it is all barren!"

* No. VI. p. 695.

† No. V. p. 578.



T A B L E

TO THE

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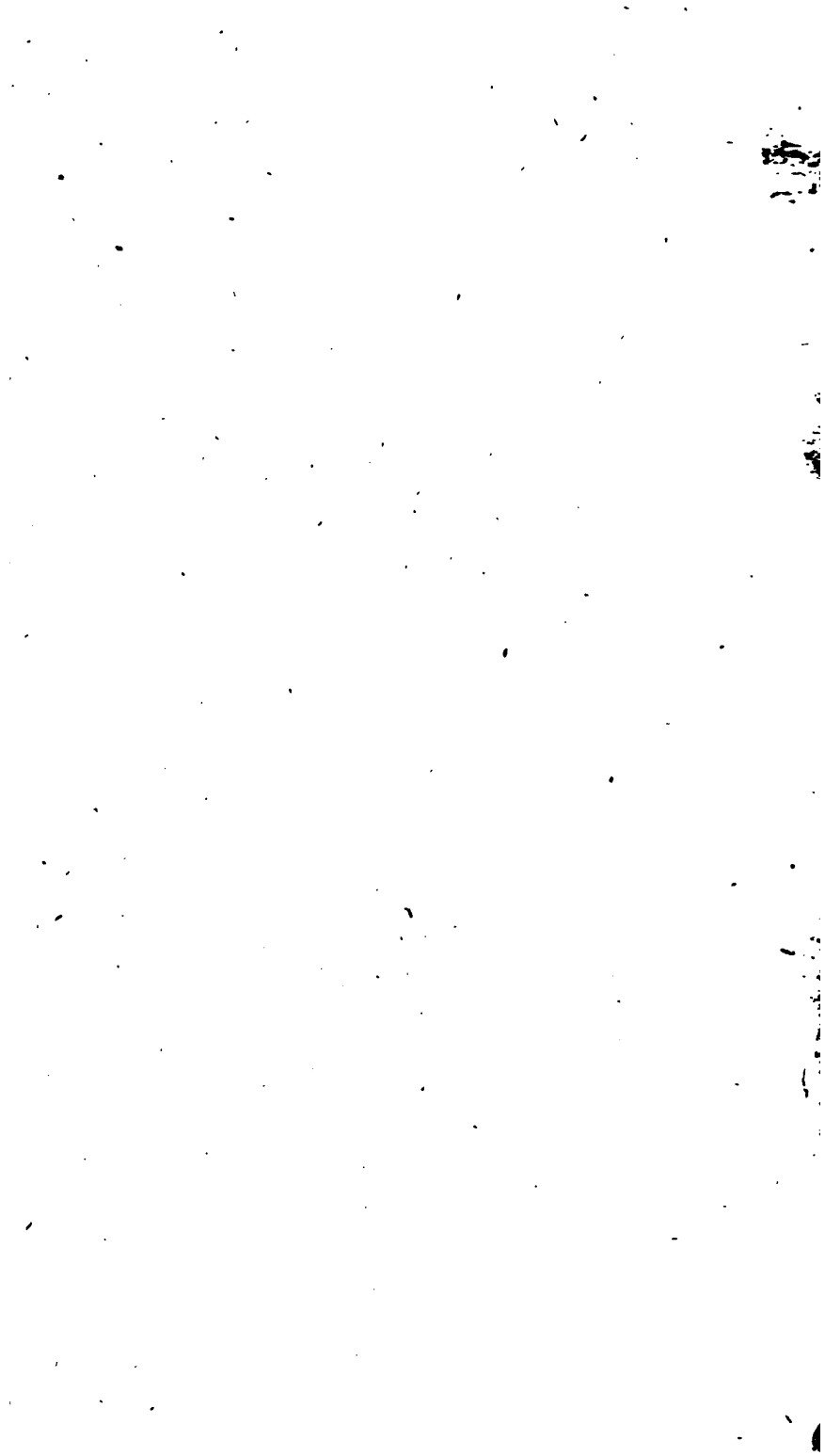
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THE BRITISH CRITIC,

For JULY, 1802.

"Ceram verborum, rerum esse volo sollicitudinem." QUINTIL.

I would have a writer careful about words, but anxious only about things.

ART. I. *The Modern History of Hindostan: comprehending that of the Greek Empire of Bactria, and other great Asiatic Kingdoms, bordering on its Western Frontier. Commencing at the Period of the Death of Alexander, and intended to be brought down to the Close of the Eighteenth Century. Vol. I. Part I. 4to. 1l. 1s. White. 1802.*

AMONG the desiderata of literature, a Modern History of India has been long and generally acknowledged to be not the least prominent. But scanty materials for such a history were till very recently to be met with, and, even at present, of the period that intervened between the death of Alexander and the commencement of the Mohammedan era, or Hægira, only few events in the history of that country are known. Secluded by their peculiar habits, and singular code, both of religion and law, from any intimate connection with the other inhabitants of the vast continent of Asia, those nations neither solicited nor attracted the particular attention of their neighbours; and, had avarice and ambition slumbered, we might still have been as ignorant of the internal concerns of India, as were the Greeks themselves, previous to the invasion of the Macedonian prince. To the swords of successive conquerors, and the daring efforts of avarice to obtain her gold and
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her gems, are we principally indebted for our knowledge of whatever has relation to this fertile region of Asia; and, while we lament the havoc they have occasioned in it, we must still confess our obligation to the spirit of enterprize which, though it dictated invasion, also prompted research. The Greek, the Roman, and afterwards the Arabian traders, to the coasts of India, carried back to their respective countries very imperfect and mutilated accounts of the Hindoo religion and government; nor till Mahmud and his victorious legions, in the tenth century, penetrated to Delhi and Benares, the great seats of government and superstition, had foreigners attained to any just conception of the principles on which either was founded. Since that period our knowledge of the country, and its sacred and civil institutions, has been progressive, but *slowly progressive*, till the industry and zeal of our own countrymen unlocked the stores of Sanskrit knowledge, and unveiled the mysteries of the Brahmin creed.

In the work before us, Mr. Maurice has undertaken to collect together into one body, and arrange in a regular series, the fragments of historical information respecting India, which are to be found in the early classical, as well as Moslem writers, and to illustrate both by such additional documents as are afforded by the Ayeen Akbery, the Asiatic Researches, and other authentic publications; and his intention is to bring down the Indian history, collecting, as he descends, and incorporating together, the various accounts given by Arabian, Venetian, Portuguese, and British writers, in the successive centuries in which they flourished, to the close of the eighteenth century; or as he himself, in his Proposals, expresses that intention, "from the *guilty* conquests of an ALEXANDER and a TIMUR, to the *unsullied* glories, and *justifiable* conquests, of a CORNWALLIS and a HARRIS."

To an undertaking thus arduous and comprehensive, embracing events so numerous and important, as well as so long a series of ages, an undaunted spirit of perseverance and unconquerable industry are absolutely necessary; and this author, in the completion of his former engagements, has evinced that he possesses these qualities in no inconsiderable degree. He has our wishes for his success, and adequate encouragement; and from the specimen given in this first part of his undertaking, we shall make a few extracts, from which our readers may form their own judgment, relative to the merits of the plan, and the *mode* of its execution.

A general survey of the country and people whose history he is about to write, is properly taken in the introductory chapter,

chapter, and the portrait is sufficiently animated to interest the reader in behalf of both. Of the latter, Mr. M. observes,

"Except in the single circumstance of the pure primæval religion of India, which descended from their patriarchal ancestors, having, in some melancholy instances, degenerated into idolatry, no perceivable vicissitude has taken place among this celebrated people, from the commencement of their empire to the present day. Whatever is true of them at one period, is equally true of them at another. The laws of the Medes and Persians were not more unalterable. From age to age, from father to son, through a hundred generations, the same uniformity of manners, and cast of character prevail; inexterminable by the sword, incorruptible by the vices, and unalterable by the example, of their conquerors.

"The legislator whose sublime precepts improved; the hero whose resolute sword defended; the patriot whose inventive fancy adorned, with useful and liberal arts, his favoured country, secured the fervent prayers of the grateful Indian; was first remembered with admiration, and then deified. The very animal whose milk nourished him, and whose labours turned the fruitful sod, received his tributary homage, and was ranked in order next to a divinity. Whatever has life shares his affection, and partakes of his benevolence. Hospitals are erected, and endowed with large stipends, for the preservation and support of the different species of insects and animals; and we are informed by Orington, of a certain secretary to the English brokers of Surat, who for a long time cherished a prodigious snake in his own house, which he daily fed with bread and milk, on the supposition that its body was the receptacle of the soul of his deceased father." P. 5.

Mr. M. then, for the sake of connecting the two works, proceeds to take a summary retrospect of the events recorded in the Ancient History, particularly that part immediately preceding, which has relation to the conquests of Alexander in India.

"After having, in the ancient part of this work, considered the various accounts given by the Indians themselves of their cosmogony, and combated effectually, it is hoped, their absurd chronological assumptions, on the ground of that very astronomy on which the air-built fabric was erected; after having discussed the history of the various Avatars, and shewn the entire consonance between the oldest Indian records, respecting the creation, the deluge, and other important events, and the Mosaic, with this only difference, that the former are clothed in the veil of mythology, while the latter are radiant in the lustre of unadorned truth; after paying also that just respect which is due to the earliest historians of classical antiquity, even when treating of ages deeply involved in fabulous obscurity; after having displayed the romantic exploits, related by those historians, of the Indian Bacchus and Hercules, and pointed out what degree of credibility may be due [belong] to the accounts of the irruptions into India, of the Egyptian Sesostris, the Assyrian Semiramis, and other preceding invaders of India, we endeavoured to discover how far the Persians penetrated into

a country, which they for ages boasted to have subdued, and rendered tributary to that enormous empire which they once possessed in Asia. We found Alexander, in fact, grounding his right to India on the claims of the ancient Persian monarchs, whose dynasty he had utterly subverted, for the suspended tribute; and though the claim appeared somewhat dubious, and the motive rather to satiate ambition and avarice, than to exact justice from the tardy Hindoos; yet we could not but admire the ardour manifested in exploring, and the intrepidity displayed in conquering, so vast and distant an empire.

"At that luminous period of our history, having emerged from the region of mystery and fable, we felt ourselves firmly treading on classic ground; and, taking Arrian and the other Greek historians for our conductors, we presented to the view of the reader, that triumphant hero, with his determined Greeks, after trampling on the ruins of the Persian empire, bending their toilsome march down the precipices of Caucasus, or rather of Paropamisus, a branch of the Caucasus, towards the banks of the Indus; and we exhibited the mighty POU-
RAVA, the Porus of the classics, towering above the rival princes of India, as well in the gigantic stature of his body as the comprehensive faculties of his mind, with an army numerous as the locusts, issuing from his renowned capital, to give unsuccessful battle to his too powerful antagonist. We then accompanied the undaunted Greek down the Indus, detailed the progress of his harassed fleet, and army along the barbarous shore of Carmania; and, entering Babylon with him in triumph, beheld in that capital the melancholy termination of his life and his glory." P. 6.

After Alexander's decease, the Macedonians were driven out of the Indian forts by Sandracottus, a young and daring soldier of fortune, the Chandragupta of the Sanscrit writers, of whom Justin relates,

"that he was humili genere natus—of a low descent, which agrees very well with the Sanscrit account of his maternal ancestry, but not with what follows; for he adds, that, when a youth he was in the camp of Alexander, and had the misfortune, by some presumptuous act, indicative of his future greatness and independence, to offend that prince, who commanded him to be put to death. The infliction of this sentence Sandracottus avoided by a precipitate flight, and in that flight being overcome with heat and fatigue, in the midst of a lonely forest, he lay down, and, while he slept, a lion of a vast size came to him, licked off the reeking sweat from his youthful limbs, and, when he awoke from his repose, left him, without offering him the smallest injury. Whence Justin, or his original, Trogus Pompeius, collected this story, cannot be ascertained; but it favours very much of Indian romance, and possibly may be inserted in some native account of Chandragupta. It accounts, however, for his determined aversion to the Greeks; for he is said immediately to have collected from all quarters a band of desperadoes, who made frequent inroads on the Macedonian camp; and these by degrees increasing to an immense army, he attacked their colonies, and finally effected their expulsion from India.

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The same author tells us, that a wild elephant of uncommon magnitude and ferocity used frequently to come to him out of the woods, pay him obeisance, and suffer him, before his troops, to mount his back with all the docility of the tamest of those animals*." P. 19.

To the above and other accounts of Sandracottus, from classical sources, Mr. M. adds the native accounts of Chandragupta, which have already been given in our review of the fifth volume of Asiatic Researches†, and therefore must not be again inserted. The history of the successors of that usurper upon the throne of India is then given from the same writers, compared in a similar manner, and their occasional transactions with the Syrian monarchs of the race of Seleucus, and with the Ptolemies of Egypt. We next enter upon that of the eight Greek kings of Bactria, who, on the western frontiers of India, after the decline of the power of Sandracottus, established on the ruins of the Macedonian tyranny a most powerful dynasty, whose dominions reached from the Oxus to the mouths of the Indus, and from the borders of Persia eastward to the Ganges, and in the zenith of their power, under Menander, even beyond that barrier. The history of these Bactrian Greek Princes is detailed, by the learned Bayer, in a very scarce and curious tract, published at Petersburg in 1738, and to this gentleman Mr. M. confesses his obligations for having cleared the way through a very dark and barren tract of historical research, scarcely cheered by one illuminating ray. The Parthian and Roman conquests in India and its neighbourhood, and the connection between those powers to which commerce gave birth, are afterwards discussed; the Scythian hordes, Huns, Goths, and Vandals, equally hostile to science and commerce, are then represented as pouring down upon the terrified inhabitants of Hindostan; and these are succeeded by the Arabian and Turkish robbers, whose massacres and perfidies, sanctioned by the abused name of religion, make humanity shudder. Such is the rapid sketch of Indian History down to the close of the tenth century, with which this first part of volume the first closes. The terrific names of Gengis and Timur, those devastators of the finest provinces of Asia, occur later in time, and will therefore, we presume, decorate, or rather disgrace, the second part of the present volume. The Annals of Abulfeda, the Dynasties of Abulfaragius, the Saracenic History of Elmacinus, or Al Mahin, and Ferishta's Indian History, are the avowed sources whence the facts recorded are drawn,

* Justin, lib. v. cap. 4.

† Vol. xvi. p. 278.

and by which the chronological dates are regulated. What concerns the geography of these eastern regions is likewise professedly taken from Oriental sources, the Tables of the same Abulfeda, translated by Greaves, Ebn Haukal, and Al Edrisi, or the Nubian Geographer.

The birth of the impostor Mohammed, forming a very interesting epoch in every Asiatic History, but particularly in that of India, from the utter subversion of its government by his followers, Mr. M. pauses at that period to take a view of the state of the Greek empire, then verging towards its decline; and also of that of Christianity, whose interests it so materially affected. He observes, that

“ Amidst the daring innovations that defiled, and the endless schisms that at this important crisis convulsed, the Greek church, the genuine religion of Christ glimmered in the East but with a faint ray. At the same time, shaken to its very foundations, equally by foreign assault and domestic distractions, the power of the Cæsars was hastening rapidly to extinction. The jealous and embittered Jew had long beholden, with almost frantic impatience, the religion of the despised Galilean, in consequence of the conversion of Constantine, decorated with all the splendours, and supported by all the energies, of imperial authority; and was willing heartily to join in any project for the utter extirpation of so detested a code, that did not offer gross violence to the sublime sanctity of his own. The Persian had marked with horror the sacrilegious outrages committed by the intolerant zeal of the victorious Christian against the altar of the Solar Fire, and the Pagan world in general, mourned over, and vowed revenge for, their mutilated gods and demolished temples. To unadulterated Christianity, there remained but few friends any where, and still its most inveterate enemies existed in its own bosom, those numerous sectarians, those fanciful expositors, those wilful perverters of the sacred text, who under the name of Arians, Sabellians, Jacobites, Nestorians, Manichæans, and Eutychians, had publicly broached those nefarious doctrines, that excited the extreme sorrow of all the good, and provoked the contempt and derision of all the impious. No period, therefore, could be more favourable than the present, to the views of an artful and daring innovator, fraught with genius, to fabricate a new religion, and armed at the same time with a resistless sword to compel the acceptance of it.”

P. 152.

Of the particular situation of India about the same period, and the partition of its extensive provinces among its various rajahs, when the Arabian generals first commenced their irruptions, we have the following detailed account.

“ The five great princes who are said to have united their forces together to oppose the earliest invasions of Hindoostan by the Mohammedans, are those of Lahore, Delhi, Ajmere, Canouge, and Callinger, and among them, doubtless, were the provinces of Superior or Northern Hindoostan divided. The more southern provinces of Hindoostan

Proper,

Proper, full of impregnable hills and castles, that as yet disdained a foreign lord, were tenanted by the daring race of Rajapouts, whose profession, from their earliest youth, was war, and who, if they had not been engaged and debilitated in perpetual feuds among themselves, would have been invincible by the armies of any foreign invader. The multitude of these forts where sover those lofty and almost perpendicular eminences of rock, or mountain, which are so common in India, allowed an opportunity for erecting them, affords sufficient evidence of the distractions which, in ancient periods, prevailed in this country, amidst the endless contests resulting from the ambition and avarice of the more turbulent chieftains, among whom, in the most ancient annals of India, the illustrious family of the RANNA, noticed by the very same name in Ptolemy, is recorded to have been the principal. The celebrated castles and cities of Chitore, Mandu, Guallior, Rotas, Rantampoor, and others in that central region, were places of incredible strength, and in the unimproved state of the military science at that period, bade defiance to all the forces the assailants could bring against them.

“ The Balhara of Edrifi, and Balocour of the classics, seems to have been the rajah of Larice, or Guzzurat; and the whole DECCAN, or *Southern India*, in which comprehensive sense the word will generally be used in these pages, as yet unviolated by foreign arms, remained in peaceable subjection to its native princes, the descendants of those who reigned there when Pliny and the author of the *Periplus* wrote. The mighty range of the Balagaut mountains, of height almost inaccessible, and in most places covered with impervious forests, perhaps coeval with the creation, ever afforded to its hardy bands of untamed warriors, an equally elevated, and from their remoteness a still more secure retreat from the invading enemy. This is abundantly proved by the innumerable, I had almost said impregnable, castles and fortified cities, if possible, still more strong by art and nature than those of Hindostan Proper, that erect their daring summits in the Peninsula, and known to us by modern names, but unalterably marked, as Rennell judiciously observes*, by their site, by the remaining monuments of Hindoo grandeur, and by other attesting circumstances, to be those renowned in the ancient history of the country. The bold and persevering efforts, in succeeding centuries, of the MOLLA and MOGUL chiefs, to become masters of those craggy eminences, both in Hindostan and the Deccan, the heroic feats, as well as the artful stratagems, put in practice by the intrepid and subtle Rajah race, for the purpose of repelling them, together with the final success of the former over their vanquished tribe, in both extremities of the empire, will form the important subject of the future chapters of this history; a vast and spacious field of inquiry, or rather, shall I say, an immense ACELDAMA, or *field of blood*, covered with slaughtered millions of the human race, which the writer has not explored without the keenest anguish, nor

* “ Rennell's Memoir, p. 195, edit. 1788, being that always referred to by me.”

can the humane reader contemplate without astonishment and horror." P. 167.

We shall here close our remarks on the present publication, reserving ourselves hereafter to trace some of those dreadful irruptions which caused the wealth of India to be diffused through Asia, eventually opened a door for the adventurers of Europe, and laid the basis of that *imperium in imperio* at present enjoyed by one of the most powerful of her states. But this must be when the work shall be continued.

ART. II. *The Complaynt of Scotland, written in 1548, with a Preliminary Dissertation and Glossary. By John Leyden, Esq.* 4to. 676 pp. Cadell and Davies. 1801.

IT would ill become us, who consider ourselves as caterers for the public, to deny or undervalue the plenty which prevails in our literary market, or the excellence of the articles with which it is supplied. Indeed, though we cannot quite venture, with the French philosophers, to anticipate those halcyon days when intellectual enjoyment shall have no bounds, and when the grosser wants of the body shall be satisfied by *agote*, derived from the atmosphere, we have felt great pleasure in applauding the progress of our cotemporaries in almost every department of science. But, while the study of nature, unfolding to philosophers, at every step, a more extensive prospect, daily attracts fresh enquirers by the hope of new and brilliant discoveries, our encouragement is particularly wanted by those humble labourers in the field of literature who, with far lower expectations, are called upon to exert at least an equal share of patience and sagacity. Such are our antiquaries of every description; and all those who are occupied in endeavours to unravel the intricacy of general or particular history. The historian, it is evident, cannot add to the stock of facts already recorded; his utmost efforts cannot diminish the distance at which he is placed, from the events and characters which he undertakes to describe, nor dispel the obscurity which time has cast in his way. On the contrary, the few rays of light which, by a judicious use of analogical reasoning, he is enabled to throw upon the distant parts of the landscape, though they contribute to improve his outline, will only show more distinctly the deficiencies of his colouring, which has vanished through the change of language and of manners, and which no diligence can enable him to supply.

We are therefore of opinion, that Mr. Leyden has conferred an essential obligation on the students of Scottish history, by restoring to light a tract of uncommon rarity, of which the learned and accurate Lord Hailes had strongly recommended the publication, and which Mr. Pinkerton had described as "a most curious piece, well written, and fraught with great learning—the only classic work in old Scottish prose." It certainly exhibits a curious specimen of language and orthography; and, at the same time, presents such a complete picture of manners and science at the beginning of the sixteenth century, that it may be justly deemed essential to the elucidation of the history of that period.

The first duty of an editor is scrupulous fidelity.

"Of the Complaint of Scotland," says Mr. Leyden, "only four copies are known to be extant; one of which is deposited in the British Museum; another belongs to his Grace the Duke of Roxburgh; a third to John McGowan, Esq. and the fourth to Mr. G. Paton. All these copies were imperfect; but three of them have been completed from each other. The two last have been constantly used in this edition; and the Museum copy has been occasionally consulted. For convenience of reference, the pages in this edition correspond exactly with those of the ancient copies. The orthography of the original, however barbarous or irregular, has always been preserved, except in the case of obvious typographical blunders."

The work itself may be considered as a sort of political pamphlet. It was written for the purpose of proving, to the several factions by which Scotland was torn to pieces during the minority of Queen Mary, that the wisest method of promoting their separate interests was, to unite their efforts for the security of their country, and for the establishment of regular government. It is full of good sense, and breathes the true spirit of patriotism; but good sense and patriotism alone would not have satisfied readers of the sixteenth century. It was necessary that reasoning should assume the force of logical demonstration; that every precept should be traced to the authority of Cicero or of the Bible; that the learning of the writer should be manifested by an appeal to numerous examples drawn from profane and sacred history; and that his language should be embellished by the greatest possible variety of oratorical and poetical ornaments. If he could introduce a few descriptive episodes, together with a dream or vision, it was so much the better; and if to these was added a treatise on some favourite science, the author might be satisfied with having established every possible claim to the favour and gratitude of the public.

All this has been done in the Complaint of Scotland, which is formed of three distinct parts. In the first, the author endeavours

deavours to raise attention by reciting the denunciations of divine vengeance against the vices of nations, and by applying to Scotland the prophecies of the inspired writers. In the third part, he sees a vision, in which an *affligit lady* (i. e. Scotland) relates her miseries to her three sons (i. e. the three estates of the country) arraigns the ambition and treachery of the English monarchs; detects the artifices employed by them for the purpose of exciting divisions in Scotland; inveighs against the vices of the three orders; and exhorts them to unite against the common enemy. The second part, which is called a *monologue recreative*, is a perfectly independent episode; and contains a variety of rural scenes and occupations, diversified by a minute description of a sea-fight, and by a long and learned dissertation on natural philosophy delivered by a shepherd. Had this part been published singly, we should have been almost tempted to suppose, that it was written for the express purpose of exercising the ingenuity of future antiquaries; and we confess, without hesitation, that our own, even with the aid of the excellent glossary subjoined by Mr. Leyden, would have been insufficient to guide us through such a labyrinth of obscure allusions, had we not been assisted by the "Preliminary Dissertation" of the learned editor. Of this elaborate treatise, we will now present to our readers a very brief analysis.

Mr. Leyden begins by examining the authority on which the Complaint has been assigned to Sir James Inglis, or to Wedderburne, and after having proved that the titles of these authors are supported by mere allegation, proceeds to ascribe the work, on the ground of internal evidence, to Sir David Lindsay of the Mount.

"I am sensible," says he, "how little confidence can be placed in any argument derived from the similarity of style. But there is a style of thinking, as well as of writing; a style, which every author finds infinitely more difficult to disguise, than that which depends on the collocation of phrases, and the form of words. Diversity of topics, or subjects of discussion, require different combinations of ideas; but the general laws of association are seldom essentially changed: the mind retraces the same succession of ideas, and reverts with fondness to its favourite objects. If the Complaint of Scotland be the solitary production of an unknown and anonymous author, his memory has faded for ever; but if it be the composition of an author, whose other productions are still extant, we may expect to detect some traces of the same style of thinking, and the same favourite subjects of discussion. In the compositions of every author, there are many circumstances introduced which may be termed adventitious; many ideas very slightly connected with the principal subjects, which are linked with it by accidental association. Now the more accidental the introduction of those

these circumstances, and the more slightly they are connected with the proper subject, the stronger is the argument resulting from such a coincidence." P. xvii.

We perfectly agree with Mr. Leyden in these remarks, and are of opinion, that the numerous instances of such coincidence which he has adduced, establish the probability of his conjecture, as far as it can be established by internal evidence. In the course of this discussion, Mr. Leyden has introduced a very curious extract, from a MS. tract on Heraldry, written, or compiled, by Sir David Lindsay.

The next division of the Preliminary Dissertation opens (p. lxxii.) with an account of the nature of the work; the first part of which is examined in the following thirty pages. Here, also, the commentary is enriched with illustrations from the works of early English and Scottish authors, and particularly with an extract from the theological work of John de Irlandia, containing an "Orisoun to the Holy Virgin", attributed by that writer to Chaucer, but more probably composed by Lydgate, and never before printed.

The editor then proceeds to examine (p. cii.) the "Monologue recreative." Here he accounts for the singularity of style adopted both in the rural and natural descriptions; the frequent use of words intended to express by imitation the cries of birds and animals; the long vocabulary of obsolete seaphrases; and the enumeration of the various pieces of artillery employed during the fifteenth and sixteenth centuries. He then compares the pastoral scene exhibited in the Complaint with the present manners of the Scottish shepherds; after which, he proceeds to examine and to explain very minutely, by means of apposite quotations, the curious catalogue of dances, and the list of musical instruments, enumerated in this singular chapter. Passing over, for the present, the similar list of romances, he is led, by the philosophical Dissertation, to discuss the astrological and pharmaceutical opinions of our ancestors; and thence proceeds (p. clxxviii.) to the third division of the work, or Complaint of Scotland, properly so called.

Here, for the purpose of tracing the allusions to Roman history contained in his original, he presents to us the parallel passages from Ballantyne's inedited translation of Livy, and adds, in a note, the metrical prologue to that work. After explaining the few allusions to Scottish history, he brings together all the notices which have been preserved respecting *Merlin the Wild*, whose pretended prophecies, as we learn from the tenth chapter of the Complaint, were circulated by the English for the purpose of dispiriting the Scottish nation. He then

then briefly describes the manners of the sixteenth century, which he traces to the influence of the feudal system, and the institutions of chivalry, the code of which he exhibits by means of a most curious extract from a cotemporary work, entitled the "*Porteous* of Nobleness*"; and adds, as a counterpart to these laws, a severe satire on the manners of the feudal nobles, called "*a disputifoun bitwen the bodi and the saule*", extracted from the *Auchinleck MS.* This leads him to an inquiry into the origin of romance, in which he discusses the opinions entertained by Bishop Percy, Mr. Warton, and others on this curious subject; and he concludes his Dissertation by a minute examination of the long catalogue of metrical stories enumerated in the Complaint.

"The unexpected length to which these remarks have extended," says Mr. Leyden, "renders it impossible for the editor to subjoin, as he originally intended, an examination of the style of the Complaint, with an essay on the history of the Scottish language."

This omission, however, is in part supplied by a most valuable glossary.

"To render this part of the work in some degree amusing, he has sometimes adduced apposite passages from books and MSS. which he has had an opportunity of consulting; and has availed himself of every opportunity of elucidating popular opinions and superstitions, which, from their fleeting and unsubstantial nature, are subject to slow and almost imperceptible gradations of change. To such popular opinions and traditions, there are numerous allusions in our oldest and most respectable writers, which presented so difficulty to their contemporaries; and hence, the necessity of explaining these allusions has seldom been perceived, till the opportunity was lost. Though he thinks that these traditions may often illustrate both history and literature, he is unconscious of yielding them an improper deference, where any other kind of evidence could be procured. But where the steady light of history fails, the dark lantern of tradition is all that remains to shed an uncertain glimmering beam over the darkness of the ages that have passed away. "*Cura non deesset, si qua ad verum via inquirentem feret: nunc, fama rerum standum est, ubi certam derogat vetustas fidem.*" Liv. i. vii. c. 6.

From the preceding short and summary view of the materials brought together by Mr. Leyden, it will appear that he is eminently qualified, by the extent and variety of his studies, as well as by his poetical taste, for the task which he has undertaken. The numerous prose specimens interspersed in his Dissertation, are no less interesting from the subjects which they illustrate, than as contributions to the history of our language;

* "*Porteous* or *perhuis*, quasi *portes vons*"; a catalogue, *vademecum*, or manual.

and the poetical extracts possess, generally, considerable merit independent of their rarity. We only lament that the ingenious editor has omitted to add, to his Dissertation, a general table of contents, for the purpose of easier reference. We are aware that this omission cannot now be repaired, because the commentary on the Complaint of Scotland must probably share the fate of its original, and may never reach a second edition; but we conceive that the mass of materials here collected might, without much difficulty, be thrown into a more popular form, and thus find access to many classes of readers, whose curiosity will be instantly repressed by the obsolete language and uncouth orthography of the 16th century.

ART. III. *A Collection of Acts and Records of Parliament, with Reports of Cases argued and determined in the Courts of Law and Equity respecting Tithes. By Henry Gwillim, Esq. One of His Majesty's Judges of the Supreme Court at Madras. In Four Volumes. 8vo. 2l. 12s. 6d. Butterworth. 1801.*

THE learned Judge has intimated in his Preface, that this Collection of Cases is the precursor of a treatise on the same subject. That

“ it contains the materials with a few hints and incidental passages, thinly scattered over our juridical histories, from which the doctrines which the tract would establish must be collected, and is in truth the foundation upon which the positions there advanced must be supported.”

It is a collection of all material Acts and Records of Parliament relating to the subject of Tithes, together with the decision of the several courts of law and equity. They are disposed, with few interruptions, in chronological order. This arrangement is, of considerable advantage to the learned, as it enables them to trace the gradual advancement of the law, to see how its branches have flourished or decayed, and what have been removed by time, or lopped off by statute. It is, on the other hand, of no disadvantage to those who may consult it with the mere purpose of discussing a particular subject, as the corresponding points are brought together in a very good Index, compiled by another gentleman; and will, we trust, speedily be developed more effectually by the Treatise which Judge Gwillim has promised the profession, and of which the present Collection constitutes the pyramidal base.

Of the reported Cases, many appear for the first time in print, and others in a more correct and perfect state. The persons

persons by whom the manuscripts were communicated, are generally mentioned, either at the head of the case, or in a note subjoined to it, and are some of the first names in the profession; and the author states, that where he has omitted to notice the source of communication,

“ it is not because he does not think the report of equal authority, and entitled to equal credit with the others; but because it was communicated with an injunction to conceal the source from whence it was derived.”

Judge G. intimates, that he had some doubts whether he should insert in the Collection any other than the manuscript Cases.

“ But upon consulting,” says he, “ with men whose opinions I revered (and their opinions were peculiarly entitled to respect in a case of this kind, for they were neither authors nor booksellers) I was advised to make my collection as full as possible. It seemed to them that it would be wrong to confine myself only to those detached portions of history which had hitherto lain in manuscript; that there was an awkwardness in partial reference and partial detail; and that I should render a service not altogether unacceptable to the profession (for I should serve them much manual labour and muscular exertion) if I were to present to them, in a commodious form, the several cases upon the subject of tithes which lie dispersed in many a cumbrous folio.”

It is not easy to discover why the advice of an author should be entitled to so little respect in the opinion of another author, on the sole ground of his function; or why a sensible man should be disabled from offering advice as to the construction of a book, because he had already given one to the world. We cordially agree in the propriety of publishing the entire Collection of Cases; but a better reason might have been suggested than those which these friends, who were “ neither authors or booksellers,” have assigned.

Many persons are interested in the subject of tithes, who are not of the profession; and most of the earlier Cases are contained in books not easily attained, and are written in the old Norman French. Unless these Cases, therefore, had been collected here, they would be altogether locked up from the gentry and clergy, and in general from attornies, except so far as they are contained in Rayner, Burn, and that most valuable book, “ Watson's Complete Incumbent.”

These volumes, containing the Acts of the legislature and decisions of courts of justice, are not the subject of criticism, beyond this account of the contents and general mode of arrangement. We can only state, that we have compared some of the translations from the year books, and found them exact;

and that the manuscript cases are cited from collections which bespeak their weight and authority.

Judge Gwillim accounts for the delay of this publication, and his general treatise, partly from the difficulty of collecting manuscripts, and partly from the dangers which threatened the right of tithes, in common with the remaining bulwarks of the state.

"It seemed of little purpose," says the learned Judge, "to state and discuss the law, when the subject matter itself was threatened with annihilation, when men were industriously taught to believe that agriculture would derive vigour from the abolition of tithes, and the state would find resources in their ruins. A bold financial policy, favoured by the indifference of a great part of mankind to every thing connected with religion, and supported by the zeal of sectarism, the wiles of interest, and the prejudices of ignorance—at the view of such a combination, acting at a most alarming juncture, amidst the distresses of war and of scarcity, I will confess I have often thrown down my pen, and desisted from the pursuit of an enquiry which seemed to be fruitless."

But the danger is, we trust, for ever averted from the country. The skirmishes and inroads of a few agricultural Dissenters, can give no real cause of alarm. They may render the country watchful, but cannot corrupt the great body of a people, virtuous in the main, and firmly attached to their establishments, both civil and religious. Tithes will long continue exigible by the laws of England; and from the learned editor of Bacon's Abridgment, we may expect an useful treatise on the subject. We are indeed happy to learn, that it is in a state of considerable forwardness for publication. One of the best means to preserve a mutual harmony between the clergyman and his parishioners, is to draw a clear boundary line between their respective rights. To do so facilitates the progress of religion, and advances the general moral interests of mankind.

ART. IV. *Six Letters to Granville Sharp, Esq. respecting his Remarks on the Uses of the Definitive Article, in the Greek Text of the New Testament.* 8vo. 154 pp. 4s. 6d. Rivingtons. 1802.

A GREAT accession of authority, and, we trust, a proportionable increase of celebrity, will be given by these acute and learned Letters, to the Remarks of Mr. Granville Sharp on the Greek Article, which, in our 15th volume (p. 70) we introduced to public notice, as of the highest utility and importance.

portance*. Those Remarks, it must be recollected, are not merely of a philological nature, as the title might seem to imply; but, by means of a clear idiom and analogy of the Greek language, establish certain texts of the New Testament, as invincible barriers against the doctrines and subterfuges of Socinian teachers.

This account applies principally to the first rule laid down in the Remarks, to which also the Letters now announced refer; and we must remind or inform our readers, that by the natural and necessary operation of this rule are produced these texts; "according to the grace of Jesus Christ, *our God*, and Lord;" (2 Thess. i. 12)—"waiting for the glorious appearing of *our great God and Saviour*, Jesus Christ;" (Titus ii. 13) and some others of similar force; in which passages, by the vicious neglect of the rule, God and Christ have been separated into two persons, in our public version, contrary to the intention of the original writer, and the undoubted idiom of the language in which he wrote.

According to our own opinion, formed with the strictest attention to the evidence produced, this rule, as stated by Mr. Sharp, appeared perfectly clear; and the deductions from it no less than inevitable. We considered it as founded in truth, and demonstrated with ability. But we see, with much additional satisfaction, the explicit testimony of so great a master of Greek literature as Mr. Burgess, stated in the second edition of the Remarks. His opinion was before implied in the act of publishing the Remarks, and was otherwise intimated in the first edition; but it is now, in an introductory Letter to Mr. Sharp, expressed in the strongest terms.

"That you have happily and decisively applied your rule of construction to the correction of the common English Version of the New Testament, and to the *perfect establishment* of the great doctrine in question, the DIVINITY of CHRIST, no impartial reader, I think,

* A second edition of Mr. Granville Sharp's Remarks has very recently been published, by the original editor, Mr. Burgess, Prebendary of Durham, and is sold by Vernor and Hood, Rivingtons, and Hatchard. As accidentally we have not the former edition at hand, to make an accurate comparison between them, we shall not at present give a separate article on the new edition, nor at all, unless we find the alterations important.

† The rule may be thus briefly and loosely expressed, though to be strictly accurate it will require, as Mr. Sharp has given it, more limitations. "When two nouns descriptive of a person and united by a conjunction, have only one article prefixed to both, they are both intended to describe the same person." This rule is uniformly followed by all Greek writers.

can doubt, who is at all acquainted with the original language of the New Testament."

When it is considered, that the writer who gives this testimony is Mr. Burgels, whose knowledge of the Greek language qualified him, very early in life, to produce a much improved edition of one of the acutest books we have on Greek literature, *Datwrs's Miscellanea Critica*; and who from that time to this has distinguished himself by various works illustrative of the Greek language, and the authors who have used it, the force and value of the decision may be duly estimated. Speaking further of the rule in question, the same learned editor says to Mr. Sharp, "I call the rule *yours*; for though it was acknowledged and applied by Beza and others* to some of the texts alledged by you, yet never was it so prominently, because singly, or so effectually as in your Remarks." This testimony of Theodore Beza, an acknowledged scholar, and a translator of the whole New Testament, is particularly valuable; and as it has not been given at length, in what has hitherto been published, we shall here insert it. In commenting on the text, Titus. ii. 13, ἐπιφανῆσαι τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, after speaking of the ἐπιφάνεια, which he rightly insists must belong to Christ, and which he translates *adventus*, he thus proceeds: "Quod autem ad alterum attinet quum scriptum sit, α. τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ι. Χ. non autem τοῦ μεγάλου Θεοῦ καὶ τοῦ σωτῆρος, dico non magis probabiliter ista posse ad duas distinctas personas referri, quam illam locutionem ὁ Θεὸς καὶ

* Beza is not the only one among the biblical critics who has noticed this idiom, it has occasionally been urged by various writers. Abundant praise is due to Mr. Granville Sharp for bringing it forward in the distinct manner he has, and for illustrating it by so great a variety of apposite examples; but we must not, if we would be correct, consider it as his discovery, even among the moderns. Wolfius says, "Articulus τοῦ præmittendus fuisset vocis σωτῆρος (in Tit. ii. 13) siquidem hic α μεγάλου Θεοῦ distingui debuisset." *In loco*. Drusius, on the same text, says, "Non solum Deus, sed etiam *Deus Magnus* vocatur hic Christus" (in Crit. Sacro); where, though the rule is not mentioned, it is taken for granted as undeniable. Bishop Bull, Calovius, Vitringa, and Dr. Twells, are all referred to by Wolfius, as supporting this sense, on the verse of Titus above-mentioned; and Erasmus, who speaks of that passage as ambiguous, had too much knowledge of Greek not to own, that the omission of the Article had some force against that opinion. "Quamquam *omissus articulus*, in libris Græcis, facit nonnihil pro diversa sententiâ. Μεγάλου Θεοῦ καὶ Σωτῆρος, evidentiùs diffinxisset Personas si dixisset, καὶ τοῦ Σωτῆρος." Rev.

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quod idem Xp̄s. Nam id certe postulat Græci sermōnis usus, quum unus tantum sit articulus, duobus istis, nempe *Θεὸς καὶ υἱός*, communis: quum præsertim, ut antè dixi, nunquam *ἐκείνους* aut *ἐκείνην* nisi uni Filio tribuatur. Itaque sic concludo, Christum Jesum hîc apertè Magnum Deum dici, qui et beata illa spes nostra metonymicè vocatur. Illi igitur ut verè magno et æterno Deo, sit gloria et laus omnis, in sæcula sæculorum." Here the rule, respecting the Article, is distinctly laid down; as by Mr. Sharp, and the same conclusion, with equal distinctness, drawn.

But the authority of Beza, or of any modern, was not sufficient for the ingenious writer of these Six Letters*. He thought of a higher appeal, to the Greek Fathers; as men who could not but be competent judges of their native language. "If Mr. Sharp's rule be true," said he, "then will *their* interpretation of those texts be invariably in the same sense in which he understands them." P. 3. To these judges then he appealed; and, by a most laborious examination of their works, has produced such an additional testimony, in behalf of the rule, as cannot fail to astonish those who are most unwilling to be convinced. When we think of examining, for a few texts, the voluminous works of seventy Greek and near sixty Latin Fathers, and other Divines, besides theological collections of great magnitude, we think of a labour, which resembles rather the indefatigable diligence of former times, than the superfluity of modern research. Yet such was the origin of the present volume, and such the industry and acuteness employed to furnish the materials.

In the sequel to Mr. Sharp's Remarks are nine examples of his first rule, eight of which are such as must, by their genuine application, introduce important alterations in the version, and become, only by being rightly translated, direct assertions of the Divinity of Christ†. These eight examples therefore are made the subject of the present Letters, in which they are regularly discussed in order, as to the manner in which they were read and understood by the ancient Fathers‡. In making this examination, to the extent which we have already mentioned,

* This writer we learn, on enquiry, to be Mr. C. Wordsworth, of Trinity College, Cambridge; who, though he modestly withheld his name at first, is now, we understand, anxious to be concealed.

† The remaining example, which is the third in order, has no operation of that kind; and seems to be introduced chiefly for the sake of establishing the reading *ἐκείνους* *Θεὸν*, from the Alexandrine, and other MSS. in Philipp. iii. 3. See p. 31, 2d edit.

‡ They are set down together at p. vi.

the most important results were found, as might be expected, in the writings of the Greek Fathers: and as we have stated the appeal to their accurate knowledge of their own language as the chief object of these Letters, we shall, in our report upon them, pay little attention to any other authorities.

1. A. The first of these eight examples adduced by Mr. Sharp is Acts xx. 28; but as this is not applicable, unless *το Κυριον* *ε* *Θεος* can be proved to be the genuine reading, which is very doubtful, it is passed over in these Letters†. But the question concerning the right reading still remains open.

2. The second example is Ephes. v. 5, *οχι κληρονομιαν εσθ βασιλειαν τη Χριστι και Θεου*, rendered in our common translation "hath any inheritance in the kingdom of Christ and of God"; but, according to the rule of construction laid down by Mr. Sharp, "in the kingdom of the Christ and God"; or, according to an explanatory substitution, usual with our translators in other cases, "of Christ, even of God"; meaning that it is one and the same person who is here called both Christ and God. The examination here taken up is, whether this text was so understood by the Greek Fathers, or in any other way. The conclusion is, as this author tells his correspondent, "that no other interpretation than yours (Mr. Sharp's) was ever heard in all the Greek churches." The passages that most remarkably prove this (for we cannot be expected to cite them all, or to notice the incidental discussions) are the following: 1. A passage in the fifth Homily of St. Chrysostom, on the incomprehensible nature of God, where this text is cited, with three other of the strongest scriptural declarations, to show that Christ is God. 2. A passage from Cyrill of Alexandria, who, after quoting this verse from the Ephesians, says, *ιδου παλις χριστον ονομαστας αυτου εισφημι και Θεον*. "Observe again, that having named Christ, he immediately adds, *that he is also God*." In other parts of his works, the same Father cites this verse, as denominating our Saviour both Christ and God, *Χριστον αυτον ονομαζει και Θεον, ειν λεγον*. "He calls Christ himself God also, when he thus speaks", namely, when he writes this verse. 3. The testimony of Theodoret is no

† Bengelius notices this reading, but marks it with *+*, one of his signs of disapprobation.

See Letter II. p. 125. † Sharp, p. 30.

These are admitted, and the extreme candour and caution of the author appear in every instance.

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less explicit, for he cites this verse with that to Titus (ii. 13) and others expressly for the sake of proving, that Christ is God, and in one of the passages inadvertently substitutes *Χριστος Θεος* as perfectly equivalent to *ὁ Χριστος καὶ Θεος*. Having given these leading specimens, let us sum up the whole of what is done respecting this verse, in the words of the letter-writer himself.

“ We have referred to twenty-one Greek passages in which the words *ὁ τῷ Βασιλεῖ τοῦ Χριστοῦ καὶ Θεοῦ* are quoted. Of these, we consider twelve as determining nothing either way with respect to the meaning of those particular words: but then we observe, that it is not for the sake of those words that their quotations are made. The remaining nine are, with one voice, clear testimonies for your (Mr. Sharp's) interpretation. That is, in fact, all the Greek authorities that do speak at all are on your side.” P. 36.

Much discussion is also taken up in this Letter concerning the comparative value of the Latin writers, and the weight of their testimony when they are contrary to the Greek: but this, which is managed with great judgment, we cannot repeat.

3. On the next example*, (2 Thess. ii. 12) which is the subject of the third Letter, it so happens that there are no decisive authorities. The verse appears not in the polemical writings of the Fathers, because it contains nothing decisive against the Arians†, with whom their chief controversies were carried on: and they who wrote continued commentaries saw no occasion to expatiate upon words which to them appeared perfectly clear. This example therefore does not long detain the writer of the Letters, who is careful however to remark, that nothing appears against the proposed interpretation, and that several presumptions strongly favour it.

4. In the fourth example‡, (1 Tim. v. 21) we are again in part deserted by the reading of the text, the citations of the Fathers being made in general without the important word *Χριστος*, § thus removing it from any application of the rule. It

* The third here, the fourth in Sharp (p. 34) translated by him “ according to the Grace of Jesus Christ, our God and Lord.”

† Who allowed the Divinity of Christ, which this verse asserts, but conceived his Godhead to be of a secondary kind, against which it says nothing. Had it placed Christ before the Father it would have been often cited.

‡ The fifth, in Sharp; p. 38.

§ Thus: *ἐνὸς τοῦ Θεοῦ καὶ Ἰησοῦ Χριστοῦ*, which makes it no longer an example of Mr. Sharp's rule. The common reading is *τοῦ Θεοῦ καὶ τοῦ Χριστοῦ* I. X. On looking back to our article on Mr. Sharp's book (vol. xv. p. 71) we perceive that, in the hurry of a periodical press, we ourselves have omitted *Χριστος*. A most material error. Also *τῷ* before *Χριστοῦ*, in the preceding text.

Still however remains to be enquired, which is the proper reading of the verse, by means of MSS. and versions, a search which the present author does not fully undertake (as being foreign to his immediate object) but touches with great judgment. Mr. Sharp says, that the word $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ is omitted in the Alexandrine MS. contrary to the authority of Wettstein and Griesbach, who assert it of $\mu\alpha\rho\kappa$. We have examined the MS. itself, and find that Mr. S. is in this instance mistaken, and that $\mu\alpha\rho\kappa$ is the word omitted, the text being $\mu\alpha\rho\kappa\iota\sigma\tau\acute{o}\varsigma$ $\tau\omicron\tau$ $\Theta\epsilon\upsilon$ $\kappa\alpha\iota$ $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ IT, which are the undoubted abbreviations of $\Theta\epsilon\upsilon$ $\kappa\alpha\iota$ $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ $\mu\alpha\rho\kappa$.

On this passage also occurs the only apparent contradiction of Mr. Sharp's rule which the whole research has produced, in three citations, namely, from Chrysostom, Oecumenius, and Theophylact, in which $\tau\omicron$ $\Theta\epsilon\upsilon$ $\kappa\alpha\iota$ $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ is retained, and yet the words are interpreted of two persons. As the only solution of this difficulty, Mr. Wordsworth suggests, that the MSS. of these writers had not $\chi\rho\iota\sigma\tau\acute{o}\varsigma$, which, with respect to the two latter, appears probable. But here he does not quite retain his usual acuteness; for Chrysostom, (unless it be an error of the press in this book) must have had $\chi\rho\iota\sigma\tau\acute{o}\varsigma$, as he has, peculiarly to himself, the additional word $\acute{\eta}\mu\omega\varsigma$ subjoined. But it may fairly be conjectured, that he read it $\kappa\alpha\iota$ $\tau\omicron\tau$ $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ $\acute{\eta}\mu\omega\varsigma$; which, by inserting the article again, equally removes it from the influence of our rule. As a collateral proof (and a very strong one it is) that the inconsistency of construction, apparently found in these three passages, could not really belong to them, this author observes that similar phrases in the same three Greek Fathers*, and the very words $\acute{\omicron}$ $\Theta\epsilon\upsilon\varsigma$ $\kappa\alpha\iota$ $\chi\rho\iota\sigma\tau\acute{o}\varsigma$, in twenty-six citations from others, are uniformly referred to one person.

5. The fifth example† (2 Tim. iv. 1) which is nearly in the same words as the preceding, shares a very similar fate: being removed from the influence of the rule, by the repetition of the article $\tau\omicron$ $\Theta\epsilon\upsilon$ $\kappa\alpha\iota$ $\tau\omicron$ $\chi\rho\iota\sigma\tau\acute{o}\varsigma$. Mr. Sharp, however, alleges that $\tau\omicron$ $\Theta\epsilon\upsilon$ $\kappa\alpha\iota$ $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ is the reading of the Alexandrine MS. But the text of that MS. gives, as in the former pas-

* It is a very singular and curious proof of diligence, that the author of these Letters should be able to say (even with the modesty he observes in it) of four small words, $\acute{\omicron}$ $\Theta\epsilon\upsilon\varsigma$ $\kappa\alpha\iota$ $\chi\rho\iota\sigma\tau\acute{o}\varsigma$, that they occur together but once in the twelve huge folios of Chrysostom. The one passage in that writer is $\tau\omicron\upsilon$ $\kappa\alpha\iota$ $\tau\omicron\upsilon$ $\acute{\eta}\mu\omega\varsigma$ $\Theta\epsilon\upsilon\varsigma$ $\kappa\alpha\iota$ $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ $\tau\omicron\upsilon$ $\chi\rho\iota\sigma\tau\acute{o}\varsigma$. A very strong one in all respects. See p. 56.

† Sharp's 6th. p. 39.

signs, **ΤΟΤ ΟΤ ΕΛΙ ΞΥ ΙΥ**, we cannot expect more. It remains therefore to confirm the reading he supports, by other authorities; and 6. If we have had difficulties respecting the readings of some of these examples, we shall have none in that to which we are now arrived*. It is that in the Epistle of St. Paul to Titus (ii. 13) *εμφανισται το δεσφς το μεγαλν Θεν και σωτηρ ημων Ιησους Χριστος*: a text of which the reading is uniform, and the interpretation of the Fathers exactly consistent with that at present under consideration. The text was urged by them, in general, against the Arians; not to prove that Christ is God, for that was granted by both parties, but to prove that his Godhead is not inferior to that of the Father, because the Apostle here calls him "the GREAT GOD." To this argument it was indispensably necessary that the passage should be understood, according to Mr. Sharp's translation, "the appearance of the Glory of our GREAT GOD and SAVIOUR, JESUS CHRIST"; and not, according to our public version, "the great God, AND our Saviour Jesus Christ."

On this text the authorities are so decisive, that we shall content ourselves with recounting their numbers, instead of estimating their force. The Greek authorities are fifty-four in number, as cited in these Letters†, and extend from the second century to the twelfth, a period of nearly a thousand years. In this instance also the Latin Fathers and divines bear the same testimony, with very few and inconsiderable exceptions, and are cited to this effect in about sixty instances. Even the heretics of the Latin Church, till very late times, acknowledged the interpretation contended for by Mr. Sharp; and that adopted in our public version "was never once thought of in any part of the Christian world, even when Arianism was triumphant over the Catholic faith. Surely," adds the author of these Letters, and we heartily add with him, "this fact might of itself suffice to overturn every notion of an ambiguity in the form of expression." P. 95.—The perfect establishment even of this one text, in the sense here ascribed to it, if that were all that could be done, ought to give the Socinian some apprehension, when he presumes to degrade to the rank of a mere man, him whom the Apostle Paul unequivocally styles "the GREAT GOD." We believe indeed with the author of the Letters, that even the leaders of the sect have had their secret compunctions on this subject.

* Mr. Sharp's 7th Ex. p. 42. Of these Letters the 5th, p. 85.

† And the author shows that he could have increased them.

‡ See p. 66.

Of the two remaining examples, we must expect to find less illustration. The Catholic Epistles were less quoted, and less commented upon, than those of St. Paul; and even Chrysostom, voluminous as he is, deserts us when we come to the second Epistle of St. Peter. The seventh example* is taken from that Epistle; 2 Pet. i. 1. *Εν δικαιοσυρῇ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος ἡμεῶν Χριστοῦ*, that is, in the common version, "through the righteousness of God, and our Saviour Jesus Christ": in Mr. Sharp's rendering, "through the righteousness of *our God and Saviour*, Jesus Christ." The authorities of the Fathers, both Greek and Latin, are here neutral; but it is something of importance to our enquiry (which is noted by Mr. Sharp) that Wickliff, Coverdale, Matthews, Cranmer, the Geneva and Rhemish Bibles, Doddridge, Scattergood, Wesley, and Purver, all translate the words according to his rule.

* 8. We come now to the last of these examples, Jude, ver. 4 *τοι μὲν δεσπότῃ, Θεοῦ, καὶ κυρίῳ ἡμῶν, Ἰησοῦ Χριστῷ, ἀνυποκρίνῃ.* † "denying our only master, God, and Lord, Jesus Christ." Here is some difficulty in the reading, *ἀν* being wanting in many MSS. The chief testimony adduced is from some scholia of the 11th century, published by Professor Matthæi, which conclude *ὅτι, εἰς ἵστιν ὁ παλαιὸς καὶ καιρὸς διδόντες Θεὸς καὶ κύριος, Ἰησοῦς Χριστός.* "that there is one Jesus Christ, the God and Lord of the Old and New Testaments."

We should here finish, but that the author of these Letters has suggested a new passage as belonging to the same interpretation, though not to the same rule‡. This is James i. 1. *ἡμεῖς οὗτοι Θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δούλοις*, where, though the article is not prefixed to *Θεοῦ*, it is thought probable, and by some proofs much confirmed, that the Apostle meant to style himself, "a servant of our God and Lord, Jesus Christ." The author concludes his collection by various passages, from twenty different Greek writers, exemplifying the alleged use of the Article, and many of them strongly declaring the Godhead of Christ.

Thus have we completely shown the substance of the information contained in these Letters. It is extremely important; and, though the candour of the letter-writer prevents him from attempting to take advantage of any dubious text or readings, the whole mass of evidence which he has collected is

* Sharp 8th, p. 44. Letter VI, p. 103.

† Incorrectly printed, in Mr. Sharp's remarks, "of *our* God." P. 45, 2d edit.

‡ Sharp's Ex. 9, p. 46. Letters, p. 108.

§ See also Rev. xix. 17, if the true reading there should turn out to be *διπλοῦ τοῦ μεγάλου Θεοῦ*, instead of *2. τοῦ μεγάλου τοῦ Θεοῦ*. See p. 66.

abundantly strong and valuable. The work is rendered of additional value by supplemental tables of the Greek and Latin Fathers, placed in chronological order, with some account of their extent, and of the editions used by the author. We cannot conclude without recommending to every diligent student in divinity to read both this book and that of Mr. Sharp, to confirm themselves in that doctrine of which the primitive church never entertained a doubt*, the "DIVINITY of our BLESSED SAVIOUR." Nor shall we attempt to conceal, that we view with great pleasure these rational endeavours to support a doctrine so fundamental to our religion.

ART. V. *Military Observations.* By Captain Aylmer Haly, of the King's own Infantry. 33 pp. Egerton. 1801.

WE have frequently had occasion to regret, during the course of (what we are now happy to call) the late war, that so many writers have thought it necessary to elucidate the system of military tactics; because, though they did not materially deviate from the established regulations, yet by the variety of their instructions and arrangements, they introduced confusion into a system, which the publications of General Dundas had rendered sufficiently clear. We long ago, on the soundest military advice, professed a decided approbation of the instructions formed by that General, and sanctioned by his Majesty; and we do not scruple to hazard the opinion, that if officers of all ranks would condescend to make themselves complete masters, both of his theory and his practice, and if they possessed presence of mind sufficient to avail themselves of them in the day of battle, no circumstance could occur which would throw an army, acting on such principles, into confusion. But the publication now before us comes not within the sphere of these objections, because it does not interfere with the present system; but proposes to ingraft a new mode of warfare upon it. Let us now take a short survey of the author's plan, and examine how far it may be considered an improvement.

First, with respect to the formation of the battalion, we will allow the author to change the name of grenadiers into veterans, if he pleases; and, we think, indeed if the French and

* Notwithstanding the daring assertions that have, in modern times, been made to the contrary.

Russian mode of selecting them, on account of their merit and service, was adopted, it would be much more eligible, than the attention which is paid in our army to their height and size only; but we cannot so readily accede to the proposal of exchanging the light company for a troop of hussars. Had the author ever served in the cavalry, he would have known, that a corps of horse can never be formed on the drill of a battalion of infantry, and that where there is not a regular establishment of riding masters and rough riders, neither horses or men will ever be in such a state of discipline, as to enable them to act against regular troops. Cavalry can only be trained with effect in large bodies; but they may be, and always are, detached in whatever proportions they are wanted; and we perfectly agree with the author in thinking, that where the ground will permit them to act, infantry should never enter the field without being supported by them, either on their flanks or in their rear.

We now come to the mode in which this body is to act, which is in some degree sanctioned by the opinion at present entertained of the utility of marksmen, or, as the French call them, *tirailleurs*. Every man who has been on service knows the difficulty of rallying a body of men, after their ranks have been once broken; we much fear, therefore, though in theory and on paper the plan appears specious and easy to be effected, it would be found in the heat of service, that the skirmishers who had been advanced to harass the line of the enemy, and who would not be induced to retire until they felt themselves severely galled by the fire of a solid body in their front, would not be induced to take up their former posts in the battalion, but would seek for shelter and repose in the rear, after the severe employment in which they had been engaged in the front. For these reasons, therefore, as also perhaps from some dislike to innovation, where we are not convinced of the benefits likely to arise from a change, we cannot refrain from preferring the mode at present in use, of employing men from the flanks (distinct corps, if they can be had) and suffering them to retreat, when called in, through the intervals, because the line or main body is thereby preserved entire, and is ready to charge the enemy, the moment the skirmishers have unmasked it.

The large proportion of skirmishers here proposed to be employed, will always outflank the battalion; the field-pieces therefore cannot be used on the flanks of the skirmishers, without being so far advanced, and so widely separated from the flanks of the battalion, as to be in danger of falling into the enemy's hands when the skirmishers retreat; much less

would

would the hussars be able to act, when cooped up between the field-pieces and the battalion,

The proposal of mounting infantry behind cavalry was exploded so long ago, that we are surprised to see it again revived by this writer, especially for the purpose of a retreat. We read indeed of the Parthians fighting, *versis post terga sagittis*, but they must have been steadier than modern riflemen, if their arrows reached their aim while their horses were going at full speed. The horse of a modern dragoon is too much encumbered with forage and baggage, to admit the possibility of carrying a second man (also loaded with baggage) *en troupe*; and every soldier knows too well how much, not only his comforts, but the very existence of himself and his horse depend on retaining those accommodations, ever to be induced to relinquish them, for the purpose of receiving behind him a burthen; which must deprive him of the power either of attack or defence. The author indeed supposes he has obviated this objection, by proposing that two *bât* horses should be allowed for the baggage and forage of the troop; but in a retreat, where infantry could only escape by the speed of cavalry, we should be glad to know what would become of the *bât* horses and their guides. But for a thorough refutation of the plan, we need only refer to the dismal engraving which the author has given us on this subject, in which it may be literally said, *post equitem sedet asra cura*. We believe a British dragoon would fly with much more speed from such a companion, than from the most formidable enemy.

Having perhaps said rather more than thirty-three pages demanded, we shall conclude with recommending to the author, when he writes next, to pay more attention to the construction of the English language, and to be more sparing of French words. The use of the word "local," as a substantive, is intolerable, it is neither French or English; and surely the words skirmishers, marksmen, or riflemen, would be quite as easily written, and altogether as intelligible, as *tirailleurs* or *éclaireurs*. When the author told us that General Humbert owed his success at Castlebar to his *éclaireurs*, and that the engagement commenced in a very thick fog, we really supposed, that these *éclaireurs* bore torches, blue-lights, or false fires, or that they were similar to the rocket-boys in the Indian armies; but, in the next page, we find the word used synonymously for *tirailleurs*, or marksmen.

ART. VI. *Odes of Anacreon, translated into English Verse, By Thomas Moore, Esq. of the Middle Temple. First Edition: 4to. 251 pp. 11. 1s. Stockdale. 1800.—Second Edition: Two Volumes. 12mo. 12s. Hookham, and Carpenter, 1801.*

IF we have appeared tardy in our notice of the ingenious work before us, the delay has not been occasioned by any want of a proper sense of its merit, but by accidental circumstances; which prevented, for a time, our bestowing on it that attentive perusal which works of such a nature demand. In the mean time, the success of the publication seems to be proved by the appearance of a second edition.

Prefixed to this translation are Remarks on Anacreon, containing a short account of his life, and a very high eulogium on his works; the authenticity of which, Mr. Moore considers as fully established by the Vatican manuscript. The learned reader will find this question discussed by Fabricius, in his *Bibliotheca Græca*, and more particularly by Fischer, in his edition of this poet, 8vo. 1793. It would occupy too much space, were we to pursue it here. We will therefore only remark, that although the notion of their having been fabricated by monks of the sixteenth century is impossible, and absurd (particularly as the Vatican MS. is deemed, by the best judges, to be as old as the tenth century) we think there is no very strong evidence of their being all the genuine productions of Anacreon*: but they are probably, for the most part, ancient Poems written in imitation of his manner. The present translator, in the opening of his work, evinces his acquaintance with the language and familiarity with the style of the original, by a neat Anacreontic Ode, explaining the frontispiece to his book.

To estimate the merits of a translator, it is proper to compare him not only with the original author, but also with the most esteemed of his predecessors.

The general character of the Odes ascribed to Anacreon is gaiety and levity; but even gaiety, when in one uniform strain, may fatigue; and, if we except a few of these Odes which please by an originality of thought, or elegant turn of expression, this collection has always appeared to us unequal

* Fischer's chief argument against their being the true Odes of Anacreon is the want of the Ionic dialect. The paucity of passages in them cited by the ancients is also a strong presumptive proof.

to the very high fame of its author. It has had numerous commentators, but, as we suspect, few genuine admirers; and has been often quoted, but by no means read with equal diligence.

Of English translators of Anacreon, Fawkes has been hitherto deemed the best: though we recollect having seen a translation by Mr. John Addison*, which seemed by no means despicable. Neither of these writers, however, have so much merit as to preclude further attempts; especially when such attempts are directed rather to an expansion of the author's sentiments by an elegant paraphrase, than the mere expression of his sense in a literal translation. Of this nature is the work before us; which not only supports the character of vivacity where it exists, but supplies it, in some instances, where it is wanting in the original. Several of the Odes which, in the Greek, do not strike us as very ingenious or elegant, are so skilfully amplified by Mr. Moore, as to become pleasing Lyric Poems in the English. Sometimes, however, he is too luxuriant in expression, and in a cloud of words almost obscures the sense†. We will, as the most pleasing task, select an instance of improvement upon the original.

The well-known Ode, beginning *Ερίφες ὠκυραν, ὠκυ' ἄσπερ ἐκ νιφάδος Ἐρπύλη*, &c. (which is the 6th in this translation, and 59th in Barnes and Fischer) is thus elegantly rendered.

“ ODE VI.

As late I fought the spangled bowmen,
To cull a wreath of matin flowers,
Where many an early rose was weeping,
I found the urchin Cupid sleeping.
I caught the boy—a goblet's tide
Was richly mantling by my side—
I caught him by his downy wing,
And whelm'd him in the racy spring.
Oh! then I drank the poison'd bowl,
And Love now nestles in my soul!
Yes—yes—my soul is Cupid's nest,
I feel him fluttering in my breast.” P. 35.

In the fourth Ode (17th in Barnes and Fischer) Mr. Moore has added some lines from the Vatican MS. which certainly

* Published in 1735, with the Greek, and some tolerable notes, in 12mo. dedicated to the Prince of Wales (Frederick). Who this John Addison was we have not learned; but the reader must beware,

“ And not for *Joseph* grasp an empty *John*.”

† As in the 16th Ode (28th in Barnes) and some others.

improve the imagery, though the critics doubt of their authority; but he has paraphrased them in such a manner as to weaken their effect, besides introducing the strange word "*winglets*." If indeed his translation has any prevalent fault, it is the prodigality with which epithets are scattered throughout. This, however, is a very general error with poets of the present day.

We have now to exhibit the present translator in comparison with the most approved of his predecessors, Fawkes; and we do not hesitate to say that, although several of the Odes are rendered by Fawkes in a style not unworthy of the original, he is, upon the whole, greatly excelled by Mr. Moore. We will take, for our example of their respective merits, that Ode which is perhaps the most ingenious and interesting in the original, and is certainly the most familiar to English readers, being the subject of a very pleasing and popular song, taken from a translation of it in the 6th volume of Doddsley's Poems*. We mean the Ode beginning *Macronalious wold' Ispais*, &c. which is the 3d in the common edition, and 33d in Mr. Moore's. It is thus rendered by Fawkes.

" ODE III.

CUPID BENIGHTED.

The sable night had spread around
This nether world a gloom profound;
No silver moon nor stars appear,
And strong Bootes urg'd the bear;
The race of man, with toil oppress'd
Enjoy the balmy sweets of rest;
When from the heav'nly court of Jove
Descended swift the God of Love,
(Ah me, I tremble to relate)
And loudly thunder'd at my gate.
" Who's there?" I cry'd, " who breaks my door
At this unseasonable hour?"
The God, with well-dissembled sighs
And moan insidious thus replies;
" Pray ope the door, dear Sir—'tis I,
A harmless miserable boy;

* The song begins,

" In the dead of the night, when with labour oppress'd."

Dodds. vi. p. 172. It was written by the author of a Poem called *Pecoration*, and another song, in the same part of the volume. Mrs. Jordan sings it in the farce of the Wedding Day.

Bennumb'd

Moore's Ode.

Batten'd with cold and rain, I stay
 A long uncomfortable way—
 The winds with blust'ring horror roar—
 'Tis dismal dark—Pray ope the door,
 Quite unsuspecting of a foe
 I listen'd to his tale of woe,
 Compassion touch'd my breast, and strain
 I struck a light, unbarr'd the gate;
 When lo! a winged boy I spy'd
 With bow and quiver at his side:
 I wonder'd at his strange attire;
 Then friendly plac'd him near the fire,
 My heart was bounteous and benign,
 I warm'd his little hands in mine,
 Cheer'd him with kind assiduous care;
 And wrung the water from his hair.
 Soon as the fraudulent youth was warm,
 "Let's try," says he, "if any harm
 Has chanc'd my bow this stormy night;
 I fear the wet has spoil'd it quite."
 With that he bent the fatal yew,
 And to the head an arrow drew:
 Loud twang'd the sounding string, the dart
 Pierc'd thro' my liver and my heart.
 Then laugh'd amain the wanton boy,
 And, "friend," he cry'd, "I wish thee joy;
 Undamag'd is my bow, I see,
 But what a wretch I've made of thee!"

The following is Mr. Moore's version of the same Ode.

ODE XXXIII.

'Twas noon of night, when round the pole
 The stilly bear is seen to roll;
 And mortals, wearied with the day,
 Are slumbering all their cares away.
 An infant, at that dreary hour,
 Came weeping to my silent bower,
 And wak'd me with a piteous prayer,
 To save him from the midnight air.
 "And who art thou," I waking cry,
 That bid'st my blissful visions fly?
 "O gentle fire!" the infant said—
 "In pity take me to thy shed;
 Nor fear deceit—a wretched child
 I wander o'er the gloomy wild.
 Chill drops the rain, and not a ray
 Illumes the drear and misty way!
 I heard the baby's tale of woe—
 I heard the bitter night-winds blow—
 And fighting for his piteous fate,
 I trimm'd my lamp and op'd the gate.

'Twas

"Twas Love!—the little wandering spirit,
 His pinion sparkled through the night—
 I knew him by his bow and dart—
 I knew him by my fluttering heart!
 I take him in, and fondly raise
 The dying ember's cheering blaze;
 Press from his dank and clinging hair
 The crystals of the freezing air,
 And in my hand and bosom hold
 His little fingers thrilling cold.
 And now the ember's genial ray
 Had warm'd his anxious fears away;
 "I pray thee," said the wanton child,
 (My bosom trembled as he smil'd)
 "I pray thee let me try my bow,
 For through the rain I've wander'd so,
 That much I fear, the ceaseless shower
 Has injur'd it's elastic power."
 The fatal bow the urchin drew,
 Swift from the string the arrow flew;
 It flew as swift as glancing flame,
 And to my very soul it came!
 "Fare thee well," I heard him say,
 As laughing wild he wing'd away—
 "Fare thee well, for now I know,
 The rain has not relax'd my bow;
 It still can send a madd'ning dart,
 As thou shalt own with all thy heart!" P. 127.

Though the concluding line of Mr. M.'s translation is faulty, as not clearly expressing the sense of the original, yet, taking the translation altogether, it is much superior to that of Pawkes, and perhaps to every English version of this favourite little Poem which has yet appeared. The above specimens will, we imagine, give the reader an adequate idea of Mr. Moore's abilities as a translator. His work indeed is one of the few which, though aspiring only to the praise of translations, impress the reader with a high opinion of the writer's talents as an original poet. Nor is this expectation disappointed by the perusal of a collection which we have already had occasion to notice; and which, we understand, is now acknowledged by Mr. M. as his work; we mean the Poems ascribed to a fictitious personage, the late Thomas Little, Esq. The author is certainly a young man of elegant taste, and of lively, though not sufficiently regulated, imagination. If he learns, as we trust he soon will, to restrain that imagination

within due bounds, and to apply it to subjects of more importance, and of a more moral tendency (instead of ringing perpetual changes upon "dimples and smiles, kisses and blisses, racy tides, and sparkling bowls") few poets of the present day will equal, and perhaps scarcely any excel, him.

Though, during this examination, we have had the first edition chiefly before us, we have also inspected the second, which is comprized in two elegant little volumes; but varies from the first chiefly by the addition at the end, of some Epigrams ascribed to Anacreon. Neither of the editions is accompanied by the original, a circumstance perhaps desirable to some readers, and suggested even by Mr. Moore's own statement, that an edition of these Odes, carefully printed from the Vatican MS. would be a desirable present to the literary world.

ART. VII. *An Account of a Geographical and Astronomical Expedition to the Northern Parts of Russia, &c. &c. By Martin Sauer, &c.*

(Concluded from vol. xix. p. 561.)

WE left our spirited and enterprising traveller passing his winter at St. Peter and St. Paul, in Kamtschatka. Early in the month of March the party prepared to depart, with the intention of steering to the N. W. Coast of America. There is a continued chain of islands (the Aleutian) between the two continents, which they severally passed, till they came to Oonalashka. This place, with its inhabitants, and their singular customs, are described with considerable interest and vivacity. The particular skill of the natives in managing their baidars or boats, even in a great swell of the sea, and very tempestuous weather, excites astonishment even in Englishmen. They row at the rate of ten miles an hour, and keep the sea in a fresh gale of wind. From Oonalashka they continued their course in the direction at first proposed, till they came to anchor in the harbour of Kadiak. This place also, with its inhabitants, is circumstantially described. Their customs are very nearly allied to those of Oonalashka; they have the same instruments and weapons, and similar baidars or boats, but are not equally expert upon the water. Neither do they appear, in various respects, to possess an equal degree of ingenuity. Kadiak is very subject to earthquakes, which are sometimes very violent. As we accompany the author to Prince William's Sound, his

narrative

narrative becomes more and more interesting. Upon various occasions, Mr. Sauer appears to differ very much in opinion from Mr. Billings, the principal in command, and nowhere more than in the 14th Chapter. Having arrived at what, to use Mr. Sauer's expression, Mr. Billings *supposed* to be Cape St. Elias, which was discovered by Bering in 1741, Captain Billings assumed an additional rank, in conformity with a mandate of her Imperial Majesty. The author's account of his adventure at this place deserves insertion.

"Two men and a woman had accompanied us from Oonalashka, by their own desire, to serve as interpreters. Their chief view was, to get out of the way of the Russian hunters now on their island; and Captain Billings promised to leave them at home on his return, when they thought the hunters would be gone. They had brought their small canoes, or baidars, with them. I was the only person on board, except the Aleutes, that could venture out in these boats; and the 22d, being a fine day, with light airs and calms, I took a small excursion merely for exercise, quite alone; but received Captain Hall's injunctions (Captain Billings being at the observatory) not to go on shore, nor venture to any great distance. I left the ship at one o'clock, and paddled with the tide at the rate of about eight miles in the hour, without paying any attention to the distance. On attempting to return, I found the tide too strong against me. I did not see a single native any where, nor any traces of them, and resolved to enter a small cove to wait the return of tide, to get a draught of fresh water from a brook that I observed. After entering a small inlet, I discovered that my retreat was cut off by some of the natives. My dress was a nankeen jacket and trousers; and I had a few clasp knives and beads in my pocket, which I gave the natives; particularly a woman whom I observed amongst them in a nankeen camley, and who addressed me, to my astonishment, in the Russian language; which rather increased the uneasy situation that I found myself in, on account of the complaints that they had made, on board, of Polutoff's company. I found, however, no great difficulty in persuading her that I was not a Russian. She gave me a bowl of water, and treated me with berries upon which the oil of seals had been poured. She told me, that Polutoff had taken her away by force, and kept her above a year, till she had learned the Russian language. After that, she associated with Zaikoff, and returned to the Sound, making herself their interpreter. She said, that Zaikoff, who was a very good man, and behaved well to every body, had favoured her escape, and that they had been well revenged upon Polutoff and his crew; for that a boat from each of the vessels had been on shore to cut wood, and had pitched two tents (one for each company) at a small distance from each other. It was in the autumn; the night was dark; and only one man watched at a fire side, sitting on the beach. The natives crawled, unheard, close to the watch at Polutoff's tent, killed him, and, rushing into the tent, murdered every soul there, without molesting Zaikoff's tent, or any of his people.

C

"She

"She invited me to their dwelling, and assured me that I should be safe. I asked her how far it was. She said, that if I left the ship at sun-rise I should arrive at her dwelling before sun-set; that the habitation was across the straits at the end of the Sound (pointing to the eastward of the north) near the discharge of a large river. This induced me to ask her, if the land about us constituted any part of the continent. After some conversation between her and the chief, she told me, that the openings were all straits. I promised that I would go with her if they would come on board in the morning for me, and that I would give them beads and other trinkets. At half past three it was high water, and I put off, very well pleased to get away; for they all admired my baidar so much, that I was much afraid of losing it, and my sensations, when I first discovered myself in their power, were very unpleasant. I arrived on board at half past four, and relieved Captain Hall of his anxiety on my account, but forbore relating my adventure, lest it should prevent my future excursions, which I promised myself should not lead me into such danger a second time.

"Early in the morning of the 23d the woman came alongside, with about ten double canoes, and brought a sea-otter skin, which I took for a few beads. They asked me to accompany them, and the chief would remain in the ship till I came back; but Captain Billings would not agree to it. Neither Captain Hall nor Saretcheff saw any reason for objecting to this trip, especially as the chief offered to stay on board as hostage for my return. Captain Billings at this time had the woman and chief in his cabin, out of which they returned in great haste, and in seeming rage left the ship. I was extremely sorry, as it deprived me of the hopes of getting such information as I wished to obtain concerning the straits, and particularly the large river that she spoke of. They rowed to the observatory, and took a cask from the head of one of our grenadiers, with which they attempted to run away, but returned it on being overtaken.

"They, indeed, shewed an astonishing propensity to thieving, even of such things as could not have been of any service to them; and, upon being detected, returned the articles with amazing composure. Their language and manners differ but very little from those of the islanders at Kadiak*." P. 189.

As we proceed in this Chapter it seems to be demonstrated that Billings was really mistaken, in what he apprehended to be Cape St. Elias, which seems not to be the southern point of Montague Island. It is no less certain, that there are here a great number of straits and islands, beyond which, a native informed the author there was a *great salt water*, with many entrances. If this be so, a doubt may be excited whether the sea which Mackenzie saw, in his expedition from Canada, was actually the great South Sea or not. The author, with great enthusiasm, voluntarily proposed to explore the unknown parts from tribe to tribe, hoping by some means or other to find his way to Europe, but permission was refused. From Prince

* Printed *Kodick*, by mistake, in our last, p. 554. *Rev.*
William's

William's Sound, the voyagers returned, very contrary to the wishes of the narrator, to the harbour of St. Peter and St. Paul. The 16th Chapter commences with an account of some disagreements and changes in the command; with some intimations, not the most honourable to the character of Captain Billings. Again leaving St. Peter and St. Paul, the voyagers proceeded once more along the string of the Aleutan Islands, and arrived at Oonalashka. Billings here declared his intention to abandon the idea of again visiting the American coast, but determined to proceed immediately to the Bay of St. Lawrence, in the country of the Tshutski. The author was highly displeased with this resolution, which he considered as giving up the original design and object of the expedition, as disappointing the expectation of all nations who looked to Billings to ascertain the point, whether a north-west passage did or did not exist. The author here also indulges himself in some acrimonious reflections on his superior in command, which, if his premises are true, seem sufficiently warranted.

The 18th Chapter brings us among the Tshutski, a most singular people. The party here separated. Billings selected some companions, with the intention of penetrating over land through this hitherto unexplored region to the river Kovima. The remainder of the party had his orders to return to Oonalashka, and thence to Kamtschatka. The following short account of this people must satisfy the reader.

" On the 7th, I went on shore in uniform, but was not very well pleased with the reception that I met with. I had strolled among the Tshutski to some distance from our tents and people, where one of the natives began to cut the buttons off my coat. I struck him on the stomach with my fist, and he fell over some loose stones behind him. One of our men (Vassiley Toltichen, a native of Anadyrsk) observing the transaction, ran towards me; the man got up and laughed, not seeming to be the least offended at the blow. Toltichen told me, that they always insulted little men, and such as were less active than they. Upon hearing this, I challenged any one of them to run or leap. One of them offered to run with me to a point of land at least a mile distant, and back again; this, however, I rejected, and proposed running toward the boats, a little more than 200 yards. Arriving first at the goal, I received the pleasing compliment of their acknowledging that I was, indeed, a man, though but a very little one. Not being inclined, however, to perform for their entertainment, I returned on board, fully resolved not to quit the ship again so long as she remained here.

" The beach was now covered with the baidars of the natives, hauled on shore and turned keel upwards, one gunnel resting on the ground, the other supported on their paddles: thus they served the purpose of tents; and old dressed deer-skins sewed together were used instead of curtains for the open side. Here the natives, men and women, slept indiscriminately. The former traded with their dresses, furs,

tusks of the walrofs, whales' fins, and pieces of the gut of rein-deer stuffed with chopped meat, marrow, and fat. The latter were extremely happy to grant any favours for beads, buttons, tobacco, &c. and that even in the presence of the men, who actually introduced our people to the women when they had no other articles of trade. These, however, were not their wives, but prisoners taken from their American neighbours, with whom they are frequently at war. The cause of the last affair between them was this: both parties meeting, on the chase of sea animals, quarrelled; an engagement commenced, in which the Americans took one baidar and made the crew prisoners; the other, returning, procured a reinforcement, made a descent on the American coast, carried off a few women, and then peace was restored.

"The Tshutski nation is divided into two very distinct tribes: the one is called Stationary, or fixed inhabitants of the coast; the other, Reindeer, or wanderers.

"The former occupy such places as are convenient for fishing and the chase of sea animals, from the river Anadyr to a small distance north of the eastern promontory. The extent of their population, according to the best intelligence that I could obtain, amounts to about 3000 males. Their chief habitations are about the bay of Anadirsk, particularly in the vicinity of Serdsk Kamen, and in the gulph of Metchickma, which is between the bays of Anadirsk and St. Lawrence. North of the eastern promontory the dwellings are but few, because the sea is not so prolific of fish, nor are there any forests; but the marine animals are more numerous, which is the cause of its being frequented on the chase; which sometimes induces them to pass the Shalatskoi promontory into the Tshoon bay; which, they say, is about 15 days' journey from the eastern cape, sleeping on shore every night. They were in this bay two seasons waiting for our expedition from the river Kovima,—I suppose in 1787 and 1788.

"They appear very industrious, and are neat workmen, which is evinced by their baidars, lances, arrows, bows, apparel, utensils, &c. with which they supply the wanderers. They also trade with their female prisoners, receiving in return rein-deer, copper and iron kettles, knives, beads, and such articles as the rovers obtain from the Russian traders.

"They dig cellars, in which they keep their supplies of food and oils. The provision consists of dried meat of sea animals and deer, roots, and berries. They regard the lips and snout of the morash, or walrofs, as a great delicacy when boiled almost to a jelly. The oil of the sea animals they keep in seal-skins, and of this they obtain immense quantities; it not only being used for food, firing, and light, but also constituting a great article of commerce with the wandering tribe.

"Kobeless and Dauerkin have published very wonderful accounts of these people. Among other stories, they relate, that "the Tshutski, when aged or ill, require their friends to kill them, which is immediately performed, as well with women as men; and that a sharp knife is the only remedy for all disorders." But this they positively denied. I discovered by means of Tolshtchen, that the aged were subject to
rheumatic

rheumatic complaints, which they cured by lighting the dried leaves of worm-wood, so prepared as to burn like tinder, and letting it remain till burnt out on the affected parts: a custom also observed by the Yukagers, Tungoose, and Yakuri. That if they had any swellings from wounds, splinters, or any other cause, they applied a poultice, composed of chewed edible roots, moistened with fresh oil; and in cases of severe illness, offered sacrifices of deer to the spirits of torture; and sometimes a dog was killed, the sick led round it, and anointed with its blood and fat. In case of death, the body is burnt to ashes; stones are laid on the spot; to resemble in some degree the body of the man; a large stone at the head, anointed with marrow and fat; and the horns of deer form a pile or heap at a small distance. This place is visited once a-year by the relatives, who recapitulate the feats and actions of the deceased, by way of remembrance, when each of them adds a horn to the heap, and anoints the head stone.

“ I was not able to learn any particulars of their religious rites and ceremonies, nor any remarkable customs. They reckon only two seasons in the year, summer and winter; at the commencement of each of which they make sacrifices and merriments, in gratitude for what is past, and as an invocation for future success.

“ Kobeleff asserts, “ that the wandering Tshutski make a practice of lending their wives to strangers, as a mark of friendship; and that they frequently exchange them amongst one another for a short time.” This, however, is not the case; for these people are extremely attached to their wives and progeny; and if one of them were inconstant to her husband, she would be abandoned by all: nor can a greater odium be thrown on a Tshutski woman, than to suspect her guilty of favouring a stranger.

“ The wandering tribe consider themselves as a superior race of beings, and the most independent of men. They call all the nations that surround them old women, only fit to guard their flocks, and be their attendants; particularly the Koriaki. Rein-deer are their only riches: these, and the skins of such animals as they kill in their wanderings, they exchange with the Russians, &c. for kettles, knives, and trinkets, which article procures them arms, dresses, slaves, &c. from the stationary tribe. Their customs are alike, as is also their language. This is all the intelligence that I could obtain of these people during my short stay.” P. 251.

From the country of the Tshutski the narrator returned to Oonalashka, where with his companions he passed a miserable winter. The 18th Chapter contains a lively sketch of the natural history of the island of Oonalashka, and in particular a curious account of the hunters of this and the neighbouring islands. The 20th Chapter represents an account of the sufferings of Billings and his party, in their progress through the country of the Tshutski to the Kovima. As no European ever penetrated through these regions before, the following account of the beginning of the expedition, taken from the journal of one of the party, will furnish us with our concluding specimen of this work.

“ August

" August 13.—" At nine o'clock this morning we departed from the bay of St. Lawrence, and first crossed to the south-side, when the baidars were hauled sometimes by the Tshutski, and sometimes by harnessed dogs running along the beach. We passed three villages belonging to the natives, and halted at a fourth for the night. The huts were dug under ground, and covered with earth. They were of a square form, with a fire-place in the middle, and four large stones made the hearth. They have no wood, but burn the bones of whales, pouring the oil of sea-animals upon them. Each side of the hut contains a polog, or low tent, made of leather, to sit and sleep in.

" Our first arrival among them did not promise much happiness in their company; for, not knowing their language, we were obliged to treat with them by signs*, for fuel, water, &c. to boil our food, and pay for it immediately. Observing our good nature, and want of power, however, they at length took a liking to the buttons on our coats, which they cut off without ceremony; they also stole our snuff-boxes; and without any hesitation paid a visit to our portmanteaus, in hopes of finding tobacco and iron.

" The men were tall and stout, dressed in a neat park (resembling a carter's frock), made of the skins of different animals bordered, tight pantaloons of doe-skin, and boots of seal-skin; the head uncovered, and the hair cut short. The warrior has his legs and arms punctured, so as to denote the number of the enemy that he has slain, and the prisoners he has taken.

" The women were also well made, above the middle size, healthy in their appearance, and by no means disagreeable in their persons. Their dress was of doe-skin, with the hair on; and one garment covered their limbs and their body: this is a park, with roomy pantaloons sewn to it, and sleeves down to the wrists. They put the legs into the opening at the neck, where it ties, as also below the knee. Long boots of rein-deer's legs, with the hair on, are drawn up, and tie over the above dress at the knee. They wear their hair parted, and in two plaits, one hanging over each shoulder, their arms and face being punctured very neatly, though almost every one differs from another in the figures. They wore necklaces, and had strings of beads suspended from the ears, as also iron or brass rings round the wrist.

" August 14.—At eight o'clock this morning we proceeded in our boats, or baidars, entered the bay of Metshikma, and observed on the opposite shore (an island) a village of the same name. We crossed this bay, and arrived at the camp of the Rein-deer Tshutski, who were to be our guides across the country.

" Our reception by these people was very strange. At first they opposed our landing; old and young, boys and girls, crying out and throwing stones in the sea. After they had done this for some time, the chief (who is named Imalerant) appeared, with several old men, and made two fires; then took our commander by the hand, and led him over one of the fires; took off his own park, and put it upon

* " I cannot conceive where Dauerkim, their interpreter, was at this time."

Captain Billings, who, in return, put a clean shirt upon the chief: this exchange of dress is considered as a mark of friendship and mutual protection. The ceremony of crossing the fires was imposed on every one of us; and all our baggage, provision, &c. was also handed across them. The chief then placed before us large pieces of boiled deers' meat extremely fat; and, to shew our sense of his hospitality, we presented him with tobacco, beads, and needles.

" At the setting of the sun they commenced racing and wrestling: it was not a race for speed, but running round a ring for a considerable time; and he who held out longest was the hero, and had the upper seat assigned him. The wrestler who overcomes all the rest is reckoned the most favoured, as among the Yakuti.

" 15th.—Imlerant, the chief, received the following presents to divide among the people: 2 poods of iron; 2 poods of tobacco; about an equal quantity of beads; ear-rings, trinkets, and needles. Our interpreter was desired to tell them that, in return, we hoped they would assist us with food, warm clothing, and every necessary in their power; and, without any attempts to insult, conduct us safely across their country.

" 16th, 17th, 18th, and 19th, we had rainy weather. 20th, the herds of rein-deer were driven towards the camp, or tents, and halted on their arrival at the rivulet: upon which, two men went out with fire, and two women with small buckets of oil; fires were made, and the deer driven across them and the rivulet to the tents; when a round inclosure was made by the chief of each herd with the sledges of the men, and the different herds were driven into the respective inclosures; the womens' sledges were placed between them and the sea. Fuel was now added to the fire; the elder chief seized one of the deer, and gave it to his eldest son, who led it towards the sea, stabbed it with his spear on the left side, and then loosened it. They pay particular attention to the manner of the deer's falling; if on the right side, and it dies easy, they suppose that it portends good fortune, and success in their undertaking; but if it falls on the left side, or is convulsed, the omen is not propitious. This example was followed by the owner of every herd, each taking a handful of the blood of the stabbed deer, which they threw first towards the sun, then to the sea, and lastly to the mountains. When they had finished this ceremony, and did not purpose killing more, the women skinned and cleaned the deer, and made fires where they had been slaughtered (every one separate). They boiled meat, and rubbed the marrow on the faces of their idols, which they called Gir Gir (God). They have different Gods,—as, of fire, of good, and of evil. The idols are pieces of wood of different forms, with faces cut out, and serve for making fires by friction.

" The next day (20th of August) they had a ceremonious feast. At seven in the morning three of the slaughtered rein-deers' heads (with the horns on, and the whole skin adhering) were placed on little benches, with two of the legs of the deer; whereupon, four of the oldest chiefs took each a tambour, and began beating, walking gently round, and muttering some words, raising the voice by degrees; at last they became clamorous, and danced. Having continued some time, the host went to the small tents (which are covered without light)

light) and asked those sitting there, "How are you?" We could not obtain any explanation of the meaning of any part of this ceremony. Upon his opening the Polog, those sitting within it answered, "Chai-yua, chai-yua, chai-yua, lewnom lewnom;" which is, further, and further, and further,—better and better. After he had gone to all the small tents, they continued the ceremony, as above, for a considerable time; and, upon finishing, the host Imlerant went to our commander, took him by the hand, and said,—“We old men pronounce from our observation, that all your undertakings will be attended with success and good fortune; and God has sent, for our benefit, the Russians amongst us in a friendly manner, for the first time, to explore our sea, and reward us with liberality. God send that we may be inseparable allies for ever*.”

“Captain Billings immediately hung a medal round the neck of the chief, and assured the people of the protection of her Imperial Majesty, if their behaviour proved their speech to be sincere: upon which, they all bowed their heads, and cried out, “Chayua lewnom, lewno lewnom;” then they began dancing and singing, men, women, and virgins, till nine o'clock in the evening.” P. 319.

The author adds an account of the peninsula of Kamtschatka, and some useful vocabularies of the Yakut, Tungoose, Kamtschatkan, and Aleutan languages, as well as that of the island of Kadiack. There is also an Itinerary from St. Petersburg to Yakutsk, which must be highly valuable to any future traveller. There is further a copy of the instructions to Billings, and to the naturalist, Mr. Patrin.

To notice a few verbal inaccuracies in the performance of a man unaccustomed to write, and who only professes to communicate what he has actually observed, for the benefit and amusement of the public, would be invidious and unjust. But if this work comes to a second edition, as doubtless it soon will, we recommend Mr. Sauer to employ the kind offices of some friend, of greater skill and experience, in the conduct of the press. There is an omission also in the chart, which may perplex some readers. The track from Oonashka to the island of Kadiak, and thence to Prince William's Sound, is not laid down in it; for what reason we cannot imagine: because observation and discovery in these parts was the more express and particular object of the expedition; and Mr. Sauer

“* Nicholai Dauerkin was interpreter. He is a native of the Tshutski; was taken prisoner when young, educated in Irkutsk, and sent back to Anadirsk, with the rank of serjeant, to be interpreter between the Russians and his own nation. This speech appears to me quite in the style of this man himself, and I much doubt the truth of his interpretation.”

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blames Mr. Billings for so easily declining its further prosecution.

On the whole, we have been much entertained and instructed. We repeat our opinion, that Mr. Sauer must have a great deal still in his possession, the communication of which would be both entertaining and important. Perhaps a more detailed account of Kamtschatka itself would be acceptable to many; but certainly a description of the region between Kasan, Yakutsk, and Ochotsk, could not fail to be so.

We are pleased, however, with what he has given, and consider his volume as an agreeable and interesting addition to our stores of geographical knowledge.

ART. VIII. *Medical and Physical Memoirs, containing, among other Subjects, a particular Enquiry into the Origin and Nature of the late pestilential Epidemics of the United States. By Charles Caldwell, M. D. 8vo. 348 pp. 8s. Printed at Philadelphia, by T. and W. Bradford. 1801.*

THE volume contains four Memoirs. In the first, the author gives an account of the soil and climate of Philadelphia, preparatory to the second, in which he attempts to show, that the yellow fever was not imported into the country; but was the produce of the temperature of the place, heightened perhaps by some local circumstances, as inattention to the removal of substances easily disposed to become putrid, want of ventilation, &c. In the third, he treats of the migration of swallows; and, in the fourth, opposes Dr. Burton's hypothesis on the cause of Goitres.

Under the first head, the author notices the variableness of the temperature in North America, the thermometer at Pennsylvania, rising or falling, not unfrequently, 40 degrees in the course of the day; a change of temperature, he remarks, greater than is known to occur in any part of the globe, except in Russia, where the range is still greater. His next observation is on the intensity of the heat of the summer, and the extreme cold of the winter at Philadelphia. From the beginning of June to the end of August, the mercury in Fahrenheit's thermometer, during the day, stands as high as from the 80th to the 86th degree.

"Such an excess of summer heat (surpassing even that of the West-India climate) accompanied by a state of torpor or stagnation in the atmosphere, cannot fail to produce a languor in the systems of our citizens,

citizens, which disqualifies them for resisting the influence of febrile poison." P. 21.

In the winter, on the contrary, he has known the mercury to sink to the 6th degree. The next circumstance the author adverts to, is the mode of building in the city of Philadelphia. The walls of the houses are said to be slight, the streets broad, and the windows large, and frequently continued to the ground. In this, he says, they have copied the English fashion, without adverting to the difference in the climates of the two places. Hence, in the summer, their habitations are like hot-houses, and in the winter are but a slender guard against the severity of the frost. In a country exposed to the extremes of heat and cold, the houses should be lofty, the walls thick, the windows small, and the streets narrow. Thick walls, and small windows, afford a barrier equally against heat and cold; lofty buildings, and narrow streets, prevent the rays of the sun from entering the lower apartments, and, at the same time, increase the rapidity of the currents of air. He defends the manner of constructing houses in Spain, which has been adopted, he says, on philosophical principles, and is perfectly adapted to the climate; and ridicules the idea of its having been chosen as a guard to the chastity of the women, though it eventually secludes them from the gaze of the impertinent and debauched, at the same time that it denies ingress to the rays of the sun. The population of Philadelphia, the author computes at about 75,000 persons, and as the inhabitants live principally on animal food, even during the hot season of the year, the air is constantly loaded with putrid matter, of itself sufficient, he thinks, in such a climate, to account for the production of pestilential fever, without its being imported, which, he says, was never satisfactorily proved.

On the subject of the disappearance of swallows at certain seasons of the year, the author offers some plausible conjectures, to show that they do not conceal themselves in caverns, immerge in rivers, or become torpid at such times, as has been supposed; but that they retreat to more southern climes, in search of their food, and return to us again in the summer. The arguments, however, which he uses in support of this opinion, are only such as have been often repeated, and need not be here recited.

Goitres have been supposed to be produced by some ill quality in the water, commonly used in the countries where the disease is most frequent, particularly to drinking snow-water. "*Quis tumidum guttur miratur in Alpibus.*" Dr. Barton, in a Memoir on the subject, attributes them to miasmata floating in the atmosphere, the produce of putrid animal and vegetable matter,

matter, similar to that which gives rise to bilious and remitting fevers. To this fanciful opinion, Dr. C. answers by showing, that goitres are rarely seen in those countries where such fevers are endemic. But here, as in every part of the volume, the style is rather declamatory than argumentative, and assertion is pretty generally substituted for facts.

The volume concludes with an address to the Medical Society at Philadelphia. In this the author repeats the arguments used in the first and second Memoirs, to prove that the yellow fever, like the plague, are produced by highly putrid or malignant atmospheres, and that they are not contagious. With his arguments in proof of these positions, we shall conclude our account of the work.

"Epidemic plague and yellow fever," he says, "resemble each other in their decline and termination, no less than they do in their rise and progress."

"Having raged with more or less violence throughout the summer and autumnal months, the career of both is immediately closed on the accession of cold weather. So completely are their ferments blasted by a moderate frost, that, after such an occurrence, there remains in general no shadow of ground to dread their influence. It is indeed true, that sporadic cases of these diseases appear even in the depth of winter: but they are the offspring of causes which operate only on a circumscribed scale. It belongs to spring, summer, and autumn, particularly to the two latter seasons, to render the plague and yellow fever epidemic. The reason of this is obvious. It is during these seasons only, that a sufficiency of putrid exhalation can be evolved, to impregnate the atmosphere to the pestilential point." P. 326.

And adds:

"The sudden and entire cessation of plague in Syria and Egypt about the summer solstice, and in Constantinople on the accession of cold weather, is inimical to a belief in its contagious nature. Immediately after its termination in these places (which is sometimes almost instantaneous, and where a belief in the doctrine of fatality prevents every measure for the removal or destruction of contagion) the apparel of the dead is worn by their surviving connections, their beds are slept on, and their furniture in general used and handled in the most familiar manner. Nor is this all. Even the low filthy hovels, which had been utterly depopulated by the disease, are, without purification, presently filled up again by fresh inhabitants: yet, from all this intercourse, apparently so inconsiderate and dangerous, no inconvenience whatever is experienced. Instead of immediately sweeping off those who thus plunge into the midst of its supposed fomites, the disease is heard of no more, till the return of the next season of exhalation, or perhaps till a much more distant period, and then appears again without being attributable to any cause, except the existing state of the atmosphere." P. 334.

As we have before paid some attention to the medical writers of America, Dr. Rush and others, and their most important works are usually imported here, we were unwilling to let Dr. Caldwell pass by in silence, whose book certainly contains some curious and interesting particulars.

ART. IX. *Illustrations of the Truth of the Christian Religion.*

By Edward Maltby, B. D. Domestic Chaplain to the Lord Bishop of Lincoln. 8vo. 5s. 6d. Rivingtons. 1802.

WE have two main proofs of the divine origin of Christianity; the one drawn from external, the other from internal evidence. The external evidence, is that of miracles and prophecy; the internal evidence, is that of its intrinsic worth, inasmuch as the doctrines of Christianity not only are confirmed by reason, as far as reason extends, but, where the latter fails, supply its defects. On each of these heads, Christianity has had very able advocates. The argument from miracles is undoubtedly the strongest: for, when any one delivers doctrines as derived from heaven, and in proof of the assertion performs such acts as cannot be done by human means, it is clear that the doctrine so delivered must be of divine origin. We find accordingly that Origen, Athanasius, Gregory of Nazianzum, Cyril of Alexandria, Chrysostom, Augustin, and other Fathers, insist particularly on this proof, in opposition to Celsus, Porphyry, and Julian; who either denied the reality of the miracles, or endeavoured to give a false explanation of them. Nor have modern ages produced less able advocates in Lardner, Campbell, West, Ditton, the author of the *Trial of the Witnesses*, and particularly Archdeacon Paley, who, in his *View of the Evidences of Christianity*, has treated the argument from miracles in a more masterly manner than any of his predecessors. The argument from prophecy has been conducted by Justin Martyr, and Tertullian, who endeavoured to prove, from the prophecies of the Old Testament, that Jesus Christ was the expected Messiah. The same argument has been conducted in modern times, and with great ability, particularly by Chandler and Sykes. The arguments from internal evidence have been ably treated by Locke, Foster, and Conybeare, who wrote against Tindal; by Stackhouse, Chapman, and Benson, who wrote against Chubb and Morgan; also by Whitby, Leland, Doddridge, Watts, and Jenyns.

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After so many excellent writers on the divine origin of Christianity, it is extremely difficult either to find new matter, or to place the old in a light, in which it had not been placed before. The author of the volume now before us has not attempted a systematic proof, either from the external or the internal evidence; but he has many very sensible observations in regard to both, which, as the title of the work imports, *illustrate* the truth of Christianity. The work itself consists of eight Chapters, forming so many unconnected dissertations, which were written at different times, and on different occasions; but they are all of them so far related, that they are all illustrations of the same thing.

The author very properly begins with a subject, which must precede all inquiries into the origin of Christianity, namely, the origin and authenticity of that work, in which its doctrines are contained. The titles of the seven following Chapters are, Of the Proof arising from the Nature and Strength of the Prejudices of the Jews. On the Conduct of the Disciples. On the Miracles wrought by the Disciples during the Life of our Lord. On the Scheme of the Gospel. On the Character of Jesus. Mr. Godwin's Misrepresentations of the Christian Religion, and the Character of its Founder examined. View of the Defects of the Evidence in Favour of the Mahometan Religion. To these are added, a Thesis on the Insufficiency of Human Reason, and a Concio ad Clerum on the subject of Jephtha's Vow.

In the first Chapter, which is entitled, "Of the internal Evidence of Genuineness and Authenticity in the Books of the New Testament," the author begins by defining the terms "genuine" and "authentic." "A genuine book," he says with Bishop Watson, "is that which was written by the person, whose name it bears, as the author of it. An authentic book is that which relates matters of fact, as they really happened." Thus the word "authentic" is made synonymous to "true," a sense which does not exactly correspond to the Latin word *authenticus*, from which it is derived. *Authenticus* is a technical term of the Roman civil law; for instance, *authenticæ tabulæ* signifies a will written by the very person whose name it bears; and hence the English word, "authentic," has been used to denote that which was written by the person whose name it bears, even though it be only a copy, and not an autograph, as *authenticæ tabulæ* denotes.

No inconvenience, however, will arise from using the word "authentic," as synonymous to "true," when it has been properly defined. Mr. Maltby's arguments for the genuineness and authenticity of the Books of the New Testament,
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are arranged under the following seven heads. 1. Style and Idiom. 2. Minuteness of Detail. 3. Absence of all party Spirit. 4. Candour of the Writers in relating their own Failings. 5. Agreement of the Facts, with the Supposition of a miraculous Interference. 6. Uniform Preservation of Character. 7. Various Proofs arising from a Comparison of the genuine Scriptures with the Apocryphal Books. As a distinction is here made between genuineness and authenticity, it would have been better, perhaps, if the arguments in favour of each had not been intermixed: it would have contributed to perspicuity to have given, in the first place, the arguments for their genuineness, that is, for the *fact*, that the books in question were written by the persons to whom they are ascribed; and then to have stated the arguments for their authenticity, that is, in the sense of this author, for their *truth*. Of the above-mentioned heads, the first and seventh relate to the former; the third, fourth, and fifth to the latter; the second and sixth, to both of those subjects. The style and idiom of the books of the New Testament are proofs, that the authors must have lived in the first century, and have been in that very situation, in which we know that the Apostles and Evangelists were: and a comparison of the apocryphal with the canonical writings of the New Testament, though it affords no *direct* proof of the genuineness of the latter, shows at least how much greater their pretensions to genuineness are. The arguments under the third and fourth heads, namely, absence of party spirit, and the candour of the writers in relating their own failings, show that those writers are worthy of credit, or, in the sense of this author, that their writings are authentic. The fifth head contains likewise an argument for credibility, namely, the credibility of the miracles. The arguments under the second and sixth heads, which relate to minuteness of detail, and the uniform preservation of character, show in the first place that the historical books of the New Testament cannot have been the work of an impostor, and in the next place that the narration itself is a faithful one. As a specimen of the author's mode of reasoning, we select, from the sixth head, the following passage; in which, though the argument itself is not wholly new, it is delivered in a very perspicuous manner, and shows that the writer is master of his subject.

“ It has ever been considered as a requisite in fictitious compositions, that the characters should not only have the distinguishing marks of the peculiar situation and circumstances in which they are placed, but that a consistency should be strictly observed throughout the same character, and if the person thus represented be brought from real life, it is invariably required, that he should bear some visible marks of those qualities,

qualities, which history or fame has already assigned him. This is absolutely necessary, in order to render fiction probable : and the nearer the approach is made to these previous requisites, the more is the merit of the writer enhanced, and the interest of the composition heightened. Now certainly the qualities that are necessary to render a professed fiction probable are indispensably required to make that, which professes to record real transactions, authentic. And as a deficiency in those qualifications would detract from the credibility of any narrative; so the exact adherence to them, under circumstances, where it is highly improbable, that the art or invention of the writer could have supplied these marks of truth, must in a great degree, if not decisively, confirm its claim to the title of true history."

In the second Chapter, we find the conduct of Jesus Christ contrasted with the conduct of those impostors who laid claim to the character of a Messiah; and from this comparison is deduced the following inference.

" If such was the conduct, and such were the doctrines of Jesus and his disciples, and if such were the consequences of the religion, which they published to the world, it is to the last degree improbable, if not morally impossible, that Christianity should have originated in mistake or artifice."

The following portrait of the moral character of Christ is well drawn.

" Calm, dispassionate, and sedate, he steadily pursued the great object of his mission amidst the misconceptions of his followers, and the opposition of his foes. In success never elated, in discouragement never desponding; in danger and suffering equable and patient; neither in language nor in conduct does he betray the ungovernable warmth of fanaticism. If his indignation be awakened, it is mixed with pity; and the objects of it are those persons, who, if he had been a Jewish enthusiast, would probably have obtained his commendation, the Scribes and Pharisees. Even in the transactions in the temple, where he assumes the awful character of a minister of divine vengeance, we observe and applaud the warmth of his zeal, but we cannot descry the extravagance of enthusiasm."

On the remaining chapters, of which we have already enumerated the heads, we cannot equally expatiate, without extending our account to an undue length; but we have said enough to induce our readers to examine the work itself, from which they will derive both pleasure and profit.

Of the *Tnelis*, and the *Concordia Clerum*, we will only observe, that they are such as we should have expected from the pen of an eminent classical scholar*.

* We have received, from a very distinguished scholar, some critical illustrations of one or two classical passages cited by Mr. Maltby, which we shall take an early opportunity of inserting.

ART. X. *Sketches and Observations, taken on a Tour through a Part of the South of Europe.* By Jens Wulff. 4to. 18s. Wilson. 1801.

THE title and engraved title-page of this volume would induce an observer, at first sight, to expect sketches of scenes and places in the progress of the work. Nothing, however, of the kind occurs.

The places principally described are Lisbon, Madrid, Montpellier, Marseilles, Toulon, Genoa, Leghorn, Florence, Rome and its vicinity, Naples and its neighbourhood. From hence the traveller returned to Florence through Rome, and visited Modena, Turin, Chambery, Lyons, and Paris.

To general readers all these places are sufficiently familiar, they have been described so often and so well. We are nevertheless glad enough to have our attention reinvited, and our curiosity revived, towards things and scenes which engaged the hours of our earlier studies, and which exhibiting both nature and man in all the vicissitudes which characterize them, furnish ample and perpetual materials for the most serious reflection. The narrative of this writer is very lively and agreeable, and some curious and interesting anecdotes are interspersed, of which we shall select one or two for our readers' amusement.

The author thus describes his passage from Toulon to Genoa.

"We here hired a felucca, or large row-boat, with twelve men, to convey us to Genoa, and embarked in the finest weather imaginable, after laying in provisions sufficient for a passage of two days. The patrone, or master of the felucca, steered within view of the shore, under apprehension of being attacked and captured by Algerine corsairs, between whom and the Genoese there seems to be perpetual war. The rich views of the coast from the sea, as we proceeded, were beautifully varied, the coloring of the landscape, and the occasional white cottages sprinkled among the fertile valleys and cultured hills had the most pleasing effect. We reached Oneglia the first day, where our boatmen landed for an hour to take some refreshment; while the declining sun appeared in the horizon gilding, with his last beams, the western clouds, that seemed to gather round as if eager to catch his parting glories. Invigorated by copious draughts of mountain wine we proceeded on our voyage; the evening was beautifully serene, the moon shone resplendent on the rippling waves, and the paddling of the oars, to the time of which the rowers chaunted their evening hymn to the Virgin, inspired us with unusual emotions of delight. As night advanced, cool breezes, tempered by the remains of a warm air, were particularly refreshing; while the moon shining with increased lustre, "our canvas whitening in the silvery beam," and vessel reflected in the

the mirror of the waves, all united to present us with images of tranquillity and repose. The patron meanwhile entertained us with interesting accounts of the various passengers he had, in his time, conveyed to Italy, and the relation of his own exploits, in several engagements with, and victories obtained over the corsairs of Algiers. One of these sea-fights dwelling on my memory, I have committed it to paper.

"About three years since (said he) I was chief mate or lieutenant on board a large Genoese armed merchantman, of 32 guns and 150 men, being deeply laden with a valuable cargo, when, within a day's sail of Genoa, we met four Algerine galleys and two brigantines, which, it appeared, had been on the look-out for us some time, and as we gradually approached, it being nearly a calm, they hailed us by an immediate summons to surrender. This insolent order, our brave commander (God bless his memory) was, notwithstanding the superior force of the enemy, by no means inclined to obey; he therefore returned an ironical answer, on which the Algerines hoisting the bloody flag, drew up their squadron in the form of an half moon, that they might pour all their shot at once into us. We avoided this manœuvre by means of a breeze which sprung up, and enabled us to veer ship, whereupon the galleys ran foul of one another. The Algerine commander then ran his own galley along-side of us, and attempted to board, by throwing in eighty of his men, who obtained a momentary possession of our upper-deck, some cutting the rigging, and others plying the hatchways with hand grenades. Having secured ourselves, however, in our close quarters, we began to fire at the Algerines on board, from two of our guns loaded with grape and canister shot, by which many of them were killed, and the rest forced to submit. The Algerine commander, in the mean time, made several unsuccessful attempts to relieve his men, as well as to surround us with his other galleys, but our ship lay so deep in the water that every shot told, and made terrible havock among the pirates, who kept up a heavy and incessant fire on us. At one time the carnage was so great (our brave captain, who had already received five wounds, being likewise killed by a chain-shot, which cut off both his thighs, and our flag-staff shot away) that had I not instantly taken the command, and nailed the colors to the mast-head, the crew were giving way, and on the point of surrendering; encouraged, however, by my example, and promises of rewarding every man handsomely if we came off conquerors, at the same threatening to blow up the vessel rather than surrender, the combat was renewed with redoubled fury, a shot having taken one of the galleys between wind and water, we saw her shortly go down within a cable's length of us; another, having lost all her masts, lay like a log upon the water; the others seeing the fate of their companions, and not being able to stand the weight of our metal, began to sheer off; upon which, I ordered the guns to be loaded with cartouches, gave these piratical rascals such a parting volley as killed fifty of them, and obliged the rest to make for Algiers in a most pitiful plight: we then gained our port in safety, and I received a sufficient reward from the owners to purchase and set up this selveca." I com-

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mended the brave fellow for his gallantry, and on this occasion was happy to see merit had met with its reward." P. 88.

The following anecdote cannot possibly be perused without the deepest emotion.

"During my short stay at Florence, I was somewhat surprised one morning, while at breakfast, by a visit from a young man, whom I immediately recognized to be Charles ———. Many years had elapsed since his abrupt departure from England. His history being peculiarly interesting, I shall take the liberty of here inserting it.— Engaged in commerce at an early age, and taken into the house of his uncle, an eminent merchant in London, his prospects in life were most flattering. From his abilities, his attention, and improvement, Charles became the favorite, and was at length considered as heir to his uncle's large possessions. A partner in the same house, who was a man of superior sense, but addicted to extravagant vices, blighted this fair prospect almost in the bud! He was married to a depraved but beautiful woman, with whom he had formerly lived on easier terms. Led on in defiance of frequent serious remonstrances from one act of expensive dissipation to another, his debts accumulated in an alarming degree, which he still hoped to discharge by means of the gaming-table. Surrounded by titled black legs, and wary sharpers, he engaged on unequal terms, and increased those debts, which, in honour, he became obliged to pay without delay, or even investigation. The wife either knew not, or heeded not, the private circumstances of her husband. She saw her house filled with the best company; gave expensive entertainments, and resorted with avidity to every public amusement which had the power of chasing away reflection and care. The husband, eager to alleviate the stings of conscience arising from the neglect of a young family, plunged still deeper into riot and profusion, and paid no longer any attention to the concerns of his mercantile affairs, which had hitherto been in a very flourishing situation. His partner, an easy old man of independent property, who never quitted his arm-chair, was not made acquainted with the excesses of Mr. ——— till intelligence from their bankers arrived, stating, that not only the funds of the house were exhausted, but that, from an unusual grant of credit, they had permitted themselves to be considerably overdrawn. The affairs of the house thus involved, the most prompt and speedy measures became necessary to save their falling credit. A consultation was held, and a proposition made, and adopted, to employ the talents of young Charles, who was a proficient in the art of drawing, in forging the names of some eminent mercantile houses on foreign bills, and thereby raise an immediate supply. Charles seduced into the practice of this expedient by the treacherous spendthrift, unknowingly committed an act, by which, agreeable to the laws of his country, his life became forfeited. He succeeded so well in the art of imitation, that a second attempt was shortly after made for raising a more considerable sum: in negotiating the bills, however, a discovery took place, which instantly obliged the parties to seek safety in flight. Not a moment was now to be lost; Charles was made acquainted with the duplicity that had been practised upon him, and being hurried into a carriage, wherein
a few

a few valuables had been hastily packed up, departed immediately with Mr. ——— for Dover. They embarked in the packet, and arrived safe on the Continent. Continuing their route they proceeded to the South of France, where they took up their residence, and remained concealed, unknowing and unknown.

"In the mean time the uncle, confined with the gout, was left to support all the horrors of his situation. Bankruptcy ensued, and a disposition manifested on the part of the persons who had been duped, and were the chief sufferers, to have the infirm old man arrested, operated as his death warrant. In a few hours he was found lifeless in his bed, not without strong suspicion of having taken poison.—The sequel of these acts of depravity and guilt was no less fatal to the beautiful but frail Mrs. ———; who being, in consequence of her husband's elopement, deprived of pecuniary resources, and not inclined to follow or share his fate in a foreign country, accepted an offer, that was shortly after made her, of living with a man of fashion. Supported by his liberality, her extravagance now became unbounded; but her reign of pleasure was short. Tired of her charms, he quitted his mistress in a few weeks, and left her wholly destitute of future support. One lover succeeded another, till her abandoned conduct soon reduced her to a state of poverty, misery, and contempt; her health had likewise been considerably impaired, and without making one commendable effort to gain a livelihood by industrious means, she sunk from poverty to guilt, and at length attempted to retrieve her fortunes by a deed of unexampled wickedness and cruelty.—She had a daughter!—a beautiful girl of sixteen, in whose countenance every sweet and gentle virtue was portrayed; the bloom of health was marked on her features, and sensibility evinced itself in her every action. But alas! how often are the children of promise doomed, in the spring of life, to mourn

———— Their blossoms blasted in the bud!

Upon this maiden flower, just expanding into bloom, fell the rude storm of adversity,

And like the tyrannous breathing of the north,
Shook all its buds from blowing————

Julia! it was mine to see thee but once! yet pity still cherishes a tender recollection of that interview. Thy modest grief! the dignified serenity that sat on thy brow on this trying occasion! could I witness these, and not participate in thy sorrows?—Sincerely did I share them; and so lasting is the impression of injured excellence, that revolving years have not been able to efface thy image from my mind.

"This artless, exemplary girl, had been placed in a seminary, far from her mother's contaminating sight: here she dwelt in peace, improving daily in every virtue and accomplishment that could adorn her sex. The mother mean time, distressed in her circumstances in proportion to the decay of those charms which now failed to procure her admirers, resolved, for a pecuniary consideration, to sacrifice her too lovely daughter at the same shrine of prostitution to which she had herself been led a willing victim. The thought was no sooner

entertained than executed. She quitted the habitation of misery and contempt, and like an infernal demon entered the abode of innocence and peace. Julia was claimed, and carried unresisting and unknowing to her mother's dwelling; who having, through the means of a common pander of vice, obtained the promise of a large sum from an abandoned reprobate to whom her daughter was to be sacrificed, disclosed the plan, cloaked under the false garb and specious mask of pleasure, to her own offspring. From so infamous a proposal, even thus coloured and disguised, the virtuous, innocent Julia shrank, as at the sight of a basilisk. From arguments and entreaties her mother proceeded to threats, in case a promise of compliance should not be given within the period of a few days. Neither the prayers nor tears of her virtuous daughter, in the mean time, made the smallest impression on the obdurate heart and debased mind of the vicious parent. A sense of filial duty prevented the suffering Julia from disclosing the horrid scheme in agitation. The debauched dotard, who, by dint of bribery, was to triumph over such virtue, saw her in this trying situation, and was just meditating to seize upon his prey, when, with fearful steps, she flew for relief to a former friend of her father's. She mentioned not her situation such as it was—the dreadful alternative that awaited her—the brink of ruin on which she stood—but only solicited to be reinstated in her former residence, where she might once more find happiness in retirement. This was readily promised, but, alas! too late to prevent the sad catastrophe that ensued. Julia returned home, but to what a home! a fiend awaited her arrival! she had to encounter immediate infamy, dishonor, and ruin!! Here let me draw a veil over this melancholy history: suffice it to add, that Julia, in the hour of despair, friendless, unprotected, and left to her distracted thoughts, sought refuge in another and a better world. Her's had not been a life of pleasure, but it had been a life of peace and innocence; could then her unsullied mind bear up against the stigma of vice, the scorn of the severely virtuous, of such whose hearts had never possessed half her innate modesty or worth, yet to whose slights and contumely she must have been hourly exposed? Her soul shrank from the prospect; urged by despair, she hurried from her mother's blasting sight; and, bereft of reason, rushed unbidden into the presence of her Maker! Poor Julia!—and shall a deed committed in the hour when reason was overpowered by the phrensy of despair, cancel the purity of thy life unmarked almost by error? Ah, no! the many acts of virtue thou hast done shall plead for thee at the throne of Mercy, and thou mayest still look down and witness the tear of sympathy I shed on thy sorrows and untimely fate. Peace to thy manes!—sweet Julia." P. 100.

The writer is probably a gentleman who is indifferent about literary reputation, and has written down for his amusement, and the benefit of his memory, the particulars of his Tour. Future travellers will thank him for pointing out a route exceedingly well imagined, as exhibiting the fairest and liveliest scenes in the south of Europe. We have been much entertained by the perusal of this publication, which, if it cannot pretend

pretend to any particular degree of novelty ; if it does not arrest attention by its vigour, or surprise by any brilliancy of remark, at least never offends by any approach towards vulgarity, and may in every respect be considered as representing the original remarks of a gentleman and a scholar.

ART. XI. *Critical Remarks on the Hebrew Scriptures, &c.*

(Continued from vol. xix. p. 632.)

PAGE 367.—Numb. v. 18. "The learned reader will judge for himself," &c.] It seems best, in our judgment, to abide by the reading of the Hebrew text, מֵי חַמָּץ וְחַמָּץ, in v. 18 and 24, (1st clause) and מֵי חַמָּץ וְחַמָּץ, v. 24 (2d clause) and in v. 27. The true sense is most easily ascertained, by analyzing the latter expression ; in which the *ו* in the word *חַמָּץ* is the preposition of the final cause. The noun *חַמָּץ*, therefore, under that preposition, must express the effect, which the drinking of the water was to produce in the constitution of the guilty woman, and of the guilty woman only. Now, since there was nothing poisonous in the composition of the drink (for we cannot entertain even a suspicion, that other ingredients were used besides those prescribed by the Law) where can we look for the effect of the drink, but in the mind or imagination of the patient ? And what effect does the word so naturally impart as bitterness of soul (in such sense indeed the singular noun is often used, and the plural is used here only to give intensity to the signification) dejected spirits, a nervous anxiety or melancholy, which, in the female constitution, often produces uterine disorders, which end in sterility. מֵי חַמָּץ, therefore, signifies "water of sadness", or "water of melancholy", *mœroris aquæ* ; and מֵי חַמָּץ וְחַמָּץ are "the waters loaded with the curse to cause despondency." The swelling of the belly, and the rotting of the thigh, threatened v. 22, are to be understood literally. The belly was to swell with the schirrous tumors of diseased ovarja, and the flesh of the thigh, which in the healthy state is firm and plump, was to waste with disease, and become flaccid. Though all this disease began from an effect upon the imagination of the criminal, it was not by a cheat upon the imagination, or a mere trick, that might take effect upon the guilty and the innocent indiscriminately. It was the guilty conscience that, by the positive institution of God, gave this rite a certain effect on the imagination

imagination of the guilty, from which effect the innocent woman was, by the special mercy of God, with certainty protected.

Here is no mention, in the Hebrew text, of corrosiveness, or any deleterious quality in the water. Nor was the effect, upon the guilty patient, such as a corrosive drink might be expected to produce upon the guilty and the innocent, without distinction; namely, dysentery and inflammation of the bowels.

P. 372.—Numb. xi. 4. “There is no prohibition to kill them for common eating.”] The prohibition is clear, and expresses that no man should slay for common food, within or without the camp, but at the door of the Tabernacle only for eucharistic sacrifices. The political reason of the restriction might be to prevent too rapid a consumption of the herds and flocks, thinned probably by the toil and hardships of their perpetual march through the parched desert, in a greater proportion than they were increased by propagation in those circumstances. Indeed it appears, from what is said by Moses, in v. 13 and 22, that the flocks and the herds were by no means at this time so numerous, as to bear a slaughter for a supply of food to the whole multitude.

P. 376.—Numb. xii. 3. “I have taken no notice of Kennicott’s version—because I deem it indefensible.” *Note.*] Dr. Geddes might have condescended to give his reason for the judgment, which he thus passes upon an interpretation, received by two such critics as Schultens and Kennicott, to either of whom he was, in literature, as a dwarf, in strength, to Hercules. With what truth the character of extraordinary meekness may be applied to Moses, see Exod. ii. 11–14; Numb. xi. 11–15, xvi. 15, xx. 10–12. We agree therefore with Schultens and Kennicott.

P. 383.—Numb. xvi. 1. “There is a singular ellipsis in this verse, according to the present reading,” &c.] We believe, no ellipsis at all. The verb *rah* may be rendered by either of the verbs “capere”, or “sumere”, and all the compounds of each. For it is “to take” in any manner. In this passage, we are persuaded that it answers to one or other of these English phrases, “took in their hand” or “took in hand”: and the adjective after the verb *rah* is the sentence *rah rah rah*—*animi conceperunt*, or *occepere conjurationem inire contra*—.” Observe, that it is an idiom of the Hebrew language, that when a sentence answers the question *What?* after the verb, the verb in that sentence is connected with the principal verb by the copula *u*.

P. 388.—Numb. xxi. 14. "The fragment of supposed poetry, contained in this and the next verse, has always been deemed a most difficult passage." This fragment seems to be produced only to be explained by the remark at the latter end of v. 13, "that Arnon is the border of Moab, between Moab and the Amorites." But this throws no sort of light upon the fragment, in the sense which Dr. Geddes contrives to impose upon it. Dr. Kennicott has succeeded, in our judgment, much better. He reads the first distich thus:

וְהָיָה אֲרוֹן הַבֶּרֶק
אֲרוֹן הַבֶּרֶק אֲרוֹן :

The emendations are merely a new division of the words, without the alteration of a single letter. The words being so divided, and the verb *רָכַב* being taken in a sense which it bears in the Arabic dialect, (*profectus est*) the whole may be thus rendered:

Jehovah went with him to Suph,

And he [*i. e.* Israel] came to the rivers of Arnon:

Even to the branch of the rivers, which bendeth towards the seat of Ar,

And leaneth upon the border of Moab.

—"Rivers of Arnon". Rivers plural, because the river was composed of several branches, any one of which by itself is *נָחַל*. "— which bendeth". Near Ar, the river Arnon made an angle with its first direction, which is from north to south, and ran almost due west to the Jordan, or Dead Sea. If Ar was situate on this lower reach of the river, somewhat below the angle, the stream might properly be said to lean towards that place: and it was, we suppose, from this angle eastward, that it formed the boundary between the Moabites and the Amorites.

P. 389.—Numb. xxi. 16. "Commonly rendered, *thence they went to Beer*." And rightly so rendered. For the verb *יָצָא*, at the beginning of ver. 13, is to be understood as repeated at the beginning of this 16th verse, the 14th and 15th verses making a parenthesis. In like manner, the 17th, and part of the 18th verse, to the word *וְהָיָה* inclusive, make another parenthesis: and then the word *יָצָא* is to be understood again after *וְהָיָה*; and again after *וְהָיָה*; and again after *וְהָיָה*, in the 19th verse; and again after *וְהָיָה*, in the 20th verse.

Ibid.—"I take *וְהָיָה* to be here — *investigare, scrutari*." *וְהָיָה* is rather to be taken in its literal meaning, of digging. So great was the want of water, that the chiefs took part in the labour of digging the well. The well was not discovered by

by the chiefs: Jehovah pointed out the place to Moses, ver. 16.

Ibid.—“Neither kings, nor princes, nor nobles, in the sentence.”] We allow, that *עַמִּי הָאֵלֶּה* are the common people, working cheerfully, and with alacrity—offering themselves to the work—not nobles.

“—The original and literal meaning of *פָּחַד* is *fodere*.”] Not a single instance, we believe, is to be found, in which the verb *פָּחַד* signifies “to dig,” literally; that is, “to dig the ground.” Nor any in which the noun *פָּחַד* signifies “digging,” or “delving.” The words *פָּחַד* and *פָּחַדִּים*, here are both under the government of the same preposition *בְּ*. The former sometimes signifies “a sceptre,” or staff of authority; the latter, a common staff to walk with. It is probable, therefore, that the first, as well as the second, is the name of something, which was used as a tool upon this occasion in digging the well; the first by the chiefs, the second by the common people. The pronoun of the third person plural, suffixed to the second, is to be understood as belonging to both, which is very common in the poetical phraseology. The order of construction is this: *וַיִּפְּחְדוּ בְּהַחֲדָתָם* (a nominative absolute) *וַיִּפְּחְדוּ בְּהַחֲדָתָם*.

17 Then sang Israel this song. Over the well they sang it responsively.

The well! the princes opened it with their sceptres,
The people cheerfully dug it with their staves.

P. 340.—Ibid. “The torrent of rain which the Lord gave them.”] Not a word in the History about a torrent of rain. But the well itself was God’s gift; inasmuch as God directed them where to dig for water, ver. 16.

Ibid.—“It is a beautiful fragment of an old ballad, quoted by the author of the Pentateuch.”] In our opinion, no fragment, but an entire Ode. Our notion of the History, on which it was founded, is this. The city Heshbon, we conceive belonged originally to the Moabites. Sihon the Amorite took it from the Moabites, enlarged and fortified it, and made his own capital; and going out from thence, extended his conquest in the country of Moab: but was himself at last vanquished and slain by the Israelites, who took possession both of his original dominions, and his conquests. That Heshbon was originally a city of the Moabites, of which Sihon had possessed himself by war, seems to us very evident from the 25th and 26th verses. In the 25th verse we are told, that “Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.” Then follows the 26th verse,

verse, composed of two clauses; the first, explaining how Heshbon comes to be mentioned as an Amorite city, of which Israel became masters by the conquest of Sihon; and the second, relating how Sihon came to be possessed of Heshbon. "For Heshbon was [at this time] a city of Sihon, King of the Amorites." So it was reckoned an Amorite city, and became the property of the Israelites, the conquerors of the Amorites, "who [Sihon] had fought against the former King of Moab, and taken all his land out of his hand, even unto Arnon;" and so had made himself master of Heshbon.

Whoever the author of this Ode might be (we think without doubt a Hebrew) the three first verses of it (27, 28, 29) commemorate Sihon's conquest of the Moabites, and the last (30) the overthrow of that conqueror by the Israelites, Sihon's previous successes enhanced the glory of their victory.

In the 30th verse, for *וְעַד*, we would read with the Samaritan and LXX. *וְעַד*, and would divide the whole verse thus:

תָּיֵד אֵבֶר הַשֶּׁבֶן
עַד דִּבּוֹן וְתַשִּׁיב עַד נָפַח
אֶף עַד מִדְבָּא

Or perhaps it might still be better to put *נָפַח* into the third line.

- | | |
|--------------------|---|
| 27 | Come unto Heshbon—Let it be built up,
And fortified be the city of Sihon. |
| 28 | Truly a fire is gone forth from Heshbon
A flame from the city of Sihon.
It hath devoured Ar of Moab,
The Baalim of the chapels of Arnon. |
| 29 | Wo unto thee, O Moab!
O people of Chemosh thou art undone! |
| (a) i. e. Chemosh. | He (a) hath given up his sons to be fugitives,
And his daughters into captivity!— |
| 30 | But Heshbon, their bright lamp, is destroyed |
| (b) i. e. We Jews. | * { We (b) have laid waste as far as Dibon and
Nophah.
* { The fire reacheth to Medeba. |

The style of this little *המנוח* is animated, and the composition artificial in a high degree. In the three first verses, the bard, in the person of an Amorite, celebrates Sihon's conquests, How he took Heshbon, enlarged and fortified it for himself, and made it the seat of his empire, and the centre of his further

* Or these two last lines, thus:

We have laid waste as far as Dibon;
To Nophah the fire reacheth, to Medeba.

expeditions

expeditions against the Moabites : and he triumphs over Moab as totally subdued. In the last verse he throws off the mask, and, in one short triplet, commemorates the conquest of Sihon and his country by the Israelites, as the work of a moment.

28 — chapels **בָּמֹת**. The plural of the feminine noun **בֵּמָה**, which always signifies a place, or, in the plural, places of worship, of the smaller sort, whether appropriated to the worship of God, or of idols. Quite a distinct word from **בָּמָה** (in the plural **בְּמֹתָיִם**) a height, or high place. See Bishop Lowth on Isaiah liii. 9.

P. 394.—“ I was riding a favourite little mare,” &c.] It may seem uncharitable, but one cannot but harbour a suspicion, that the story the Doctor here tells of himself and his mare, and the dead crow, is a tale invented, as an impious travestie of the History of Balaam and his Ass. In appreciating (to borrow one of his own expressions) the credit of the Mosaic History, it is always to be remembered, that it professes to be the History of a people under the immediate government and protection of God, even in their secular affairs. Not merely under his general Providence, like the rest of the world, but under his special care, and immediate authority, as their temporal sovereign. This situation of the people, exactly reverses the rules of probability. This History would deserve no credit, because the detail of it would be inconsistent with the first general principle, if it abounded not in such preternatural occurrences as, in any other history, might be justly taken as marks of fiction.

P. 396.—Numb. xxxiii. 10. “ The multitude, **רַבְּעָה**.”] The Samaritan text has **מִרְבַּע**, which may signify any thing of a square figure. The Israelites encamped in a square ; see chap. ii. and iii. Therefore **מִרְבַּע**, “ the square of Israel,” may be an expression for the whole encampment, which met the Prophet’s eye in that shape.

Who can count the dust of Jacob,

Or reckon the numbers in the square of Israel ?

P. 397.—Numb. xxiii. 21, “ **אֲנִי**, and this, I am persuaded is the true reading.”] We are persuaded of the contrary. The indefinite **אֲנִי** understood, is the nominative of both verbs **הָיָה** and **רָאָה** : and the sense may be given, as by the LXX. though both the Hebrew verbs are truly active. “ Tribulation is not to be discerned in Jacob : and distress is not to be seen in Israel.”

P. 398.—Num. xxiii. 24. “ Surely there is no enchantment,” &c.] Our public translation is certainly much better in this passage than those of LXX, Vulg. or Delgado, which Dr. Geddes so
much

much commends. But the last clause is mistaken by them all, and the genuine meaning of the verse lost. We would render the whole thus :

What though enchantment hath no power against Jacob
Nor divination against Israel,
Yet the time shall come, when it shall be said of Jacob,
And of Israel, what hath God wrought !

" Yet the time shall come when it shall be said"—more literally, " at a season it shall be said". This is an obscure intimation of the judgments that were, in later times, to be executed upon the Jews for their disobedience and unbelief. The Prophet, not to give encouragement to Balak, takes care to insinuate, that the time of their humiliation was very distant, and returns immediately to the subject of their prowess and success in arms.

P. 399.—Num. xxiv. 17. " It is well known that comets were confounded with stars."] It is perhaps not equally well known, but it is equally true, that " a star" was the hieroglyphic, and most ancient poetical image, of a conqueror, or warlike prince. In the Orphic Argonautics, Medea is prepared for what was to happen to her, by a dream that she is run away with by a star.

Ibid.—Ver. 17. " Will consume the whiskers of Moab."] Most ridiculous !

P. 401.—Ver. 16. " As this and the two preceding verses have been pretty generally supposed to relate to the Messiah or Christ, I will here give my own opinion in the words of Dathe."] German liberality ! To explain the 17th, 18th, and 19th verses, and show the necessary reference of the prophecy contained in them, to Christ and the Christian religion, and its accomplishment in them, would require great length of dissertation. But certainly no translator or commentator was ever further from the true meaning of his author, than Dathe and Geddes are in this passage.

Ibid.—Note at the bottom. " How a Christian ever could think of applying it to Christ is, I confess, a wonderful thing !"] As if our Lord was never described under the image of a conqueror. Is he not remarkably described under that image throughout the Apocalypse ?

P. 402.—Ver. 23. " — state ~~now~~ and ~~be~~ as one word ~~now~~ —this—I take to be the dreadful wind *Smum*, *Sumiel*," &c.] Very far-fetched and unwarrantable. The true rendering of the passage we take to be this. " Alas ! who can escape alive, when God bringeth upon him desolation !" It is a reflection upon the recent destruction of Og. For we find in the

the LXX, at the beginning of this verse, "then he saw Og," which we think likely to be a true reading.

P. 403.—1b. "It is generally allowed, that this (v. 24) is one of the most obscure passages in the whole chapter." Very obscure indeed! We have sometimes thought of proposing a correction; thus: instead of *וַיֵּרָא אֹג* read *וַיֵּרָא*. The alteration consists in a transposition only of the letter *ו*, bringing it from the beginning of the word *וַיֵּרָא* to the middle of the preceding word. The sense would be,

Behold, a hungry robber! The forces of Chittim!

'They oppress Heber! They oppress Ashur!

But He also is appointed to destruction.

"Behold!" A very frequent force of the copula *ו*, "a hungry robber". The hungry robber, we would understand of all the invaders from the western world, who subjugated, one after the other, the nations of the east, collectively represented under the image of a rapacious robber. First, Alexander the Great; after him, the Romans. All these are the force or armies of Chittim. *But he also, &c.* namely, the Robber. That is, first the Greek, then the Roman empire, both included, as we have said, in a common image.

P. 406.—Num. xxvi. 3 and 4. "*viderint acutiores.*" The passage is unquestionably corrupt, and the corruption seems to be ancient. Dr. Geddes, we believe, has made the best of it, Though we are not quite satisfied, that *וַיֵּרָא* can bear the sense he puts upon it.

P. 407.—Num. xxvi. 10, 11. "We have here a clear instance of the alteration of both the Hebrew and Greek copies, since the first century." We find in this no instance of any other alteration than a transposition of words; a species of corruption, which we can easily admit in several places. We would arrange these two verses, the 10th and 11th, thus:

10 וַתִּפְתָּח הָאֶרֶץ אֶת פִּיהָ וַתִּבְלַע אֹתָם כָּאֵל אֶת חֲמִשִּׁים וּמֵאוֹת

אִישׁ וְאֵת קִרְיָתוֹ וַיָּדָו לָם :

11 וּבְנֵי קִרְיָתוֹ לֹא מָתוּ בַּמּוֹת הַהֵנּוּ :

10 And the earth opened her mouth and swallowed them, what time the fire devoured the two hundred and fifty men and Corah himself; and they became a sign.

11 But the Children of Corah died not, when the conspirators died.

His sons, it should seem, were not in the conspiracy; therefore they escaped.

P. 410.—Num. xxxi. 17 and 18. "But who will dare to say, that such an order could proceed from God?" Who will dare.

dare to say the contrary, who believes in the written word of God? The reason of the severity of these executions is repeatedly given in the sacred books. It was a just judgment upon these profligate idolatrous nations, and the necessary means of preserving the Israelites from the contagion of their manners. Of all hypocrisy, this affectation of being more merciful than God is the most despicable. Who will deny that God occasionally decrees the destruction of multitudes at once?

P. 415—Deut. i. 1. “I believe a single fair example cannot be produced, where עַבְרָא or עֵבֶר signifies *on this side*.”] In the Chaldee dialects, עַבְרָא indisputably signifies “*cis*”—“*on this side*”. See Ezra iv. 16. But admitting the author’s assertion, that no fair example can be produced of this use of it in the Hebrew Scriptures, what will be the necessary conclusion? Certainly not more than this; that these first five verses are a general argument of the book, prefixed to it after the time of Moses, by an editor (perhaps Ezra) settled on the west of the Jordan.

P. 421—Deut. vi. 13. “It was Dr. Kennicott’s method to make the quotations of the N. T. a criterion of the text of the O. T. which is contrary to the canons of sound criticism.”] To this general principle, with certain limitations, we agree. See what Bishop Horsley has written, upon this subject, in his Critical Notes upon Hosea, p. 166. But, with respect to this particular passage, we must observe, that the words of our Lord’s citation are given by the two Evangelists, St. Matthew and St. Luke, without the least variation; and that our Lord’s argument depends upon the word “only”. Since, therefore, the force of the citation depends upon the words, it must be supposed, that the words of the Old Testament were accurately represented by our Lord in this citation: and this, with all believers in our Lord, must confirm the reading of the LXX, in this instance. We cannot but remark, that Dr. Geddes, for the most part, believes implicitly in the LXX; but here he chooses to abandon them, for the purpose of discrediting our Lord’s citation.

P. 442.—Note. “Were not the Moabites and Ammonites, and other neighbouring nations, as gross idolaters as the Canaanite nations?”] Yes. But they lived in a country of their own, apart from the Israelites. The Canaanites, had they been spared, would have been the inmates of God’s people.

Ibid.—“Certainly every answer is not a refutation.”] Certainly not: and you, Dr. Geddes, have answered Bishop Watson in many words, but you have not refuted him.

(To be concluded in our next.)

ART. XII. *Oberon: or Huon de Bourdeaux: a Mask. And Orestes: a Tragedy.* By William Sotheby, Esq. F. R. S. and A. S. S. 12mo. 240 pp. Cadell and Davies. 1802.

AN ingenious and interesting Poem, called *Oberon*, translated by this author from the German of Wieland, was published in 1798, and commended by us in our 12th volume, p. 513. The principal circumstances of the same fanciful tale have again exercised Mr. Sotheby's talents, and are here thrown into the form of a *Mask*. Whoever recollects the particulars of the prior Poem, will perceive that much address and contrivance must have been necessary to mould them into a dramatic form, even with the allowed licence of this irregular species of drama. In surmounting these difficulties, Mr. Sotheby has shown both judgment and ingenuity, by suppressing some circumstances, and throwing others into a kind of magic scenery; and has thus contrived to give consistency, and a degree of interest to the piece.

The foundation of the tale of *Oberon* will most readily be seen, by reverting to our account and extract from the former Poem, in the place* already referred to. In the new form of the story, the trials of *Huon* are not equally severe, and of course not of so long duration; but they are still considerable. The dramatic dialogue of the *Mask* is spirited and pure, and parts given to the fairy race have much elegance of fancy and of versification. The following short scene will afford a pleasing specimen of both parts.

“ *Scene changes to Oberon's Haunt in the enchanted Forest.*

ARIEL and FAIRIES enter.

Ariel. Haste, Spirits! haste! o'er yonder snow-wreath'd cliff,
Lo! Helper clearly shines. Yet ah! the moon
Once the bright regent of our revelries,
Veils her fair orb, as if the pensive planet
Were darken'd by our grief. 'Tis now the time—
Mark'd you the warning meteor? Fays! they come—
Bow down—ere yon wing'd cars, that waft our lords,
(*Oberon, Titania, from opposite quarters, meet in their aerial cars.*)
Borne on the viewless winds, from climes oppos'd,
Meet in mid air, low breathe in plaintive tune
Soft sounds, if plaintive tune may sooth their woe.

Fairies. If ever sooth'd by melody,
 Attemper'd to the touch of fairy lute,
 The voice of woe was mute,
 Sweet Echo! join our minstrelsy!
 And ere the dying cadence close,
 Oh charm the troubled spirit to repose!

Oberon. Titania! once again, in these sad hannahs,
 On this ill-omen'd day—

Titania. Oh pardon me!
 That thus I interrupt thee—do not breathe
 Words of harsh import—as I floated by,
 Each magic note of Elfine melody
 Once heard delightful, seem'd alas! to pour
 Reproaches on me.

Ariel. Say not so, sweet mistress.

Titania. Oh Oberon! if penitence can move;
 If to have liv'd in exile, far from thee,
 In climes, where each dull season wears alike
 The winter's hue; if still, where'er I pin'd
 In restless solitude, around me hovered
 The spirit of departed joy—if these
 Can move thee; while I bathe thy feet in tears,
 Thou wilt not turn relentless.

Oberon. Rise, Titania!
 Thou hast not wept unpity'd—ah! might tears
 Streaming in sympathy with thine, efface
 Oaths register'd in heav'n, thou ne'er hadst fought
 Forgiveness at my feet, nor I had mourn'd
 My ineffectual pow'r. Yet rise, despair not—
 If faith a dwelling hold in youthful hearts,
 Untainted with the commerce of the world,
 Once more we may be blest—

Titania. What hope? say—

Oberon. Ariel.
 Hold up that magic mirror—lo! that form—
 'Tis Rezia, Bagdad's heiress—look again—
 'Tis Huon, Duke of Guyenne—a peerless pair.
 These, by my potent art, in dreams of bliss
 Each to the other bound, alone can loose
 The oath I rashly swore.

Titania. A ray of hope
 Darts thro' my grief—give me the maid in charge.
 With every hair that waves on Huon's head,
 The God of Love shall link a golden chain
 That fetters heart to heart.

Oberon. Vain here thy pow'r.
 Oh leave her to the fascinating dream.
 Nature, more strong than magic, fans the flame,
 When love first wakes to bliss a virgin heart.
 Huon is virtuous—but I fear—

Titania.

Titania.

Oh speak!

Why that portentous silence?

Oberon.

Man is frail:

These are of earth. Our pow'rs are limited:
 We cannot change the heart; there man alone
 Is in himself supreme. At will we lavish
 Crowns, riches, charms that turn grey beards to dotage:
 But the fixt bent and nature of the heart
 Rendering each gift a blessing or a curse
 Are not at our disposal. If these fail,
 Truth never more shall fix her seal on brow
 Of mortal mold. Be but their faith unchang'd,
 When next we meet we reign in fairy land.
 Farewell! tho' on a vision of a dream
 Hope fondly rest (*to the attendant Fairies*)—Ye! hail her
 golden beam.

(*OBERON and TITANIA ascend, and are borne away in their aerial cars.*)" P. 43.

Mr. Sotheby is too practised a writer to give occasion to many critical remarks upon his language; nor have we observed any thing important enough of that kind to demand notice.

The drama of *Orestes*, which fills the remainder of this volume, is a bold attempt to unite into one composition the separate beauties, avoiding the peculiar defects, of the three great Grecian models, the *Choephora* of *Æschylus*, and the two *Elektras* of *Sophocles* and *Euripides*. The effort is laudable; but the tale of *Orestes*, revenging the murder of his father by that of his mother, is too remote from our manners, and too disgusting to the feelings of modern readers and audiences, to be rendered palatable by any exertion of skill and ingenuity. The oracles and præternatural events, being no longer credible, lose the effect they ought to have in exciting pity and terror; and though the repugnant feelings of *Orestes*, to the task his destiny enjoins, are worked up by Mr. Sotheby with great force, we still feel less for him than we should for a hero who was impelled by motives in which we are able to sympathize, and employed in acts which we could more completely approve. *Pylades* is not here a mute personage, as in the play of *Euripides*, but performs an important part in supporting and comforting *Orestes**. It is a well-conceived act of poetical justice, that *Ægisthus* and *Clytemnestra* should receive

* It would indeed appear ridiculous, on any modern stage, for an eminent personage to walk in and out, throughout the drama, without speaking a word.

their death at the very place, namely, the bath, where Agamemnon had been murdered, and by means of the same weapon; but this circumstance is effected at the expence of a good deal of improbability. The pathetic effect of Electra remaining for some time persuaded of her brother's death, and uttering her lamentations for him, which is so finely managed by Sophocles, is here omitted, and the situation, in our opinion, too rapidly passed over. The pathetic is chiefly drawn from the filial feelings of Orestes, which Mr. Sotheby has expressed with great skill; from this part, therefore, we will take our specimen, in the scene where the hero is discovered by the Prophet Calchas.

Orestes. If thou canst read the heart, in mine behold
The bitter conflict of a troubled spirit,
That agonis'd by woe, doubt, fear, despair,
Dreads e'en the wreck of reason.—Seer, assist me.

Calchas. Poor youth! I pity thee—I will assist thee—
My voice shall still the tumult of thy soul.

Orestes. (with vehemence) Not that—thou must not still my soul—oh rather

Urge to its height the storm, that so my arm
May execute its mission—holy Seer!
Thou talk'st to one of that disastrous mood
Whose mind, no longer master of itself,
Acts not its own resolve. Seer! I am bound
To deeds that shock my nature. 'Tis most horrible!
Turn this to stone *(striking his breast)* that, at the name
of mother,
Sheds drops of blood, and I will do the deed!

Cal. (after a pause) 'Tis He—the long expected—*(falls on the altar. aside)* 'tis th' avenger.

Thou must perform, unquestion'd, heav'n's command—

Orestes. (rising gradually almost to frenzy) Prophets may speak, and
Oracles pronounce

“So move”—“this deed be done”—“'tis heav'n's command”—

But they forget that the poor instrument
To execute this will, is Man, weak Man.
Rocks, at the call divine, leap from their base,
Earth, at the word, deep to its centre shakes,
The sea, and the wing'd storm, and fiery bolt,
Wait but a nod. Be these the instruments
To execute heav'n's vengeance on the world.
But let not man be urg'd to shed man's blood.
What, if the guilt of an abandon'd woman
That slew her husband, calls down signal vengeance!
Must a son plunge a dagger in the heart
Of her who bore him?

E

Cal.

Cal. Aid inspiring Jove!
 Offspring of Agamemnon, Troy's great conqueror,
 Orestes!—

Ores. How—Orestes! why thus call
 A wandering stranger, a lost wretch unknown?

Cal. (with enthusiastic dignity) I know thee—know thou me—'tis
 Calchas speaks.

I, I, the minit'ring priest, stood at the altar :
 This consecrated blade I hold before thee
 Gleam'd in my hand, descending swift in act
 To pierce the proffer'd bosom of thy sister,
 Whom Agamemnon to Diana's shrine
 Had led, his first-born, Iphigene, to slaughter.
 The virgin knelt beneath me, and to heav'n
 Look'd up with fearless eye. Before me, bow'd
 The father, in his mantle veil'd from sight.
 I hear'd his groan : deep as the groan of death.
 The father felt : the chief of Greece obey'd.
 Taught by thy father, son, obey the Gods.
 Fir'd by thy sister—

Ores. (seizing his dagger) Seer—'tis done—thy dagger!" P. 178.

Orestes is worked up even to frenzy, before he executes his final purpose. But, in this, we think the present writer rather inferior in judgment to Æschylus, who reserves that pitch of horror to the period after his dreadful act of vengeance. This is surely more natural than that, after having been frantic, he should recover tranquillity to perform what the fates enjoined.

After what we have said and cited, it must be evident that Mr. Sotheby's Orestes deserves the attention of critical readers, and adds an honourable proof of poetical merit to those already before the public.

ART. XIII. *Preaching a Mean of promoting the General Progress of Human Improvement, a Sermon, preached before the Society incorporated by Royal Charter for the Benefit of the Sons of the Clergy of the Established Church of Scotland, in St. Andrew's Church, Edinburgh, May 22, 1801. By James Finlayson, D. D. F. R. S. E. One of the Ministers of the High Church, and Professor of Logic in the University of Edinburgh. To which is added, an Account of the Objects and Constitution of the Society. Published by the Desire of the General Meeting of the Society and Subscribers. 8vo. 44 pp. Creech, Edinburgh. 1801.*

IMPORTANT as this Sermon is, on various accounts, it was by mere accident that a copy of it fell into our hands. Such publications will not indeed bear the expence of very general

advertising ; but, for that reason, if for no other, it would surely be prudent to send copies of them to the editors of public journals, instead of suffering them, as is frequently done, to fall still-born from the press. Of Dr. Finlayson's merit as a writer of Sermons, we had conceived a favourable opinion, from his Sermon on the death of Dr. Blair, which was noticed, with merited praise, in the *British Critic* for last January; and, in the discourse before us, we see no reason for changing that opinion. Here indeed the author appears rather as a philosopher than a divine ; as an eminent logician rather than an animated preacher ; but into that strain he was naturally led by the view which, with great propriety, he chose to take of his subject.

From 1 Corinth. ch. i. ver. 21, he undertakes to prove, that the preaching of the Gospel has contributed more than any thing else to the progressive improvement of mankind in this world.

“ The three great requisites, for improving the human condition, are knowledge, consolation, and virtue.—Knowledge, to discern what is good, and what are the means of attaining it,—Consolation, to support us under the inevitable sorrows of our probationary state,—and Virtue, which is the health of the soul, and our preparation for the pure, unfading happiness of Heaven. Now, in each of these respects, the institution of preaching is admirably calculated to produce the most extensive and beneficial effects.”

This point the preacher seems to us to have completely proved ; but that our readers may judge for themselves of his style and manner of reasoning, we shall lay before them part of what he says of the influence of preaching, on the progress of science, and the arts. After appealing to his audience for the truth of the assertion, that the people are most enlightened where the truths of Christianity are regularly preached, he proceeds thus :

“ From these historical facts, it is obvious that intellectual improvement has at least been an attendant on the preaching of the Gospel : and it will not be difficult to show, that this institution was itself the direct and principal cause of that improvement. It threw into the circulation of human thought a new stock of most interesting principles—principles well established themselves, fruitful in important consequences, and fitted to exercise all the higher faculties of the understanding. It trained a numerous order of men, and forced them, by the very nature of their employment, to cultivate their intellectual talents, to cherish habits of regular thought, and to study the most effectual method of elucidating and confirming the doctrine which they taught. This order of men it mingled with the mass of the people,

and placed them in a situation, where their instruction and examples could not fail to draw forth and improve the reasoning powers of their hearers.—Schools of heavenly wisdom are opened through the nations of Christendom, where all ranks listen from their infancy to doctrines the most interesting and attractive, and where, in learning the things of God, they have their faculties exercised, their taste formed, and their powers of judging and reasoning, even concerning earthly matters, gradually strengthened and improved. *Nothing*, said the son of Sirach, *is so much worth as a well-instructed mind.* And this blessing even the labourer with us, who toils through the week for his daily bread, may enjoy in a very eminent degree. Through the institution of preaching, he has means of intellectual improvement far superior to those of the same rank in former times, and possesses in fact a more accurate and extensive knowledge of the works and ways of God, of the benevolent plans of Providence, and of the destination of man, than was enjoyed by the most enlightened sages of antiquity.*

The author pursues this train of thought with great ability, and concludes the first head of his discourse with the following words :

“ These observations may be sufficient to prove, that the preaching of the Gospel, though appointed also for higher ends, has been employed by Providence as an instrument for cultivating the understanding of men, for bettering especially the intellectual condition of the poor, and for communicating to our race all the invaluable blessings which spring from knowledge, and the improvement of their rational nature. Even on this account every good man, who takes an interest in the happiness of his kind, will be deeply grateful to God for this beneficial measure of his government; and will in support of it respect those who have been appointed to convey to the nations the word of knowledge, avoid with care whatever may tend to impair their credit, rejoice in their success, and strive by his example and influence to render their utility as extensive and permanent as possible.”*

It gives us pleasure to pay to such a preacher, and still more to such a Society, the compliment of a conspicuous notice in our Review. The Church of Scotland, though differing from us in some important points, we esteem and honour.

* Subscriptions for the use of the Society before which this Sermon was preached are, in London, received by Messrs. Coutts and Co. and Mr. Cadell in the Strand; Sir Robert Herries, St. James's-street; Messrs. William Fuller, Son, and Chattris, Lombard-street; and by the Rev. Dr. Trotter, Knightsbridge.

ART. XIV. *Verses written in the Vicinity of Stoke Park, in the Summer and Autumn of 1801. By Henry James Pye.*
18mo. 5s. Hatchard. 1802.

THE poetical presents of the Laureat to the public have been very numerous, and all of them acceptable. There is not a branch of poetry in which his talents have not been successfully exercised. These are some of the lighter effusions of his pen ; yet in the part which we shall select as a specimen, there is something so very interesting, and indeed pathetic, that every friend and patron of the Muse must be disposed most eagerly to wish, that the calm rays of tranquillity and independence may brighten the declining days of the author.

“ As o’er yon silver lake I throw my sight,
Beyond imperial Windfor’s tower-crown’d height,
Where, in the softening tint of heavenly blue,
Thy distant uplands, Berkshire! bless my view :
In waking dreams my fancy wings her flight,
Delightful region ! to thy western site,
Where Isis’ waves divide thy rural reign
From the green borders of Oxonia’s plain ;
And gently rising from the vale below,
Rears lovely Faringdon her breezy brow.
There the mild eode of Albion’s legal sway,
I whilom saw a generous race obey ;
Saw the free yeoman and the sturdy swain,
Guided, not gall’d, by influence’ lenient rein ;
Not to the magistrate’s stern mandate bend,
But feel the judge still temper’d by the friend.
Why driven by wild Ambition’s veering gale,
Why did I quit, alas ! my native vale,
’Mid senates and ’mid camps in vain to find
Joys that could rival those I left behind,
Where, grasping at expence I ill could bear,
I saw my farms and woodlands melt to air ?
Yet, when, by vengeance arm’d, the Gallic host
With bloody inroad, threaten’d Albion’s coast ;
Her veteran warriors o’er the Atlantic main,
Stemming Rebellion’s bloody surge in vain ;
Her recreant fleet swept from her guardian flood ;—
Manly and firm, while ev’ry Briton stood,
Array’d in arms the impending storm defied,
And frown’d confusion on invasion’s pride ;—
Could I, long train’d in peace, my sword now yield,
When war’s loud clarion call’d me to the field ?
Or when two factions, whose contention hurl’d
The throne of Britain from the western world,

We saw at length in treacherous compact meet,
 To make destruction's horrid work complete;
 While patriot George, in Freedom's happy hour,
 Appel'd to England from her Senate's power;
 While virtuous youth a people's suffrage won,
 And Chatham's soul reviv'd in Chatham's son:
 Then as on me, with kind and partial view,
 Their favouring eyes the Berkshire yeomen threw;
 Rejecting those, who, dup'd by faction's slave,
 Turn'd 'gainst themselves the sacred trust they gave;
 Could I refuse of Fame the proudest bough,
 That e'er can twine around a Britain's brow?—
 Friends and companions of my earliest youth,
 The ingenuous days of unsuspecting truth;
 Who knew to read each feeling of a heart,
 That scorn'd the flatt'ring suppliant's servile art;
 Of trust conferr'd by you, is still impress'd
 The fond remembrance on this grateful breast;—
 The proud remembrance! that no selfish aim
 Stain'd the fair wreath you gave of public fame:
 That when my hands restor'd the splendid load
 Of delegated power your choice bestow'd,
 I won the noblest trophy man could raise,
 My conduct sanction'd by your fav'ring praise.
 But say, did all who led their native swains,
 Waste while they guarded their paternal plains?
 All whom their country chose with partial eye,
 The sacred trust with mortgag'd manors buy?
 Say, must of Prudence' voice, the warning sound,
 In warm debates and shouts of war be drown'd?
 I feel the just reproof—but, ah! how few
 The golden path that Prudence point pursue!
 Who know to join in Wisdom's sacred band,
 The head retentive with the liberal hand;
 Who save their barks from Avarice' quicksands keep,
 And the dire vortex of Profusion's deep.
 When such I view, who, with forejudging care,
 Know how to scatter, and know when to spare;
 Who by no selfish passion led aside,
 Or the false glare of ostentatious pride;
 No pleasure e'er in vain expence can find,
 While lavish for the good of human kind;
 Whose time, whose care, whose bounties now are given
 Free and extensive as the rains of Heaven;
 Now like the lucid streams that silent flow,
 Sooth by their healing power domestic woe:
 Such worth I bless as God's best, noblest boon,
 And in the glorious portrait hail Colquhoun!"

The other Poems in this small but elegant volume, are additions to Gray's Long Story; Verses sent to the Wantage Volunteers;

Funteers; a Prologue, spoken at Reading School; an Ode to J. J. Arnold, Esq. now the author's son-in-law; Epitaph on a Child; two Sonnets, written at Cliefden Spring; a very interesting little Poem, which the author calls the Vine, in the manner of Dr. Darwin's Loves of the Plants; and, finally, a translation of the last Elegy of the third Book of Tibullus. A profile of the Laureat, from a drawing by his daughter, is prefixed; with a view of Windsor-Castle, through Stoke-Park, from the ingenious pencil of Mr. S. Arnold.

ART. XV. *Extracts from a Correspondence with the Academies of Vienna and St. Petersburg, on the Cultivation of the Arts of Painting, Sculpture, and Architecture, in the Austrian and Russian Dominions. To which is prefixed, a Summary Account of the Transactions of the Royal Academy of London, from the Close of the Exhibition of 1801, to the present Exhibition at Somerset-House, 1802. By Prince Hoare, Member of the Academies of Florence and Cortona, and Secretary for Foreign Correspondence to the Royal Academy of London.* 4to. 47 pp. White. 1802.

WE avail ourselves of the earliest opportunity to express our satisfaction with respect to Mr. Hoare's present performance, which may undoubtedly be considered as a work of national concern.

The noble institution of the Royal Academy, the foundation of our present beloved and revered Monarch, is unanimously acknowledged to have contributed much to the ornament, to the renown, and to the emolument of the British nation. In whatever light we view the plan and the conduct of this magnificent establishment, we are forced to acknowledge its extensive and beneficial influence. Whatever tends to improve or to enlarge its plans and regulations, must surely contribute to increase the advantages which the nation derives therefrom: and such is the object to which Mr. Hoare's endeavours are laudably directed. He has solicited, and he has established, a liberal correspondence with two distinguished foreign Academies, with whose Secretaries he has exchanged accounts of their respective establishments; as also of their present numbers, their works, and their merits. A laudable emulation is thereby established between those different schools, from which mutual advantages may hereafter be derived.

In

In the address to the President and Academicians, Mr. H. expresses himself with propriety and elegance. He pays due homage to those gentlemen; he states the object of his endeavours, and intermixes a variety of judicious remarks, from which the following extracts, we think, may prove acceptable to our readers.

"Comparison," he says, "is certainly not the object of such a research; but there is a competition awakened in sensitive minds by every new contemplation of congenial talent, which cannot fail to encrease the energies of intellectual progress: and you will no doubt agree with me, that there is nothing more effectual than an enlarged communication of sentiments and ideas, to prevent the growth of contracted habits in art, or what is commonly called *manner*, which, whether national or individual, will, wherever it prevails, necessarily detract something from the perfection of talent.

"In consequence of a design thus formed, I forwarded several letters, two of which had the honor of being presented to the Presidents of the respective Academies, by the hands of his Majesty's Ambassadors, Lord Minto at Vienna, and Lord St. Helen's at St. Petersburg; and the replies, which I have received, appear so fully calculated to answer the intended purpose, that I conceive they cannot be uninteresting to the public at large, who, in the present advanced state of your institution, have a right to demand from you every information of this kind."

And, further on, he observes, that

"the manner in which children are devoted to a particular study, and the parental care which establishes the subsequent superintendence of their religious and moral exercises, as well as the honors annexed to the due cultivation of those arts which are the object of encouragement, will afford variety of speculation to observers of every kind. Within the narrow limits of the regulations of an Academy will easily be traced the bent and influence of national constitution and manners: the subject here ceases to be of a confined nature; it embraces mankind.

"In the plan of the establishment of St. Petersburg, one prudential part appears highly deserving of notice. Provision is made, and a retreat secured, in the paths of mechanical labour, for all those in whom the early hopes of genius, probably not unjustly entertained at the outset, have been, in the trial, unfortunately disappointed. On this point, gentlemen, I believe any remark I can make would be truly superfluous to you, to whom every day presents instances, in which such an authorized resource would have been inestimably advantageous."

Besides the address to the President, &c. the contents of the work are, first, A Summary Account of the principal Occurrences and Transactions relative to the Royal Academy of London, from the Close of the Exhibition, 1801. Those Transactions, which state the acquisitions made by the Academy,

demý, the distribution of premiums, the reading of lectures, &c. are briefly but distinctly drawn.

Secondly. Particulars relating to the Academy at Vienna ; namely, Extracts of a Letter from its President, Mr. Füger ; the History of the Plastic Arts at Vienna ; and, a View of the present Regulations and Establishment of the Imperial Royal Academy of Arts at Vienna.

Thirdly. Particulars relative to the Academy of St. Petersburg ; namely, A Letter from its Secretary, Mr. de Labzin, wherein the writer gives the state of the Fine Arts in that capital, together with a brief account of the works of some of its members ; to which he subjoins an account of the Regulations and the Privileges granted to the Academy by the Empress Catherine II.

BRITISH CATALOGUE.

POETRY.

ART. 16. *The Thirteenth Satire of Juvenal: intended for a Specimen of a New Translation of his Satires.* 12mo. 20 pp. Cadell and Davies. 1802.

We had lately occasion to review a work, which the facetious writer was humorously pleased to style a Translation of Juvenal, and we have now before us the "Thirteenth Satire" of that author, intended, as the title-page informs us, "for a Specimen of a new translation of his Satires." This is a performance of a very different nature from the preceding. It is not, indeed, altogether what we conceive a translation should be ; it has neither the ease, nor the eloquence, nor the fervid energy of the original ; but it is correct, and has many happy passages.

We shall now briefly set down such reflections, as occurred to us on the perusal of the "Specimen."

—— spumantibus ardens
Visceribus——

is rendered,

"Thy fiery bowels foaming with distress ;"

which is being literal, at the expence of propriety. A translator should endeavour to give his original the idiom of the language in
F which

which he writes ; but what Englishman ever used such an expression as this ?

" Tho' deck'd the criminal with *loftier* stones,
Berries and mast." P. 5.

How different from the ease and simplicity of the original!

—— licet ipse videret
Plura domi fraga, et majores glandis acervos.

" Or fishes found beneath the *delving* shore." P. 6.

It is singular, that the translator should overlook the beautifully appropriate epithet, *miranti*, wondering.

" *Hear'st this ?* O hear'st thou, unresisting Jove,
Nor once thy lips with indignation *move* ?" P. 9.

We have a great objection to those vulgarisms, of which too many are to be found in this little work : one occurs just above—" *Hast yet to learn ?*" P. 4. The second line of the couplet is ungrammatical—

" And as sad chickens, hatch'd of eggs *undone*." P. 11.

What are these—eggs under-boiled ? There are yet a few awkward and incorrect phrases. But we hasten to the more pleasing part of our duty ; to lay before our readers a few of the passages rendered with fidelity and spirit.

" Poor is the wrong, nor hardly worth a sigh,
If match'd with villanies of deeper dye.
Compare the cut-throat stabbing for his hire ;
And houses levell'd by malicious fire,
When sulphur, kindled at some slumbering gate,
Covers a town with unsuspected fate :
Them too compare, who from the mouldering shrine,
Vast bowls of venerable rust purloin ;
Crowns long deposited by kings of yore,
And massy gifts of nations known no more." P. 11.

" Just so the crowd whose hearts of *tindery* mould
At every trifle blazing we behold ;
Each sitting spark, of rage a kindling source ;
And any cause, or none, of equal force.
Not so Chrysippus speaks ; not such the plan
Of temperate Thales, or that meek old man,
Who near Hymettus dwelt ; and doom'd in chains
To suffer hemlock's life-congealing pains,
The bowl accepted with a smiling air,
Nor wish'd his vile accuser any share." P. 14.

We could proceed, but this will be sufficient to show that the translator is not ill qualified for the task he has undertaken. But had he heard of the purposed translation of Mr. W. Gifford, which has appeared since this specimen, he would probably have been deterred from the design.

ART. 17. *Youth, a Poem.* By J. Bidlake, A. B. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar School, Plymouth. 12mo. 29 pp. 1s. 6d. Murray and Highley. 1802.

We have, on several occasions, spoken, and upon the whole favourably, of the productions of this author. We cannot, however, compliment him highly on the Poem now before us, which has many marks of carelessness very strange in an author so practised. The object, indeed, which is to describe the amusements and feelings of young persons, and convey at the same time useful admonitions to them, deserves praise; and several passages in the first part of the Poem are pleasing. Of these, we will give the following as a specimen:

“ How oft, within the copse that clothes yon hill,
My well-pleas'd ear pursu'd the murm'ring rill
That coyly hides her silver, virgin stream,
Then peeps again to meet the sunny gleam.
There primrose blooms, all lavish, sweetly smil'd;
Pale, short-liv'd tenants of the vernal wild.
There I foretall'd the wand'ring spoiler bee,
And suck'd their nectar cups with infant glee:
With curious eye, when spring the green boughs drest,
There fought the chorister's secreted nest;
Detecting sly, the linner's hidden seat,
That artful wil'd me from her fond retreat;
There, wonder'd at the heav'n-taught skill that spread
The silver lining of the moss-wove bed;
Delighted ey'd the sparrow's eggs of blue,
Soft as Melissa's eye, or morning's hue;
With finger tantaliz'd the hungry brood
That claim'd a mother's aid, and gap'd for food:
But none were harm'd; for kind, parental care,
Had taught me both to pity, and to spare.
And oft, when Autumn bent the loaded bough,
I shook the patt'ring show'r of nuts below.
In such pursuits each passing hour could please,
For small delights can glad the heart at ease.” P. 2.

In p. 11, the description of the school-mistress is too closely imitated from Goldsmith. The latter part of the Poem is, in general, greatly inferior to the former, having more prosaic or harsh lines, and ill-chosen expressions. The description of the vices of schools, and the hardships which boys endure at public seminaries (in pp. 17 and 18) is very much exaggerated, and can answer no good purpose. On the whole, however, the Poem is of a moral tendency, and not without poetical merit.

ART. 18. *The Histrionade: or, Theatrical Tribunal; a Poem, descriptive of the principal Performers at both Houses. In Two Parts.* By Marmaduke Myrtle, Esq. 8vo. 56 pp. 2s. 6d. Kirby. 1802.

Some spirited lines, scattered here and there, and a few tolerable passages, may undoubtedly be found in this Poem; but its general character

character is a mixture of vulgarity and insipidity. Of these qualities almost innumerable instances might be given; but, to show the author that we are not among those critics, who (as he expresses it)

“ Hide his beauties, but his faults reveal ;”

we will select his character of Mr. Kemble, which is certainly one of the most favourable specimens we could give of his abilities.

“ First of the band, applauded Kemble moves,
Whom judgment regulates, and taste approves;
While at respectful distance rivals bow,
Deep meditation marks his serious brow,
Till firm intent, and resolution high,
Anon, resume his awe-commanding eye.
On ev’ry step of his superior state,
The sober triumphs of Conception wait;
And partial Nature lends each lib’ral grace
Of manly form, and mind-illumin’d face.
Ah! had she too, those pow’rful tones supplied,
That pierce the heart, and o’er the ear preside,
Attune the plaint of Love, or swell the burst of Pride; }
Nor, niggard in this mighty gift alone,
Spar’d but a hollow, hoarse, sepulchral groan;
By art unmellow’d, and by trick untam’d,
Pitied by Candour, tho’ by Envy blam’d:
Well might this later Time expect to view
Roscus, reviving, witch the world anew;
Nor ask a Dancer, or an Eunuch’s aid,
By the sweet sorcery of Action sway’d.
Who that has seen his Hamlet’s well-seign’d woe,
Disclosing “ that within which passeth shew;”
Who that has caught his agonizing stare,
Of dread uncertainty, on Banquo’s chair;
Or ev’n Penraddock’s undetermin’d hate,
Touch’d by his villain-friend’s too piteous fate,
But owns, all puny prejudice aside,
Impartial Justice, only, is my guide?” P. 12.

Since the days of Churchill, no poet has acquired any fame by exhibiting the merits and defects of actors and actresses. The topic is, in fact, too temporary; and the public, unless instructed by a very able teacher, is desirous, on such a subject, to decide for itself. We would advise this writer, who appears not to be wholly deficient in ability, but seems inflated with high notions of his own consequence, to write with more care, to be somewhat more sparing of dogmatical decisions, and to get rid of his coarse language, and, at all events, of his oaths. His present performance gives us much more disgust than pleasure.

NOVELS.

NOVELS.

ART. 19. *Phatime et Zoroe Conte Arabe, par Mr. Alciator de Marseille. Four Volumes. 12mo. 12s. Dulau, Londres. 1802.*

This romance appears to have been composed for the most immediate instruction of a young man, and it appears in all respects deserving the attention of youth. Its object is to awaken and animate sentiments of virtue, and to teach the power of keeping the passions in due subjection. The subject the author has chosen, and the period he has selected, is the conquests of Mahomet and his successors. Among these fanatics and barbarians, Phatime and Zoroe are introduced, whose constancy and virtue are made to sustain the most rigorous and seducing temptations and attacks. The narrative may perhaps sometimes appear tedious and languid, and the details sometimes too circumstantial and minute; but the style is generally perspicuous and elegant, the sentiments excellent, and the moral unexceptionable.

ART. 20. *Les deux Tartuffes ou Cordelia. Par A. D. D. L. M. Three Volumes. 8vo. 15s. Dulau, Londres. 1802.*

The author of this Novel professes to have taken Clarissa for his model. The principal characters are French emigrants, who are not only well received by a German prince, but one of them is entrusted with the education of his son and heir, whom he accompanies to Italy, with the view of curing him of a passionate attachment he had formed for Cordelia. To the other he gives the command of a regiment. Cordelia, who is represented as one of the loveliest and most perfect of female characters, becomes the victim of the most refined dissimulation and hypocrisy. She is confided, by a dying parent, to the care of an intamous villain, and obliged, though ardently doating on another, to marry a man, whom, though she esteems, she cannot love. Her husband, in the event, proves to be her father, and her catastrophe is the most miserable that can be imagined. The story is told in the form of Letters; and the two Tartuffes are well drawn, and admirably supported. The one is a priest of the most abominable mind, but most insinuating talents. The other is a German Illuminé, whose professed philanthropy conceals the most diabolical malice and rancour. Cordelia receives her revenge by both of them destroying themselves with their own hands. The tale is horrible; but the author seems, unfortunately, but too well acquainted with human nature, at least as it is at present constituted.

MEDICINE.

ART. 21. *Facts decisive in Favour of the Cow-Pox, including an Account of the Inoculation of the Village of Louther. By Robert John Thornton, M. D. 18mo. 240 pp. 5s. Johnson. 1802.*

Parliament having, after a careful investigation of the subject, rewarded Dr. Jenner in a liberal and handsome manner, for introducing
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and making generally known the advantages of inoculating with the matter of the cow-pox, as a preservative from the small-pox, and thence given an additional sanction to the practice, it is to be hoped the prejudices remaining against it will be now overcome, and that the practice will become general. That this valuable end may be attained it will be still necessary, that such of the professors of medicine as have opportunities of seeing the disease, on a large scale, should from time to time give the results of their observations. The public are therefore indebted to Dr. Thornton for the account here given of the inoculation of the village of Lowther, performed at the desire of the late Lord Lonsdale, while the author was there on a visit to his Lordship. The cases are related particularly; we shall only give the results, and in the author's words. "I shall therefore just sum up," he says, "that forty-eight inhabitants of the village of Lowther, of different ages, who had never had the small-pox, were inoculated by me for the cow-pox; and, having passed through this disease without risk or danger of life, were most of them inoculated afterwards with the matter of the small-pox, and exposed to its infection, by being brought into the room where the small-pox was; but in not one instance did any of them receive the disease. Such an escape in such a number cannot possibly be attributed to any other cause than the preventive influence of the cow-pox." P. 215.

The knowledge of the benefit received by these villagers being circulated, the peasantry from the neighbouring countries repaired in multitudes to the Doctor, so that before he came away the number inoculated by him exceeded one thousand persons; and several thousands more, he supposed, were inoculated by other physicians and surgeons. The practice of cow-pox inoculation, therefore, may be now considered as established in the northern counties of England, to which this author has the merit of having introduced it. This part of the volume, we must add, comprised in less than forty pages, contains all that is new; the remaining two hundred pages are filled with extracts from other works on the subject, that have long since passed under our review.

ART. 22. *Practical Observations on the Inoculation of Cow-Pox, pointing out a Test of a constitutional Affection in these Cases, in which the local Inflammation is slight, and in which no Fever is perceptible. Illustrated by Cases and Plates. By James Bryer, Member of the Royal College of Surgeons, Edinburgh, &c. 8vo. 236 pp. 6s. 6d. Cadell and Davies. 1802.*

The author gives a very accurate but concise history of the introduction of inoculation with cow-pox matter, and of the success with which it has been attended. He also relates several experiments from a publication by Dr. Loy of Aisleby, tending to prove that the disease does not originate in the cow, but is first generated in the heels of the horse, in a complaint similar, but not in all respects the same, as the grease. The discharge from this disease has been found, he says, to produce the genuine cow-pox, both in the cow and in the human subject, which is going something further than Dr. Jenner suspected; and that persons inoculated with it are secured from the infection of the small,

small-pox. The author then proceeds to describe the progress of the cow-pox, as it appears in persons who have been inoculated for the disease; and concludes with giving a series of cases, showing such casual deviations from the natural and usual course of the symptoms as have appeared in his practice. There are some curious facts, as well as ingenious arguments on the subject of the cow-pox, contained in this volume, which will give it a distinguished rank among the numerous publications that disease has given birth to.

ART. 23. *Observations on the Cancerous Breast, consisting chiefly of original Correspondence between the Author and Dr. Baillie, Mr. Clive, Dr. Babington, Mr. Abernethy, and Dr. Stokes. Published with Permission of the Writers, with an Introductory Letter to Mr. Pitcairn. By Joseph Adams, M. D. of the Royal College of Physicians, and Physician in the Island of Madeira.* 8vo. 151 pp. 3s. 6d. Longman and Rees. 1801.

In the author's Treatise on Morbid Poisons, published in 1795, of which an ample account was given in the sixth volume of our Critic, he had taken some pains to investigate the nature of cancer, particularly of the breast. Though cysts had been observed in those tumors by other writers, yet they were not thought to be essential to the existence of the disease. These cysts the author conceives to be hydatids, and to constitute cancerous tumor. He describes three different species of them, and calls them *hydatis lymphatica*, *cruenta*, and *carcinomatosa*. The latter, besides differing in its contents from the two former, "has also," he says, "the property of stimulating the part in which it lives, to form a kind of fungus. This fungus, though in the cancerous breast it is usually considered as the whole of the schirrous, appears to me," he says, "only an appendage to the carcinomatous hydatid." P. 38. In the Letters, the author answers some objections made by his correspondents to his doctrine, which he defends with much ingenuity. To time, however, we must leave the solution of many difficulties which occur in the investigation of this very intricate subject.

ART. 24. *Essays on the Diseases of Children, with Cases and Dissections. Essay the First. Of Cynanche Trachealis, or Croup. By John Cheyne, M. D. Fellow of the Royal College of Surgeons of Edinburgh.* Folio. 72 pp. 15s. Longman and Rees. 1801.

After a very accurate description of the croup, which the author calls properly an inflammation of the trachea arteria, in the course of which the effused lymph is inspissated so as to form a membranous lining plugging up its cavity, and extending from the larynx to the bifurcation of the trachea, or even down the branches, he shows the method of cure he has found most successful in a variety of cases. This consists in early and large bleedings, in the exhibition of emetics, purges, blisters across the throat, and in warm bathing. When called early, he was rarely disappointed in his attempts to cure his patients by these means; but where any considerable progress was made in the complaint before he saw the patient, neither these nor any other medicines

dicines were found effectual. The disease is almost peculiar to children, whom it attacks from the birth to seven years of age. A few instances have occurred, where the patient was twelve or fourteen years old. It is more peculiarly incident to persons living on the sea-coast, or in other cold and damp situations. The author details five cases of children who recovered, and of five others who fell a sacrifice to the complaint. Opportunity having been given him to examine the bodies of those that died, he was enabled to illustrate his account of the disease by five neat coloured engravings, showing the appearances of the diseased tracheas, and of the membranous substances attached to their inner surfaces, which, with the lymph, falling into and filling up the bronchia, occasioned the fatal catastrophe.

ART. 25. *An Inquiry into some of the Effects of the Venereal Poison on the Human Body, with an occasional Application of Physiology, Observations on some of the Opinions of Mr. John Hunter and Mr. Benjamin Bell, and Practical Remarks.* By S. Sawrey, Surgeon. 8vo. 201 pp. 4s. 6d. Callow. 1802.

In the first part of the volume, the author enters into an inquiry whether the matter of gonorrhœa and of chancre are of the same nature or quality, and from a variety of circumstances is induced to join Mr. J. Hunter, Mr. Whately, and we believe the greater part of practitioners, in support of their identity. In the remainder, he examines and opposes several of the opinions of Mr. J. Hunter, as to the effect the matter of gonorrhœa, chancre, or other venereal sores, applied to healthy or diseased surfaces, would produce. In these objections, or in the arguments by which they are supported, we see little that is different from what has been before urged by Mr. Bell, Mr. Clutterbuck, and other writers on the subject. Some ingenious practical observations will however be found scattered through the volume, which may be read with advantage.

ART. 26. *A Treatise on a new Method of curing Gonorrhœa, by which Strictures in the Urinary Canal are prevented, with Observations on the comparative Merits of Caustics and Bougies in the Cure of Strictures. Also Remarks on Seminal Affections.* By G. H. Wilkinson, Surgeon. 8vo. 144 pp. 5s. Barker. 1801.

Much has been written, this author says, on the cure of strictures, but little attention has been paid to the mode of preventing them. It is allowed, that strictures are generally the produce of gonorrhœa, whether cured by injections, or by internal medicines, and bougies are found, in ordinary cases, adequate to the cure of them; and, in the opinion of the present author, properly managed, that is, if they were to be kept a sufficient time in the passage, they would rarely fail in effecting a cure, without the assistance of the caustic, in those that are more inveterate. But the more immediate object of this publication is to recommend the use of bougies in curing gonorrhœa, by which, he says, the formation of strictures in the urethra will be effectually and completely obviated. This practice, he recommends, he says, from long experience, but he gives no account of his mode of using
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the bougie for this purpose, neither does he inform us whether they require to be assisted by internal medicine. Until therefore he chooses to be more communicative on these points, we must defer giving any opinion of the value of the practice. One caution, however, we think it necessary to throw out, as to the time of applying them. No attempt should be made to introduce a bougie into the urethra, until the symptoms of inflammation are subdued, and the discharge reduced to a mild state; and, in that stage of the disease, the introduction of them has been long since recommended.

DIVINITY.

ART. 27. *A Sermon, preached before the Honourable House of Commons, at the Church of St. Margaret, Westminster, on Tuesday, June 1, 1802, being the Day appointed for a General Thanksgiving. By William Vincent, D. D. Subalmoner to his Majesty, and Prebendary of Westminster.* 4to. 33 pp. Cadell and Davies. 1802.

This manly, eloquent, and energetic discourse was heard, with the highest satisfaction, by a large congregation, and particularly by a most respectable attendance from the Honourable House, at the desire of which it was delivered. The text is of a general nature, "Doubtless there is a God that judgeth the earth" (Ps. lviii. 10) but the proof of it is particular, and is drawn from the great results of the French Revolution, in overthrowing those very principles by means of which it was effected. These principles the preacher undertakes to examine, "as they affect the religion, the morals, and the political existence of society"; and he thus anticipates the conclusion, which is very fully proved in the separate divisions of the Sermon.

"If, in point of religion, the same nation which tolerated Atheism, has been forced to acknowledge that there is a God that judgeth the earth; if, in regard to morals, they have been compelled to repeal the law of divorce; if, in their political capacity, they have been driven to declare, in one of their last public documents, that an equality of rights is an equality of misery; what farther evidence can be required than they themselves furnish, against those extravagancies of theory which confounded the established maxims of reason, wisdom, and experience, which alarmed the whole civilized world with the dread of barbarism, convulsion, and dissolution?" P. 7.

The separate parts of this subject are handled with the utmost ability and force in the body of the Sermon; and, towards the conclusion, the preacher very skilfully contrasts the progressive nature of our constitution, with the wild theories of perfection which have unsettled other nations. "The language of our constitution," he tells us, "is the redress of grievances; we never think of perfection in good, but the remedy of existing evil."—Our constitution has consequently "been in a progressive state of improvement, from the ratification of the great charter to the revolution. In a progressive state, because we never boast of perfection, either in our constitution itself, or in the administration which conducts it, or in the Parliament which advises and

and balances the whole ; but the constitution, though incomplete, is good ; and the Parliament, though imperfect, is still the voice, the guide, and the palladium of the people ; to this they look with confidence for the redress of grievances ; and while that confidence is unabated, the innovator will rear the standard of sedition in vain. Our constitution knows nothing of innovation, or first principles ; *the revolution itself had no recourse to them*, it neither regenerated, nor restored ; but continued, and preserved ; and those great statesmen who effected it, crowned and completed the code with the Bill of Rights. What more then have we to wish at the present moment, but that the rational liberty established at that period may never be sacrificed to the refinement of theory, or polluted by the licentiousness of democracy ?" P. 31.

Such sentiments, so expressed, require not any panegyric to exalt them, and we leave them to produce their own effect upon the minds of all competent readers.

ART. 28. *A Sermon, preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 7, 1801. By the Reverend William Lisle Bowles, M. A. Rector of Dumbleton in Gloucestershire. To which are added, Lists of the Nobility, Clergy, and Gentry, who have been Stewards for the Feasts of the Sons of the Clergy, together with the Names of the Preachers, since the Year 1764*, and the Sums collected at the Anniversary Meetings since the Year 1721.* 4to. 36 pp. 1s. Rivingtons, &c.

The fame of Mr. W. Bowles, as a poet, is established beyond all controversy ; as a preacher, he has made fewer attempts to attract the public attention, this being, if we mistake not, only the second Sermon which he has committed to the press. The occasion was public and important ; but being an occasion which annually recurs, cannot afford much chance of novelty to any writer, however ingenious, Mr. B. takes a general view of the establishment of the Christian Church, and proceeds to the Church of England in particular. He states under that head the peculiar character and exalted merits of the founders of our Church, and of that character which was impressed by them upon the whole institution. He adverts afterwards to the merits of the Clergy of the present day, and finally pleads for the innocence and distress of their orphans, who happen to be left without provision. The plan is sensible ; but we do not perceive any passages in the discourse which require to be selected for public notice.

ART. 29. *Sermons on various Subjects. By the Rev. T. Bafley, A. M. Chaplain to the Right Rev. the Lord Bishop of Lincoln, and Proprietor of Grosvenor Chapel, Grosvenor Square.* 8vo. 6s. Rivingtons. 1801.

The reader is here presented with twelve discourses, on some of the most important doctrines of Christianity. The style is somewhat

* It should be 1760. This addition to the title has probably been continued from the earlier Sermons ; the latter part of the sentence is equally incorrect,

florid; and probably from this circumstance made, or would make, considerable impression from the pulpit. But the author is also entitled to commendation in other respects. He appears to be a zealous and accomplished minister, and will probably hereafter give us an opportunity of discussing his merits more in detail.

ART. 30. *Sermons preached at Laura Chapel, Bath, during the Season of Advent, 1799. By the Rev. Francis Randolph, D. D. Prebendary of Bristol, and Chaplain to his Royal Highness the Duke of York.* 8vo. 6s, Rivingtons. 1800.

Some of those who have interposed in the Blagdon Controversy, have done us the honour of considering the author of these Sermons as one of our fraternity. Were this the case, which it is not, we should at least have the credit of impartiality, in not having brought these discourses long since to the public notice. The truth is, they were accidentally mislaid. We are now, however, happy to pronounce this volume in all respects deserving praise, for the vigour of sentiment and language, and for argument well arranged and judiciously enforced.

ART. 31. *A Chronological History of the People called Methodists; containing an Account of their Rise and Progress, from the Year 1729, to the Year 1799; including the Minutes of the several Conferences, an Account of their Doctrines, and Rules of Discipline, with the most remarkable Transactions. Also, short Accounts of some of the most eminent Men, who have laboured among them. With an Appendix, containing Two Lists of the Itinerant Preachers, the One taken in the Year 1765, and the other in the Year 1799. With the last Will and Testament of the Rev. John Wesley. The Whole interspersed with Reflections. By William Myles.* 12mo. 223 pp. Whitfield, &c.

To some of our readers the account here given of the name of *Methodists* may be new. Mr. John Wesley, his brother Charles, and two or three other young men, at Oxford, "occasionally met together, for the purpose of assisting and encouraging each other, in their studies and religious duties; they also regulated their employments by certain rules." P. 2. "The exact regularity of their lives, as well as studies, occasioned a young man of Christ's Church to say, "there is a new set of Methodists sprung up," alluding to some ancient physicians who were so called, who began to flourish at Rome about the time of Nero, and continued several ages. The name was new and quaint; so it took immediately, and the *Methodists* were known all over the university." P. 2. From this beginning in the year 1729, to Mr. John Wesley's death in 1791, the connection is here stated to have increased to about 53,000 members in England, and to about 67,000 in other parts of the world. The rise of the Societies was in 1739. Mr. W. did not consider the first association "as a division from the established church, but simply as a religious society." P. 9. How widely he afterwards departed from the church, though still professing an attachment to it, may be collected from his "ordaining in 1784, with the assistance of other ministers, Dr. Coke, and through him,

him, Mr. Asbury; and, in 1787, other preachers, by the imposition of his hands and prayer; advising them, at the same time, with that inconsistency which in *this* respect marked his whole conduct, that, "according to his example they should continue united to the established church, so far as the blessed work in which they were engaged would permit." P. 133. In 1735, Mr. W. became acquainted with the Moravians; from whom he separated in 1740, and "met his own little Society at the Foundry." About this time, he separated also from Mr. G. Whitfield; the points in dispute being, "1. Unconditional election. 2. Irresistible grace. 3. Final perseverance." P. 11. This "gave rise to two societies of Methodists, the one called Calvinists, the other Arminians; and they still differ upon the points on which their leaders differed at the first." P. 11.

Mr. W. held a yearly *Conference*; which, in other words, was his *Visitation*. The 47th, and last, was in 1790; his death happening in March, 1791. But Conferences are still held under various leaders. Since that time, the history of Methodists is a history of dissension. Levelling doctrines, both in religious discipline and in politics (pp. 183-5) found their way into the connection; most bitter quarrels were occasioned by Mr. Wesley's disposition of his writings, books, &c. and with his life appears to have ceased (even with increasing numbers) the *union* of the Methodists.

POLITICS.

ART. 32. *A Statistical Account of the Population and Cultivation, Produce and Consumption, of England and Wales; compiled from the Accounts laid before the House of Commons, and the Reports of the Board of Agriculture; together with Observations thereupon, and Hints for the Prevention of a future Scarcity. By Benjamin Pitts Capper, of Kennington, Surrey. 8vo. 119 pp. 4s. Kearsly. 1801.*

The attention that has lately been paid to *statistics* (which, according to this author's definition, are, "that part of municipal philosophy which states and defines the situation, strength, and resources of a nation") must give pleasure to all well-wishers of their country: since, although some ill-founded calculations may be made, and some crude opinions hazarded, by inconsiderate writers; yet, upon the whole, advantage must arise from the subject being placed in every point of view, and receiving all the light that active and reflecting minds can throw upon it.

In the Introduction to this work, Mr. Capper touches upon the causes of the late scarcity of provisions; which he states to be, 1. The increased population; 2. Additional consumption by the war; 3. There being less arable land in cultivation than formerly; 4. The lower class consuming a greater proportion of bread corn than formerly.

In the work itself, the following is stated as the progressive increase in the population of England and Wales during the last century; namely, "within the period of the first fifty years, or in the year 1750, one twelfth; in the following thirty years, or at the close of the year 1780,

1780, one eighth; and, in the last twenty years, or in the close of the century 1800, one sixth." This statement (which excites very pleasing reflections) may be, as the author admits, not perfectly accurate, as it depends on the comparison between the baptisms and burials; the registers of which have been, in some places, inaccurately kept; yet we have no doubt, but that the general result is nearly as he states it. In this part of the work we meet with an assertion wholly unsupported by proof, and very improbable; namely, that the loss by war, within the last twenty years, amounts to half a million of men. The author goes upon surer grounds, when he states the population of England and Wales at 9,500,000. Some curious circumstances respecting the increase and decrease in several counties, and at different periods, are here introduced; but we cannot think his inference of a general decrease of population having been occasioned by the war, is warranted by the decrease of marriages in the two last years only; as they were also years of uncommon scarcity. By his own account, there was a considerable increase during the first five years of the war.

In the next division of this work (which relates to the agriculture and produce of the nation) we meet with some remarks that appear to be just, and others that we cannot but think objectionable. It is, we think, true that agriculture has not increased with such rapid strides as commerce; but we by no means agree that government has supported the commercial to the prejudice of the landed interest; nor can we conceive that a greater quantity of land is lost by canals and navigations, than has been gained by inclosures and the cultivation of wastes. Yet some of the author's objections to the universality of inclosures, and consolidation of farms, are not unworthy of notice. In comparing the average crop of wheat with the consumption, he states the deficiency at 2,509,000 quarters. To supply this deficiency, he urges the expediency of converting a million of acres (out of three and a half that at present lie waste) into tillage. The rest of the book contains chiefly calculations and remarks on the consumption of bread-corn in the nation, and the increase occasioned by prisoners of war, emigrants, &c. Statistical Tables of the cultivation and population of each county (taken we presume from the Surveys of the Board of Agriculture) with what the author calls "Miscellaneous County Observations," and an Appendix, containing (among several suggestions) a proposal, that "a certain moiety," *proportion* we suppose is meant, "of the wages arising from all kinds of husbandry should be paid, as in China, in grain, according to regulations to be set forth by the Board of Agriculture, and enforced by the Legislature." That such a regulation promises some great advantages to the poor, cannot be denied; but the very difficulties stated, and attempted to be obviated, by this author, would, we fear, render it impracticable. Other remarks and proposals of the author deserve attention; and his work may be classed among those which, though not unexceptionable, are useful.

ART. 33. *A Brief Address to the Electors of Great Britain on the approaching General Election. By an Elector.* 8vo. 86 pp. 9d. Longman and Rees. 1802.

So rapidly has the General Election come on since this publication fell into our hands, that our notice of it is unavoidably too late to answer the intended purpose. This circumstance is, however, of no great consequence, as the suggestions of this writer have at least no novelty to recommend them. He objects, as many have done before him, to the Act of George the First, by which the duration of Parliaments was prolonged from three years to seven. It is not our business to discuss a question, which has so long been at rest; especially as this author himself admits, that most of the members who had concurred in passing this Act were returned for the next Parliament, and that a *sanction* was thereby given to this precedent. All the other common-place topics of popular declamation, namely, the influence of the crown, the occasional suspensions of the Habeas Corpus Act, the permitting of ministers and servants of the crown to sit in Parliament, foreign wars, levies, subsidies, &c. &c. are brought forward; and it is asserted, that none of these supposed abuses could have taken place if we still had *annual* Parliaments. After several quotations, from Blackstone, De Lolme, and Locke (none of which are directly applicable to these points) the author proposes his remedy for all our evils, namely, that the electors should "return only those members to Parliament who are *known* for their attachment to public liberty." This is very good advice; and it only remains to be settled in what "attachment to public liberty" consists; in which perhaps we should not agree in opinion with this writer. From an assertion, or rather insinuation, which follows, we totally dissent: for the author plainly intimates, that public meetings of *electors*, to instruct their representatives, or inquire into their conduct, were prohibited, or at least artfully obstructed, by the late Act of Parliament. But, we believe, every well-informed person must be aware, that it was not against such meetings that the Act was directed, but against tumultuous assemblies, to which persons of all descriptions were admitted without the least restraint or selection. Even such meetings were not wholly prohibited, but subjected to the inspection of the magistrate; who was, *in certain cases only*, permitted to dissolve them. The remainder of this tract is in the same style, declaiming, very justly, against corruption and every violation of the freedom of election, but adding (what we cannot accede to) that the electors should return no persons to represent them who are not *known* for their determination, among other things, "to limit Parliaments to their ancient duration." In short, there is scarcely any thing in this pamphlet which all electors (in populous places) may not hear from the mouth of some democrat candidate, or Jacobin orator. Before, however, any candidate agrees to "*restore* the Bill of Rights", we hope this author, or some of his friends, will inform him when that Act was repealed.

ART. 34. *Letters of the Dead; or, Epistles from the Statesmen of former Days to those of the present Hour. Part II.* 8vo. 42 pp. 1s. Stockdale. 1802.

One use of these Letters is to form a parallel between certain living characters, and others among the mighty dead. In the first Letter, (which we noticed in vol. xix. p. 202) Lucius, Lord Falkland, was made the prototype of Mr. Pitt; in the present, Addison and Mr. Addington are compared; allowing, however, to the latter, in preference to his deceased correspondent, "that fortitude of mind, which alone could have emboldened him to assume the reins of government at a very critical period"—and "a degree of calm and dignified oratory, which differs only from that of his great predecessor, in preserving a tone, probably not quite so commanding."

There is no attempt, none at least perceivable to us, to imitate the style of Addison in penning a Letter in his name; and he talks of modern events in a way for which perhaps no ghost was required, but which has in it much of good sense and sound politics.

POOR.

ART. 35. *Further Observations on the Improvements in the Maintenance of the Poor, in the Town of Kingston-upon-Hull.* 8vo. 44 pp. 1s. Hull, and York; and Robinsons, &c. London. 1801.

This little tract abounds with useful information, and judicious observations on the general management of the poor; there is so much good sense in the following reflections, that we cannot too earnestly recommend them to the attention of all who employ their time or their pens on the subject.

"In giving this concluding account of the management of the poor in Hull, I have thought it of much more consequence to state what the guardians have been able to do, than to repeat the speculations of idle by-standers, who will do nothing. The state of the poor in this country, in general, is such as can only be amended by the persevering labours of respectable people; and I should adopt with great caution the theories of men, who have not themselves the knowledge which can only be obtained by a personal attention to the condition of the parish-poor.

"Theories almost innumerable have been published on this subject. But we want practical knowledge. In what places have the poor been reformed, and the poor-rates reduced: and how has the work been accomplished? Abuses in the management of the poor exist in almost every part of the country. But who will labour to remove them? Who will undertake the office of overseer of the poor in large parishes, and execute it with diligence and integrity? *Hoc opus est.*

"Laws for the management of the poor may be multiplied, but the poor-rates will increase, and the miseries of the poor will increase with them, until respectable people be convinced that it is their bounden duty to attend to the conduct and necessities of the poor." P. 43.

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The author concludes with bespeaking the assistance of the *resident* clergy, reminding them, that they are "standing *overseers* of the religion and morals of their parishioners:" and "nothing," he observes, would produce a greater reduction in the poor-rates, than an amendment in the morals of the poor."

ART. 36. *A few Observations respecting the present State of the Poor; and the Defects of the Poor Laws: with some Remarks upon Parochial Assessments and Expenditures. By the Rev. H. B. Dudley, One of his Majesty's Justices of the Peace for the County of Essex.* 8vo. 36 pp. 1s. 6d. Cadell and Davies. 1802.

The prevalent dispositions and habits of life of the lower classes in society vary so much in different parts of the kingdom, that a faithful delineation of them in one district will appear a caricatura to the inhabitants of another; and however just may be the representation, which this worthy magistrate has given, of the state of the poor, in a county bordering on the metropolis, and containing populous towns heretofore the seats of extensive manufactories now gone into decay, it seems to us by no means applicable to the nation at large. We do not admit, that the poor are every where "composed principally of the indolent and artful, who, under the inefficacy or mal-administration of the existing laws, occasion much of the excessive imposts to be laid for their unnecessary support:" or, that "parochial taxes are nearly equal in amount to the rentals of the kingdom." In the investigation of the causes of the increase of rates, Mr. Dudley has made many judicious remarks, and pointed out many existing evils; while he overlooks the remedies provided by the laws now in force for the greater part of these evils, and seems not aware that new statutes would probably be equally inefficient, unless means can be devised to rouse the more enlightened and respectable inhabitants of every parish from their inactivity, and to induce them to exert themselves. Mr. Dudley has too much good sense and experience, to adopt or recommend any of those arduous and complex schemes of reform, which of late have been so frequently proposed; he wishes for no more than a plain declaratory statute upon the 43^d of *Elizabeth*, sufficient to correct the errors arising from unequal levies and imprudent expenditures, joined to a rigid inspection and controul over parochial officers. We agree with Mr. D. in the expediency of such a statute: for, though we are averse to the total abolition of the present system of our poor-laws, which appears to us more perfect than is generally allowed, yet we think it capable of improvement. As to the establishment of "a respectable intermediate officer between the magistrate and the parish-officer," we doubt both the efficacy of the measure, and the qualifications of *high constables* to fulfil the duty of *comptrollers* of their respective districts; neither can we join with Mr. Dudley in recommending the establishment of general houses of industry, till a full enquiry shall first have been made into the conduct and effects of those already established.

ART. 37. *The Names of the Parishes and other Divisions maintaining their Poor separately, in the County of Westmoreland; with the Population of each. On a Plan which may facilitate the Execution of the Poor-Laws, and the further Ascertainment of the Number of Inhabitants in England. By a Justice of the Peace for the Counties of Westmoreland and Lancaster.* 12mo. 17 pp. 1s. Richardsons, &c. 1802.

A similar compilation, extending over the whole kingdom, would, in our opinion, be highly useful.

ART. 38. *Remarks on the Poor-Laws, and on the State of the Poor. By Charles Weston, Kensington.* 8vo. 163 pp. 4s. Payne and Mackinglay, London; Martin, Kensington. 1802.

This author takes a very extensive view of the poor-laws, from their first origin; and, except in the 43 Eliz. he discerns little else in our statutes than error and oppression: by which, "after a continued warfare of one hundred and forty years, we have at length gained a complete victory, and made our foes our prisoners of war:" for work-houses, he tells us, are "gaols without guilt, punishment without crime; in their moral tendency, schools of depravity; in their tendency to health, high roads to the church-yard." Next to work-houses and district-houses, the laws relating to settlements are the object of his severest censures: "the doctrine of settlements," he hopes, "will ere long, in the discernment of the present liberal and enlightened days, meet the total annihilation it has long so justly merited."

The remedy to these inveterate evils, he has borrowed from another reformer of the poor-laws; who, in his turn, has told us, that this tract "contains a body of important information; and concludes with many additional and forcible arguments in favour of managing the concerns of the poor by a supreme board in the metropolis." Mr. Saunders indeed does not concur with Mr. Weston in the addition of subordinate district-boards. But, that our readers may have a full view of the scheme, as improved by this latter gentleman, we shall give a detail of it in his own words.

"Divide the kingdom (speaking at present only of England and Wales) into several, say thirty, large districts; divide each of these thirty into several, say four, smaller districts; and these again into several, say ten, still smaller districts: let the first class of districts represent (for this purpose) counties, the second class hundreds, and the last parishes; laying parts of one into the other, as the conveniences of locality or other circumstances may suggest. Over each larger district place a board of, say three, commissioners, with the necessary

* Vide Saunders's Abstract of Observations on the Poor-Laws, p. 43. We know not whether it be through mistake, that it is there called an *anonymous* pamphlet, or whether Mr. Weston has since added his name to the title-page.

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clerks,

clerks, messengers, &c : over each of the four lesser districts place also a board of, say two, commissioners, with the like assistants; and over each of the ten smallest districts place one resident officer. Let the latter officers be under the immediate direction of the respective subordinate boards; let each subordinate board be under the controul of its superior, or provincial board: then let there be one superior national board, consisting of such a convenient number of commissioners as may be thought eligible, to controul and regulate the whole."

The kingdom being thus conveniently divided into new *departments*, and duly organized by the creation of new *functionaries*, at the trifling expence of 132,300*l.* per annum, the first duty of the supreme board would be, "to compare, digest, and arrange" the great mass of information received from the subordinate boards; "and to form such systems, and such arrangements, as the various circumstances of the respective districts may suggest"; which, when settled, are to be "submitted to the revision and consideration of Parliament"; and, having received the sanction of the legislature, "the execution of them is to be controuled, watched, and inspected by the several boards." This author does not anticipate the judgment of the supreme board, by any detail of the systems and arrangements that may be necessary; for which, he tells us, "it is impossible to prescribe any fixed rules"; but has only ventured to lay down one or two general principles. "Employment," he says, "should in every instance be *purely voluntary*; it should be offered as the means, and not enforced as the expedient": and another of his principles is, that "food, fuel, clothes, and medicine, and other collateral objects of assistance, should, in every possible instance, avoid offending the pride, or wounding the feelings, by being offered under the *specious garb of charity*." We forbear making any comment on this wild plan of reform; our readers will easily form their judgment on its tendency and practicability.

ART. 39. *An Abstract of Observations on the Poor-Laws; with a Reply to the Remarks of the Rev. James Nasmyth, D. D. By Robert Saunders, Esq.* 8vo. 43 pp. 1*s.* 6*d.* Sewell, &c. 1802.

Having duly noticed, in a former volume, Mr. Saunders's "Observations on the Poor-Laws", we cannot afford much room to the present Abstract. From all that has been written concerning the poor, &c. Mr. Saunders concludes, 1*st*, "that the present system (by which he means the law as blended with the practice) is very defective in its execution." P. 1. We would not be captious; but really this conclusion is not quite intelligible. It seems to admit, that the present poor-laws are very good, but imperfectly executed. Practice (or practice) and execution are the same thing. We agree in this conclusion; which is warranted by the *experience* of Mr. S. and contradicted by his *arguments*. His second conclusion, that Parliament cannot effectually improve the poor-laws, &c. without the establishment of a board, &c. is so feebly supported, that most of what is said on this topic is wide of the question. Setting aside this board, which would probably be as inefficient as the Board of Agriculture, and, if similarly composed, as mischievous in its invectives against our existing laws, we do not ob-

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ject to a collector of the poor-rates, and remover of paupers, distinct from the overseer ; which alteration alone would operate very strongly (we think) in inviting principal inhabitants to undertake this important office. The occasion for a treasurer, with such overseers, would be superseded.

Mr. S. seems to deal unfairly with Dr. Nasmith, in publishing at this time his own answer (dated August, 1799) to the author's remarks, when the latter had declined to allow the publication of his reply. In this verbose answer, we find abundant reason for conjecturing, that Mr. S. is one who will have the last word, while Dr. N. is contented to have the best of the argument.

MISCELLANIES.

ART. 40. *The Reply of the Right Rev. Doctor Caulfield, Roman Catholic Bishop, and of the Roman Catholic Clergy of Wexford, to the Misrepresentations of Sir Richard Musgrave, Bart. With a Preface and Appendix.* 8vo. 67 pp. Dublin printed, by H. Fitzpatrick. 1801.

Whoever has read Sir Richard Musgrave's Memoirs of the Rebellions in Ireland, or our account of that work, must have perceived that some severe accusations were alledged against the titular Bishop of Wexford. The object of the present tract is to repel those accusations, and to place Dr. Caulfield in the light of a peaceful and loyal subject. As we, totally unconnected with all parties in Ireland, cannot possibly have a wish to misrepresent, or to give countenance to misrepresentations of any thing that has happened there, so, on general principles, we must desire to see any character rescued from imputations of an odious nature. We therefore think it a duty to inform our readers, that the charges against Dr. Caulfield, which were urged by affidavit in the Appendix to Sir Richard's History, are here denied with asseverations equivalent to the most solemn oaths. How to balance between oaths on one side, and oaths on the other, we know not. It appears, however, from the Appendix to this tract, that the Lord Lieutenant, in June, 1800, declared himself satisfied of the loyalty and proper deportment of Dr. Caulfield. The defence of Dr. C. himself extends to the 24th page, after which follow affidavits, and other testimonies, tending to exculpate Fathers Conin, Broe, Shalloe, and several others, from the charges urged against them in the same History.

When the author of this tract compared the outrages of the *Protestant Association* (as it was called) in 1780, with the late proceedings of Roman Catholics in Ireland, he did not perhaps recollect that, amidst all the violence of those nights, not a single Roman Catholic was murdered. Buildings and property only were destroyed ; and it soon appeared, that universal licence and plunder were the design of those who then took advantage of the consternation first occasioned by a popular tumult. With respect to the general sentiments which we pronounced, respecting the late Irish Rebellion, be it remembered,

that they were drawn from Sir Richard Musgrave's book; and depended upon the facts there appearing, and supposed to be proved by the documents subjoined in the Appendix. If solid answers can be given, in confutation of the principal facts there alledged, the conclusions deduced from them will be of course proportionably affected. It is certain that several of the allegations in this tract appear extremely strong, and we recommend, therefore, that they should be fully weighed and estimated by those who have the means of completing the investigation. We wish not that any thing should be pressed a little beyond the genuine line of truth.

ART. 41. *Nascita, carattere, e alcuni fatti notabili di Luigi XVI. Re di Francia. Sua prigionia nel Tempio, tradutta dal Giornale del Sig. Clero, Cameriere del Re: con una breve appendice al Giornale.* 8vo. 8s. or 12s. fine Paper. Oxford printed, for Dulau, London. 1802.

The principal part of this work is a translation of Clero's well-known Journal into Italian; but prefixed to that part are 24 pages, containing, as the title-page expresses, the birth, the character, and several striking events of the life of Louis XVI. At the end is a short Appendix, giving an exact account of the attendance of Mr. Edgeworth upon the King, to the fatal termination of the whole tragedy on the scaffold. Prefixed is also a good print of Louis. The translation is anonymous; but, as far as we can undertake to decide respecting a foreign language, it is neat, terse, and has greatly the air of an original. The previous anecdotes tend strongly to prove the unfeigned love of the unfortunate King for that people, who rewarded his attachment by such inhuman cruelty.

The new anecdotes subjoined are stated to have been collected faithfully, from the information of Mr. Edgeworth himself; they are all of course interesting: the following particularly proves, that Louis sensibly felt the conduct of this nation towards the unfortunate exiles.

“ Finita la cena, Sua Maestà si ritirò tranquillamente nel suo gabinetto, dove si trattene di nuovo degli affari dell' anima, col suo confessore. Dopo questo gli domandò nuove dello stato del Clero, e sentendo dire che una gran parte del Clero Francese erasi rifugiata in Inghilterra, e che ivi avea avuto non solamente buone accoglienze, ma era stato anche provveduto delle cose necessarie alla vita, sciamò, *grazie è generosa questa Nazione.*” P. 224. An acknowledgment of this kind is all the reward the English nation will desire. May it always continue to deserve such commendation!

This work is beautifully and correctly printed, and will be very pleasing to those who are capable of relishing the language. The translation of Clero is made from the genuine copy of his work, published in England. It is perhaps not much known here, that one of the basenesses of Jacobin malice, on the continent, consisted in publishing a spurious edition of Clero's work, into which many falsehoods were introduced, disgraceful to the memory of Louis. It pretended also, in the title, to be printed by Baylis, London; but was publicly reprobated by Clero himself.

ART. 42. *The Anti-Jargonist, or a short Introduction to the Hindoostanee Language, vulgarly but erroneously called the Moors, &c. By the Author of the Hindoostanee Dictionary.* 8vo. 368 pp. 16 Rupees. Calcutta. 1800.

Until the publication of Mr. Gilchrist's admirable works on the subject of Hindoostanee literature, one of the grammars in most general use taught, as its author acknowledged, the *Jargon* only of the lowest classes; such a dialect as either an Indian or an English gentleman might be ashamed to speak. To correct the errors, and counteract the bad effects of that publication, is the laudable object of Mr. Gilchrist in the present volume, which is an abstract of his *Oriental Linguist*. The Introduction contains a variety of curious observations on the manners, prejudices, and opinions of the Indians, and will be found highly useful to our young countrymen in regulating their conduct towards the natives of Hindoostan. A concise but masterly synopsis of the Grammar follows the Introduction; and is succeeded by a copious Vocabulary, English and Hindoostanee, as well as Hindoostanee and English. Then follow some very useful lists of technical and military terms, familiar dialogues, regulations concerning the new College of Calcutta, translations from prose and verse, with a copper-plate engraving of the Indian Horal Diagram, and some remarks on the eastern divisions of time.

We have already seen, in the Calcutta Gazette and other papers, the very honourable tribute of applause paid to Mr. Gilchrist, by the committee appointed to examine the students of the newly instituted Academy. After such a testimony, from judges so much better qualified than ourselves, it would be unnecessary to say more, than that this work appears to us not unworthy of its ingenious author; and, that with his *Grammar*, *Linguist*, and *Dictionary*, it constitutes a most complete body of Hindoostanee philology, and renders absolutely superfluous any other didactic publication on that subject.

ART. 43. *A Letter, addressed to the Hon. Charles James Fox, in Consequence of a Publication, entitled "A Sketch of the Character of the most Noble Francis Duke of Bedford."* 8vo. 28 pp. 1s. or 2s for 11. Rivingtons.

This writer reproves Mr. Fox for his extravagant and exaggerated praises of the late Duke of Bedford, and chiefly for representing his character as near to perfection, although no mention is made of his being attached to religion, or of any attention to its duties; but rather the contrary is implied. Undoubtedly Mr. Fox's delineation of his noble friend's character, being so solemnly pronounced, and afterwards published in a pamphlet, was a fair subject for animadversion. This author has shown it also to be exceptionable in several particulars; and, though we would willingly hope it was not meant to imply, that the noble Duke was wanting in a proper sense of religion, it is undoubtedly singular that his panegyrist should not, even in the account of his last moments, give the least hint of his feelings or conduct on that most important of all concerns. Whatever may be the reader's

reader's sentiments on this particular, the little tract before us deserves attention from the justice of the writer's general observations, as well as for the candour and temper with which they are expressed. The quotations, at the end, from the late excellent Bishop Horne's Letter to Adam Smith, on the death of Hume, cannot be too often brought to public view.

ART. 44. *A Sketch of the Life and Character of Lord Kenyon, late Lord Chief Justice of the Court of King's Bench.* 8vo, 40 pp, 1s. 6d. Spragg. 1802.

The Life and Character of the late Lord Kenyon might certainly furnish materials for an interesting and instructive pamphlet. Such, however, is not the *character* of the work before us; which details only such particulars of his life as were already well known (and even those are not always stated with perfect accuracy) and subjoins scarcely any remarks of much novelty or value. Till, however, some better account shall appear, this tract may serve as a memorial, though an imperfect one, of a character highly distinguished, not only by very great legal abilities, but a fervid and uniform zeal for the advancement of religion and virtue. We have heard that a very able and very feeling picture of his merits, was lately given in a church which he frequently attended,

ART. 45. *Copy of a Correspondence between the Right Hon. the Lords Commissioners of the Admiralty, the Right Hon. Earl St. Vincent, K. B. the Right Hon. Earl Spencer, K. G. and Vice-Admiral Sir John Orde, Bart.* 8vo. 3s. 6d. Faulder. 1802.

It is always to be lamented when misapprehensions arise between men of great professional reputation, in the performance of their actual duty. The dispute to which this pamphlet is to be ascribed, seems to have had its origin in some form and etiquette of naval service, about which we are by no means competent to decide. Both individuals stand very high in their country's good opinion, and both will continue to do so. The irritation of noble minds soon subsides, never betrays itself in rancour, never degenerates into malice. With this impression on our minds, we confess we think that this publication might as well have been withheld.

ART. 46. *State of Egypt after the Battle of Heliopolis, preceded by General Observations on the Physical and Political Character of the Country.* By Regnier, General of Division. Translated from the French; with a Map of Lower Egypt. 8vo. 7s. Robinsons. 1802.

The principal object of this performance seems to be to depress the character and conduct of General Menou to the very lowest degree possible, and to vilify the English. How far it is entitled to credit may be conjectured from the circumstance, that the author was on bad terms with General Menou, and by him sent abruptly home. The value of his opinions respecting the English may be judged of from
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such passages as these: "Six thousand English were kept in check by 1700 French." "The only military operation that does honour to the English is their debarkation." "The English are constantly termed the 'timid enemy.'" "The English were *forty days* in proceeding from Rahmanieh to Embabeh, *which march the French troops usually performed in less than four days.*" "The *ardiness* of General Hutchinson," &c. "The army of the East reached Rahmanieh in *eight days* after their landing. The English did not reach Rahmanieh till *sixty-three days* after their landing."

What impression General Regnier's publication may make among his countrymen, we can hardly venture to guess; with us, who so well know the gallantry and discipline of our soldiers, it will be received with ridicule and contempt.

ART. 47. *Provincial Coins and Tokens, issued from the Year 1787 to the Year 1801. Engraved by Charles Pye Birmingham.* 4to. 55 Plates, and 20 pp. of Letter-press. Seely, Ave-Maria-Lane. 1802.

Several publications of this kind have appeared, but the present seems to be the most complete. The methods taken by the editor to ascertain what was genuine are of a satisfactory kind, as explained in a previous Advertisement; and the plates, which contain in general eight or ten coins, obverse and reverse, are very neatly executed. Other coins may doubtless be found, having an apparently claim to be admitted into this description; but from the pains he has taken to determine what properly belong to it, the author ventures to say, that "none which are here unnoticed should be admitted into any well-formed collection." At the beginning of the Advertisement it is stated, that "the fabrication of provincial copper coins has apparently ceased." The issuing of Government half-pence, pence, &c. of an improved value and execution, has probably occasioned this cessation; and we confess we do not wish to see more volumes required to illustrate a subject so very trivial.

ART. 48. *Moral Tales, and Poetical Essays.* By Mrs. Crowther. 12mo. Huddesfield; Brook. 5s. 1802.

As this volume was published merely for a benevolent purpose, it is hardly a fair object of criticism. The author died a premature death, and was evidently an amiable and accomplished female.

ART. 49. *The Universal Gazetteer, being a concise Description, alphabetically arranged, of the Nations, Kingdoms, &c. in the known World; the Government, Manners, and Religion of the Inhabitants; with the Extent, Boundaries, Natural Productions, Manufactures, and Curiosities of the different Countries, containing several Thousand Places not to be met with in any similar Gazetteer. Illustrated with Fourteen Maps.* By John Walker. Revised, considerably enlarged, and improved, by Arthur Kerseyhaw. 8vo. 11s. Verner and Hood. 1801.

This is certainly a very good and useful book of the kind, and may be recommended, as well for its convenience as its cheapness. It certainly

tainly contains a larger portion of letter-press than any Gazetteers we happen to have seen and examined.

ART. 50. *Six Letters addressed to his Grace the Archbishop of Canterbury, upon the Subject of Dilapidations: with a few Curjory Observations upon the Right to the Annual Tithes, due and accruing when an Incumbent dies; and a short Inquiry into the Causes, why the Act of the 17th Geo. III. to encourage the Residence of the Parochial Clergy, has been attended with so little Benefit either to the People or to the Clergy.* By A. M. 8vo. 47 pp. 4s. 6d. Rivingtons. 1801.

We shall briefly state this author's proposals for the relief of the widows and families of the beneficed clergy from the grievances to which they are now subject; after first noticing his mistake, in supposing the claim of the succeeding incumbent to all the profits of the living from the day of avoidance, to rest only on *common usage and precedent*; it originated in a clause of an Act of Parliament, and the growing profits were thus given to the successor, to enable him the more expeditiously to pay his first-fruits, then lately transferred to the crown: an unsuccessful attempt was made in the beginning of the last century to obtain a repeal of this regulation; and thirty years ago the subject was ably and fully discussed in an anonymous pamphlet, entitled "*Reasons for an Amendment of the Statute of 28 Henry VIII. c. 11. s. 3.*" But, to return to the present work;—far inferior, in legal knowledge and force of argument, to that we have just quoted, and should gladly see reprinted;—we think no reasonable objection could be made to the author's proposal, "that tithes and church-dues of every description be paid or considered as payable quarterly, in equal quarterly payments; or, where taken in kind, that proportionable compensation for each quarter be regularly allowed." This would secure to the representatives of the deceased incumbent a share in the annual profits, proportionable to the part of the year elapsed at his decease.

In his endeavours to remove the burden of dilapidations, we think him less successful: he estimates their annual amount throughout the kingdom at 60,000*l.* and, on the supposition that, "upon an average, one quarter of a year generally intervenes between the decease of one incumbent and the induction of another", he proposes the appropriation of this quarter of the annual incomes, calculated at 12,000*l.* to the discharge of dilapidations; and thus reduces their amount to 48,000*l.* This residue, he thinks, may be provided for, by imposing a tax of 5 per cent. on the gross income of all benefices having a mansion and chancel to repair, and of $3\frac{1}{2}$ per cent. where there is only a mansion, and no chancel; to be annually paid to the Archdeacon, and be put out at interest on proper security. "One half of the said sums to remain, and their half yearly interest to accumulate for the benefit of the final dilapidation; the other half to be a disposable fund, for current expences in the annual repair." Perhaps dilapidations would be best prevented, by the more regular holding of parochial visitations,

ART. 51. *The Principles of Morality.* By George Enfor, Esq. 8vo. 357 pp. 6s. Jordan. 1801.

We have before had a book with a transposed name, which was the *Logic* of Mr. *Dralloc*, confessed afterwards to be a Mr. *Collard*. We suspect the name of *Enfor* to be of the same kind, and it may perhaps mean *Norse*. Under the pretence of laying down the principles of Morality, this disguised writer, with an insolence and profligacy which we want terms to characterize, attacks all Revelation, and boldly denies the immortality of the soul; a doctrine, which even natural religion supports. The first part of his book is chiefly employed in exposing some errors, as he calls them, concerning the origin and extinction of the earth; that is, in endeavouring to disprove the Mosaic account of the Creation and the Deluge, particularly the latter. In this enquiry, and indeed throughout the volume, he pursues the ordinary method of Infidel writers, passing over the many strong affirmative testimonies, and placing the difficulties that tend to embarrass the question in the strongest point of view. Even Bolingbroke is too credulous and too orthodox for this writer, and is treated by him with no small contempt. The "fictions and arguments of the priesthood" are, however, the chief object of the author's indignation. We shall not follow him through all the sophistries which other and abler sceptics have in vain produced; but we cannot pass by the assertion, that "superstition", or religion, for he considers the terms as synonymous, "has survived the progress of reason, because it has been protected by the severest penalties." Nothing can be a more complete proof of the falsehood of this assertion, than the impudence with which this very book is openly published.

No small pains are taken by this author to discredit the belief of a future state, and the sanction of rewards and punishments hereafter. He boldly and broadly denies, that "religion and its mysteries are the sanctions of virtue"; and deems it "*the most extreme frenzy to suppose, that a man shall survive his mortality on earth in a conscious independent existence.*" In the place of this old-fashioned doctrine, the reader will be desirous to know what hypothesis is substituted. It is this: that "*when mortals cease to breathe, their grosser particles incorporate with the earth, their warm juices are absorbed by the atmosphere, and the subtle cause of thought and motion reascends, and is identified with that boundless spirit,*

*"Whose unremitting energy pervades,
Adjusts, sustains, and agitates the whole."*

This reverie, almost too fanciful for the imagination of a poet, is manifestly the serious opinion to which this philosopher inclines.

Passing by his other sophistries; his enumeration of impostors, whom he dares to compare with him who was a contrast to them all; his attempts to discredit the disinterested fortitude of the early Christians; his attacks upon the greatest names, among those who have adhered to religion; his everlasting sneers against priests, ancient and modern, we shall briefly state the very curious *Principles of Morality* which this author

thor would substitute for the sanctions of religion, and the belief of a future state. These are *Instinct*, *Sympathy*, and *Reason*. On these qualities of man, we have a few preliminary observations, which, though trite, are not unjust; but nothing can be more futile than the attempts to make them the sole foundations of morals. They have indeed, when in an unperverted state, a good rather than an evil tendency. Yet how feeble is the influence of the two former, how mischievous a guide is the latter, when the mind is warped by prejudice, or corrupted by self-interest! In such cases, the reason of man will rather direct him to the most ready means, than teach him to abhor an unlawful end: nor has it been found that men the most eminent for reasoning powers have the most steadfastly adhered to the practice of virtue. There may also have been persons instinctively virtuous; but goodness, we may venture to say, has ever been most eminent and most permanent when grounded on piety, and supported by conscience; two motives, which can hardly exist but on the supposition, or rather the full persuasion, of a future state. The author's whole system, if it may be called one, is so flimsy and superficial, and so obscurely and confusedly expressed, that a very short mention would have characterized his literary abilities, had it not appeared necessary to reprobate his impiety, and to repress his insolence.

ART. 52. *A new and enlarged Military Dictionary; or, Alphabetical Explanation of Technical Terms: containing, among other Matter, a succinct Account of the different Systems of Fortification, Tactics, &c. also the various French Phrases and Words that have an immediate or relative Connection with the British Service, or may tend to give general Information on Military Subjects in either Language. By Charles James, Author of the Regimental Companion, Comprehensive View, &c. &c.* 8vo. 12s. Egerton. 1802.

This is a very useful and well-executed compilation, and must be very acceptable not only to every student of the military art, but will necessarily have a place in the libraries of most English gentlemen. Such a publication became at the present period in a particular degree necessary, when the French have introduced a number of new terms and expressions, which have been found sufficient to form an appropriate Dictionary. There are, however, some things in this volume, which seem to have little or no connection with the military art; such, for example, as *roué*, a licensed libertine; *poor*, indigent, necessitous; *letter of attorney*; *isthmus*, a neck of land, &c. &c. We repeat, nevertheless, our opinion, that on the whole this will be found a valuable work.

ART. 53. *The Parent's Friend; or, Extracts from the principal Works on Education, from the Time of Montaigne to the present Day. Methodized and arranged, with Observations and Notes, by the Editor. In Two Volumes.* 8vo. 14s. Johnson. 1802.

This is a compilation from no less than forty-seven works, on the subject of education, many of which have received the approbation of the public; though many others have been justly censured for their absurdity

absurdity and extravagance. The whole, however, may be usefully consulted, and forms an interesting publication. The references to the different authors, from whose works Extracts are taken, might easily have been made more perspicuous, by merely mentioning their names at the head of each chapter or division. The editor's own observations are but thinly scattered; when, however, they do occur, they show general good sense and knowledge of the world. The work was not originally intended for publication, so that the Extracts do not always appear in the precise words of the authors; but we do not remember to have seen any very material deviations. There is an Advertisement prefixed, earnestly desiring parents not to suffer this work to fall into the hands of children; there appears to be no solid reason for the prohibition.

ART. 54. *A general Pronouncing and Explanatory Dictionary of the English Language. To which is added, a complete Vocabulary of Scripture Proper Names.* By G. Fulton and G. Knight, Teachers of English. 12mo. 436 pp. Longman and Rees, London; Hill, Edinburgh.

Since the period at which Sheridan first turned the attention of the liberal part of the public to "the cultivation (as he expressed himself) of the living voice," we have been favoured with pronouncing dictionaries of various forms and sizes. "But as accuracy in pronunciation may be most easily acquired while the sense of hearing is acute, and the organs of speech flexible, the object of this publication is to give to the schools a *pronouncing dictionary* on a plan perfectly adapted to the capacities of children. This is already ascertained; numerous classes of pupils having been successfully instructed, agreeably to this plan, from a *Pronouncing Spelling-Book*, marked in the manner of this Dictionary: and experience has proved, that this mode of instruction, instead of impeding, very much facilitates the acquirement of a correct orthography."

Our readers, after they have paid some attention to that part of the pronouncing alphabet, which ascertains the different sounds of the vowels and of *th*, will judge for themselves of the peculiar merits of this Dictionary, by comparing the method in which the *orthoepey* of the English language is here marked, with the methods employed by other authors of similar works.

"Key to the sounds of the *vowels* and of *th*.

"THE NAME-SOUNDS, long.

"Mâte, mête, mite, môte, mûte.

"*Note.* The *name-sounds*, when *not* prolonged, are marked by â, é, î, ô, û; as exemplified, and contrasted with the *long* sounds, in vâcâte, rêvêre, finîte, prômôte, fûtûre.

"THE SHORT SOUNDS, unmarked, and always short.

"ab, eb, ib, ob, ub,—fan, fên, fin, fon, fun.

"THE OCCASIONAL SOUNDS, *long*, âll, ârms, trûc; *short*, pâse, hër, bûsh.

"*Note.* Capital A, without a circumflex, denotes a short expression of capital *Â* with a circumflex; as in *Âll*, *Âlready*. W and Y are

are equivalent to ū and é; th unmarked is flat, as in *this*, th marked is sharp, as in *thing*.

" *A comparative view of different methods of marking the orthoëpy of the English language.*

" *Perry's method.* Ex'ér-cize and tēm'per-ance strēngth'en the cōn-si-tū-tion.

" *Kenrick's, improved by Scott.* Ex'ér'cise⁶ and' tēm'per'ance' strēn'gth'en^o the³ con'si'tu'ti^oon⁹.

" *Sheridan's method, improved by Jones.* Eks'er-size and' tein' per-nase strēng'thn the kon-si-tu-shun.

" *The method of this Dictionary.* Ex'er-siz and tēm'per-ans strēngth'n the kon-si-tū-shun."

To this last method we give, without hesitation, the preference, on account of its simplicity; and we think the work before us more likely to be useful than any other work of the kind that we have seen.

FOREIGN CATALOGUE.

FRANCE.

ART. 55. *Oeuvres de Plutarque, traduites par J. Amyot, avec les notes de MM. Brotier et Vauvilliers; nouvelle édition, revue, augmentée de la version de divers Traités et Fragmens inédits de Plutarque, par E. Clavier; proposée par souscription, en 25 volumes in 8vo. ornés de figures en taille-douce, et d'un grand nombre de portraits d'hommes illustres, ou monumens antiques ayant traits à leurs vies.* Paris.

This work is continued with success. The *third livraison*, which has just appeared, is composed of voll. 5 and 6 of the *Vies des hommes illustres*. The typographical execution of these volumes is by no means inferior to that of the preceding *livraisons*. *Magas. Encyclop.*

ART. 56. *Oeuvres morales, ou Maximes et Réflexions de François, duc de la Rochefoucauld, précédées de sa vie, qui paraît pour la première fois, et terminées par une table alphabétique des matières plus ample et plus commode que celle des éditions précédentes.* 2 Voll. in 12mo. of 268 and 296 pp. Avignon, An X.

The first volume contains the life of *Roche-foucauld*; his portrait, by himself, and another by *Cardinal de Retz*; an historical notice on the different editions of the maxims of *Roche-foucauld*; his *Réflexions morales*, and his *premières pensées*, or those which had been suppressed by the author

author in his last edition, but which had been published in one or other of the four preceding editions, and were collected by *Gabriel Brotier* in his; lastly, the *Réflexions diverses*, and an ample *Table des matières*. In the second volume are contained Principles and Questions of Natural Morality, by *Mr. Fortia d'Urban*, intended by the author as a supplement and corrective to the moral works of *Rochevoucauld*.

Ibid.

ART. 57. *Les Œuvres d'Horace, traduites en français par René Binet, professeur de belles-lettres, ancien recteur de la ci-devant Université de Paris; nouvelle édition, revue et retouchée avec soin par l'auteur. 2 Vols. in 12mo. Paris.*

Though the translations of *Horace* are very numerous, *Horace* still remains to be translated. We must, however, allow that the present version has some merit; it is that of exactness. But how is it possible to render *into prose* that elegance of expression, and delicacy of sentiment, which cannot, perhaps, even in verse be adequately transfused into another language?

Mr. B. has conceived that he might, in the *Art of Poetry*, hazard two transpositions, which appear to be very happy. The first is from verse 346 to verse 390. On reading this passage, it seems that the author exactly pursues his idea, and having fixed the bounds of indulgence by comparisons and examples, he returns to the general rule which excludes mediocrity in regard to poetry. Here terminates this *tirade* of 44 verses, as little connected with what follows, as it was with what goes before: this double defect of connection, therefore, and their adaptation to the place pointed out, afford sufficient ground for believing that to be their proper situation, and that it was thus that *Horace* had arranged his ideas. If we consider the effect produced by the omission of this passage, and by its transposition from the place which it occupied, to that to which it is removed, we shall be convinced, that by this change a connection of ideas is brought about, which was not to be found in our preceding editions: of this, indeed, little doubt will remain, on reading these 44 verses immediately after verse 272. The second transposition is less important, but it serves to complete the first reform; the four verses found in p. 246, *Ex notis fictum carmen*, &c. as they are now placed, visibly interrupt what *Horace* had said on the subject of the decency to be observed even in burlesque poetry; they have been rejected at the end of this passage.

Ibid.

ART. 58. *Traité d'Hippocrate, des airs, des eaux et des lieux; traduction nouvelle, avec le texte grec collationné sur deux manuscrits, des notes critiques, historiques et médicales, un discours préliminaire, un tableau comparatif des vents anciens et modernes, une carte géographique et les index nécessaires; par Coray, docteur en médecine, de la ci-devant faculté de Montpellier. 2 Vols. in 8vo. Pr. 18 fr. Paris.*

The preliminary discourse, which occupies more than half of the first volume, contains, besides an analysis of this treatise of *Hippocrates*, and a refutation of the objections made by some medical writers

to the principles of this great man, an extremely interesting dissertation on the names given by the Greeks, at different epochs, to the different winds, and a comparative view of the ancient with the modern divisions of the winds. The discourse is terminated by a very learned critical notice of the manuscripts and of the editions, whether Greek or Latin, which preceded his own.

The second volume is entirely filled with the notes of the editor; which are of two sorts: in the one he discusses the difficult passages of the text, the readings of the manuscripts and of the different editions, the grounds which he had for adopting the corrections proposed by him; in the others he elucidates the principles of *Hippocrates*, and the most essential points of his doctrine, by a number of facts and passages taken partly from travellers, and partly from the writings of the most celebrated modern physicians, or from the memoirs of learned societies.

It may be affirmed with truth, that this edition is one of the most perfect works of the kind that have appeared in France for some time; to which, however, we must add that of the Characters of *Theophrastus*, published about two years ago by the same person; but a fact, which ought not to be omitted, and which does honour to a class of men too little known and ill appreciated among us, is, that the expence incurred in the publication of this work, as well as of the Characters of *Theophrastus*, was supplied by Greek merchants, countrymen of the editor, who is himself a native of Smyrna; a proof among many others which might be adduced, that the modern Greeks are by no means indifferent to the progress of literature as has generally been imagined.

Espr. d. Journ.

ART. 59. *Les siècles littéraires de la France, ou Nouveau Dictionnaire historique, critique et bibliographique de tous les écrivains français, morts et vivans, jusqu'à la fin du 18^e. siècle; par L. N. M. Delessarts, et plusieurs bibliographes; volumes 5 and 6, which complete the work; Price of the 6 Vols. in 8vo. 36 fr. Paris.*

Such a book as this was a *desideratum* in French literature; it contains a multitude of valuable notices, which would in vain be sought for elsewhere. In these two last volumes, we have likewise observed a number of articles which have the merit of novelty. With respect to those which had already exercised the pen of biographers, they are also recommended by a variety of anecdotes, that were before but little known. Among the names to be found in these volumes, are those of *Nivernois*, *Pexay*, *Raynal*, *Richelieu*, *J. J. Rousseau*, the *Abbé Rozier*, *Rhulieres*, the *Abbé de Saint-Pierre*, *Bochard de Sarron*, *Mme. de Tencin*, *Mme. Necker*, *Thomas*, the Count de *Tressan*, the Minister *Turgot*, *Vauvenargues*, the *Abbé de Vertot*, *Dr. Tronchin*, *Voltaire*, *Dr. Vic-d'Azir*, *Watelet*, &c.

Most of these articles are drawn up with great care and impartiality. *Ibid.*

ART.

ART. 60. *Cours de physique expérimentale et de chymie, à l'usage des écoles centrales, par Pierre Jacquot.* 2 Voll. in 8vo. and 1 Vol. in 4to. containing 61 Plates; Pr. 15 fr. Paris.

This work, communicated before it was printed to learned men of the first eminence, received from them the most honourable sanction. Few others will be found, on the same subject, either so comprehensive, or which unite, in an equal degree, perspicuity with precision. *Ibid.*

ART. 61. *Notices et extraits des Manuscrits de la Bibliothèque nationale et autres bibliothèques, publiés par l'Institut national de France, faisant suite aux notices et extraits publiés par l'Académie des Inscriptions et Belles-Lettres. Tome VI.* in 4to. Paris, An x.

This 6th volume, not less important than those by which it was preceded, contains upwards of fifty Notices or Extracts, of greater or less extent. Among these, one of the most considerable is an Extract, made by Mr. *Lévêque*, from a Greek Romance in Iambic verses, written by *Nicéas Eugenianus*, who lived about the middle of the 11th century.

On the occasion of two magnificent bibles, ornamented with designs and miniatures very highly executed, Mr. *Camus* observes that, in general, manuscripts must have been much more expensive than our most elegantly printed books. But what must have been the expence of a bible like one of these, presenting 5152 designs or miniatures, with two verses to each, one in Latin and the other in French, likewise decorated in a superior manner?

"Je suppose," says Mr. *Camus*, "que l'on pût aujourd'hui faire exécuter chaque tableau avec les deux versets pour 12 francs, ce livre entier coûteroit 61,824 francs, ce que l'on peut bien porter, avec la dépense du vélin, à la somme de 62,000 francs. Le second manuscrit n'a qu'un peu plus de la moitié du nombre de tableaux; mais ce ne sont pas de simples lavis, ce sont des peintures parmi lesquelles il s'en trouve de très-belles: qu'on ne l'estime, si l'on veut, qu'à la somme de 40,000 francs, où trouvera-t-on aujourd'hui des exemples d'un pareil luxe pour les livres?"

Espr. d. Journ.

GERMANY.

ART. 62. *Lexicon Xenophonticum. Volumen Primum.* Leipzig, 1801; 791 pp. in 1. 8vo. with a Supplement of 120 pp. pr. 3 rixd. 18 gr.

As what is here published contains only the *four first letters* of the alphabet, we may suppose that the whole work will form *five or six* volumes like the present. This Lexicon was, in a great measure, prepared for the press by the late Mr. *Thieme*, the learned editor of *Xenophon*, is continued by Mr. *Sturz*, and may be regarded as a most useful and comprehensive grammatical and philological commentary on the whole works of *Xenophon*; with the addition of considerable new materials, such as the collation of MSS. that had not before been examined, &c. By means of a comparative Index it is likewise adapted to the other editions of the whole or parts of *Xenophon*, though originally intended chiefly for that of Mr. *Thieme*.

Ibid.

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We think G.'s remark ingenious, and we are much obliged to him for it.

We also are thankful, as we ought to be, to "*a Real Friend*," to whom we shall reply more at large another time.

Censorinus blames us for replying to the attacks of "*a ferocious adversary*" too mildly. The writers in the *British Critic* are gentlemen and scholars; we leave the language of rudeness and violence to those who are neither.

LITERARY INTELLIGENCE.

Mr. Coxe has made considerable progress in his *History of the House of Austria*. We believe that there is no tolerable History of the House of Austria in any language.

A new edition of the works of *Lord Bacon*, in ten volumes, octavo, is in the press.

Mr. Maurice's Second Part of his first volume of the *Modern History of Hindostan*, will very soon appear.

The late *Mr. Powell's* edition of *Swinburne's Treatise on Testaments and Last Wills*, is almost ready for publication.

Mr. Burton has nearly completed the First Part of his *Elements of the Science of Conveyancing*. The same gentleman has also completed *Mr. Powell's Collection of Conveyancing Precedents*, in six volumes, octavo.

Mr. Preston is in considerable forwardness with his *Essay on the Quantity of Estates*. The first volume will be published in the next Michaelmas Term.

ERRATUM.

In p. 32, for *ascribed to Anacreon*, read *in praise of Anacreon*; and add, "from the *Anthologia*."

THE
BRITISH CRITIC,

For AUGUST, 1802.

"Hoc semper religioſè cauſèque ſervavi, ne mihi, per cujuſquam injuriam viderer unquam famam quærere voluiſſe."

TURNERUS. IN ADV.

This has been always a point religiously obſerved by us, never to ſeek ſame to ourſelves, by an injurious treatment of any perſon whatever.

ART. I. *Abdallatiphi Hiſtoriæ Aegypti Compendium, Arabice et Latine. Partim ipſe vertit, partim a Pocockio verſum edendum curavit, notisq; illustravit J. White, S. T. P. Eccles. Gloceſtriensis Præbendarius, et Ling. Arab. in Academia Oxoniienſi Profeſſor.* 4to. 1l. 11s. 6d. Oxonii: Typis Academicis, impenſis editoris. Cooke, Oxford; White, London.

THE Arabians, in the early periods of the Hegira, were too deeply engaged in ſcenes of war and blood, to pay much attention to the intereſts of ſcience. Previously, however, to the birth of Mohammed, the nobleſt tribe of that ancient nation, the KOREISH, had for centuries cultivated the liberal arts, and at the great annual commercial mart of Mecca were recited, under their protection, the celebrated Poems called MOALLAKAT, or *Suspended*, from the circumſtance of thoſe which had the moſt merit having been, after ſuch recitation, ſuſpended in that temple; ſeven of which, written on ſilk, in characters of gold, are preſerved in Dr. Pococke's collection of MSS. depoſited in the Bodleian Library at Oxford. Mohammed, who himſelf was deſcended of one of the nobleſt branches of this tribe, is known to have made himſelf early
H
conſpicuous

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conspicuous among its literary devotees, by affixing to the gate of Mecca a sublime passage of the Koran, which was esteemed infinitely superior to the composition of **LEBID**, the most admired of the Arabian Poets then living. But the perpetual conflicts that succeeded with the heads of his own tribe, who were slowly converted to the new doctrine, and at last rather by arms than arguments, as well as those with the inferior and less civilized tribes, prevented, during the life of the impostor, the progress of the Arabians in any arts but those of war and rapine. The rapid conquests of his successors in Syria, the Babylonian Irak, Persia, and Egypt, left no leisure for the cultivation of science; and the ferocious unaccommodating spirit of Mohammedism disdained to be instructed by vanquished Infidels. In consequence, the books of the persecuted and detested Magi, in Persia, perished by the same fate that annihilated the Greek library of Alexandria (a fact once disputed, for a moment, but by Dr. White, in a prior publication*, ascertained beyond all doubt) the affrighted Muses were driven from their accustomed haunts, by the swords of invading barbarians from the Arabian deserts; and the finest provinces of Asia were drenched with blood, and desolated by famine.

Victory at length, satiated with carnage, reclined upon her spear; and, during that peaceful interval, the neglected Arts again began to flourish, and Science to rear anew her laurelled head. They declined at Alexandria and Constantinople, only to rise with renovated splendor in the capital of the Arabian Khalifs. That capital was the celebrated city of **BAGDAD**, built by the magnificent Al Mansur, in A. D. 762, to which all the learned men of Asia were shortly after invited, where they were protected, and had the most liberal stipends allowed them, both by that Prince and his successors in the Khalifate. As an instance of the generosity of these Princes to the Asiatic literati, it may be mentioned, that his immediate successor, Al Mohdi, to an Arabian poet, cherished in his palace, for seventy distichs of verses of uncommon merit, immediately ordered a donation of 70,000 pieces of silver. Their example, in this respect, was followed by all the Princes of the illustrious dynasty of the **ABBASSIDES**, but particularly by Al Mamoun, the seventh of that house, whose liberality to the learned of all classes, of all sects, and of all nations, was unbounded. This family, with various fortunes, enjoyed the Khalifate, and sat on the throne of Bagdad, for a period of above five hundred years, exerting, in a greater or less degree, their powerful in-

* See our Review for June, 1801.

fluence in favour of science and letters, till the Tartarian savages, in the 13th and 14th centuries, rushing down from the Higher Asia, extinguished their glory, and almost annihilated their race.

Towards the close of the long and brilliant career of the Abbasside sovereigns, flourished ABDOLLATIF, the author of the scarce and interesting work which, after these necessary preliminary strictures, we are about to examine. In that renowned city, which had produced and cherished such an immortal band of philosophers and artists, in the year of the Hegira 557, or of Christ 1161, was born this illustrious historian and physician; the Khalif Al Mostanjed Billa, one of the most respectable of its latter Princes, at that time wisely and ably swaying the imperial sceptre. His parents were of a rank in that city to bestow upon their son an education worthy of his genius; and when thoroughly accomplished in those sciences which were most cultivated at Bagdad, particularly in that of medicine, his profession, he commenced his travels towards other famous cities and universities in that region of Asia, by which he greatly enlarged his sphere of knowledge, and obtained in all of them distinguished honours. The period in which Abdollatif flourished is rendered ever memorable by the Crusades; when Europe, roused to arms from one end to the other, and pouring forth its myriad host, headed by our gallant Richard, encountered the combined legions of Asia and Africa, led to battle by the renowned SALADIN, on the plains of Syria. Amidst the multiplied horrors of dreadful and sanguinary conflicts, and under the protection of that Sultan himself, who allowed him a considerable pension, Abdollatif visited Egypt, and during his residence at Cairo composed that Compendium of its natural and civil history, which, through the laudable and strenuous efforts of Dr. White, is now submitted to the public, both in its original form, and with the addition of an elegant Latin translation. The value of the original MS. is greatly enhanced by the circumstance of its being the only copy, known to be preserved in Europe, of any of the numerous productions of the learned author; and from its having been composed amidst the gross darkness of the middle ages, when Asia was, as just observed, convulsed with fanatic war, and Europe overspread with the clouds of monkish apathy and ignorance. For this noble relic of Arabian zeal and industry, in the cause of history and science, we are indebted to the great Pococke, among whose collection of Oriental MSS. in the Bodleian Library it is deposited; and by whose son, assisted in his labours by the more erudite parent, a translation was commenced, inserted here, and terminating at the 99th page;

but neither by himself, nor by Dr. Hunt, who renewed the attempt fifty years afterwards, was the projected plan of an entire translation and edition of this work brought to completion. It remained for the present Arabic Professor of Oxford, as indefatigable in his zeal, and almost as skilled in eastern lore as Abdollarif himself, to gratify in both respects the anxious hopes of the literati of Europe. A specimen of a part of the younger Pococke's rude unaided version of the latter part of the fourth book, inserted at the end of this publication, by way of Appendix, as well as part of a recent German translation by WAHL, placed there, with no insidious or dishonourable intent, but merely to elucidate an obscure portion of the fourth chapter of the Compendium, extremely intricate, and difficult to be interpreted, will amply evince how much reason there is to rejoice, that the work has ultimately fallen into such excellent hands.

The above particulars, concerning the celebrated Arabian author himself, previously to this publication as little known as his work, were extracted by Dr. W. from a famous biographer of the same country, named OSAIBA, (p. 32); and a few additional anecdotes of the life of so elevated a character in his day, may not prove uninteresting to our Oriental readers.

From Egypt, Abdollarif journeyed to Damascus, at that period the proud capital of Syria, where his fame and skill in the medical art were well known, and his company universally courted, as one of the most elegant and accomplished scholars of his age. Wealth too poured in upon him from the extent of his practice, and enabled him to pursue his travels through Greece and Asia Minor; adding largely, in his progress, to the wonderful stock of information already acquired, and diffusing, wheresoever he went, the stream of liberality and science. He numbered, among his friends, the philosophers of every country, and sovereign princes became his disciples and admirers. Like a devout Mussulman, he concluded his peregrinations with that sacred pilgrimage which once, during his life, it is incumbent on every affluent professor of the Mohammedan faith to undertake. Though he had familiarly associated with Jews and Christians, he continued faithful to the national creed; and, though he might despise superstition in his heart, he neglected not the forms which external decency dictated, and the example which distinguished station required. Having thus fulfilled all the great duties of social and religious life, he hastened towards Bagdad, with intent to pass the remainder of his days in the city of his nativity. He reached it, and expired! This fatal event took place, at an age not very advanced, in the Khalifat of Al Mostanser Billah, and
in

in the year of the Hegira 629, corresponding to the year of our Lord 1231. *Abdollatiphi Vita.* p. 30. ubi supra.

Concerning this particular version of Abdollatif, the most correct method of translating an Arabic author, and the writers own obligations to Dr. Parr in the course of the present translation, the publication of which he confesses has been too long delayed, Dr. White thus expresses himself, in terms of classic elegance.

“ Ipse olim *Pocockius* Versionem suam edere coeperat. Consilium mox mutavit, cum ad Caput usque quartum pervenisset. Hanc Operis partem, nulla mutatione facta, prelo est mihi visum de integro subjicere. Plura autem cum superessent, quæ ab alio quopiam deberent veri Latine, illam nosmetipsi partem pro virili explevimus. In posterioribus quidem capitibus, quia rerum gestarum narrationem exhibebant, idcirco non dubitavimus interpretandi genere uti quod sit paullo liberius; in reliquis vero statuimus, quantum fieri posset, *Abdollatiphi* verbis esse insistendum, quo astrictior et religiosior esset nostra interpretatio. Quare si oratio nostra concinnitate atque elegantia sese Lectori minus commendaverit, justam putamus facile nos habituros esse necessitatis excusationem. Norunt scilicet æqui rerum æstimatores, quantum a dicendi genere quale *Europæorum* sit, distet id, quo *Orientis* populi utuntur, quamque sit difficile, hoc probabili quadam ratione in illud transfundere.

“ Inter ea quæ via ac ratione traduntur, suas quasdam leges ars Interpretandi habet, et suas venerat. Quo autem ex fonte illæ hauriantur, optime ab iis intelligitur, qui sunt usu aliquo perinde ac doctrina imbuti. Qui in hac arte præclari evaserint, eorum mihi videtur *Pocockius* Sen. facile esse princeps; *Schultensius* autem in secundis consistere; ita tamen ut primo (id quod *Quintilianus* pulcherrime de *Virgilio* dicit) propior sit quam tertio. Hos ego duces, quantum in me fuit, et si passibus haud æquis, et intervallo satis longo, secutus sum. Fucos sane orationis et cincinnos, ut qui ineptissimi sint in interprete, sedulo evitavi. At verbum de verbo reddere, id demum esse arbitrabar, aut “ strenuæ cujusdam inertie,” aut “ diligentie obscuræ.” Via hæc inter media ferme, quam sequeretur mihi proposita, Versionem meam quam potui diligentissime concinnandam suscepi: (ita tamen, ut amicos, qui Linguae Arabicæ periti essent, haud puduerit de locis difficilioribus consulere) quam postea Vir felicissimo ingenio præditus, et Meritis elegantioribus, instructissimus *SAMUEL PARR*, paritati tantum sermonis consulens, pro sua erga me benevolentia limavit atque expolivit. Quinetiam aliis in partibus hujusce Operis eodem Viro doctissimo me plurimum debere lubens confiteor.” P. xi.

This extended introduction, to a composition of the 13th century, will not be deemed by our readers of unreasonable length, when they consider that it is an important link of a vast historical chain, connecting the ancient and modern accounts of Egypt; for, previous to the celebrated geographical work of *Ismael Abulfeda*, Dr. White very correctly observes,

delitescas

delitescbat in tenebris quicquid est de Egypto Arabicè scriptum.
P. 7.

The work, in its present form, is with peculiar propriety dedicated by an Oxford Professor to one of the most accomplished scholars, in every branch of classical and polite literature, ever produced by that University, SIR WILLIAM SCOTT, who, at present, with such distinguished honour, presides over the civil jurisprudence of the country. They too, who were so happy as to hear the learned and elegant course of lectures given there by Sir William, in the office of Camden's Professor of History, will bear testimony to the justness of inscribing to him a work professedly historical.

The Compendium of the History of Egypt is divided into two books, subdivided into various subordinate chapters; the first containing *six*, the second *three*, of those chapters. In chapter the first, of the first book, are described the general aspect and geographical divisions of that celebrated country, and certain singular properties that distinguish both it and its inhabitants from those of other regions; as, in respect to the former, the great annual inundation, the descent of little or no rain upon it, the absolute want of any fountain or river in it besides the Nile, the sandy nature of the soil, and the particular dryness of the winds that prevail there. In respect to the latter, he states the fatal diseases to which those sultry winds give birth, and the different habits and complexion of the people in the different provinces of Egypt; "*Incolæ Saidæ corpore aridiores sunt, et siccioris temperamentis, et prævalet ipsis color fuscus: incolæ vero Fostatæ, ad Damiatam usque, corpore humidiores sunt, et plerique eorum albi sunt.*" P. 11. In discussions that regard medicine and natural history, the correctness of this author cannot be doubted; and his accounts are equally consonant with those of Strabo and Pliny in ancient, and Volney and Bruce in modern, times. It is remarkable, however, that he is silent in regard to that common malady of Egypt, in modern times, the BLINDNESS, or, at least, the generally inflamed eyes of the people of that country, and concerning that dreadful scourge, the PLAGUE, which we must, therefore, suppose to be a monster of more recent origin, the offspring of Mohammedan filth, and their devotion to predestination, which excludes the idea of incumbent precaution, while they import at Alexandria the infected bales from Constantinople and Smyrna.

The *second* chapter of this book describes, at considerable length, the curious family of plants and vegetables peculiar to Egypt, and the various medical virtues attributed to them by the Arabian physicians. To understand this part of the work

thoroughly, a man must have studied Prosper Alpinus with attention; and, as most of the names are Arabic, he ought also to have attended a botanical lecture or two under the learned Professor in that dialect. Among others, however, the Lotus, the Acacia, the Balsam-tree, the Thebaic Palm, the Citrus, and Lemon-tree, the Sycamore, the Colocasia, and the Opium of Al Said, are particularly distinguished, either for their agreeable and cooling fruit, their healing qualities, or the depth of their shade in a burning climate. Of the Sycamore, of which wood, as the most durable of any other, the Egyptians fabricated the cases for their mummies, the following full account, from an eye-witness, may prove agreeable to those of our readers, who are attached to the study of oriental botany. The amazing magnitude of this tree, which is the king of the sylvan race of Egypt, and its vast utility, as affording in abundance both food and shade to her exhausted progeny, entitles the *ficus Egyptiaca* to the honourable distinction of this section.

“ Ex his etiam est *Sycomorus*, estque ea in *Ægypto* frequens valde; vidi etiam quasdam earum *Ascalone*, et in locis maritimis; estque veluti ficus sylvestris, et fructus ejus e ligno prodit, non sub foliis. Septem in anno proventus fert, qui per quatuor menses comeduntur, fertque onus magnum; et per dies aliquot antequam decerpantur, ascendit arborem vir aliquis, ferrum secum habens, quo singulos fructus scalpit; inde vero fluit lac album, dein nigrescit locus, et hoc facto dulcescit fructus. Reperiuntur autem quidam eorum valde dulces, sicut dolciore, verum sub finem manducationis, non sunt a gustu quodam ligneo vacui. Arbor ejus magna est, ut juglans annosa; et e fructu, et cortice ejus, cum secatur, prodit lac album, quod vestibis illitum aut alseri curvis rei, illam rubedine inficit. Ex ligno ejus extruuntur domus, et januæ desumuntur, aliæque hujusmodi res viliores; estque ipsi durabilitas adversus temporis vim, et firmitas adversus imbres solemque, et raro arroditur, licet lignum leve sit, et minime lentum; e fructu autem ejus desumitur acetum acre et vinum acidum. Dicit *Galenus*, *Sycomorus* frigida est et humida, gradu inter morpæ et ficum medio; ea autem stomacho adversatur, inestque lacti fructus ejus vis emolliens, vulnera conglutinat, ulcera discutit, et contra reptilium ictus illinitur; splenis duritiem solvit, et stomachi dolores, emplastri modo adhibita: ex ea etiam desumitur syrupus pro tussi inveterata, et defluxionibus pectoris, et pulmonum; et ratio eam conficiendi hæc est; ut aqua coquatur donec in eam transeat vis ejus, dein aqua hæc cum saccharo coquatur, donec ad justam consistentiam venerit, tum tollatur. Et dicit *Abu Haniphal*, Ex ficuum generibus est sycomoræ ficus, estque ea ficus dulcis, humida, longo petiolo, et ad solem desiccatur; est et alia sycomoræ species, cujus fructus forma ficum refert, et folia ejus minora sunt foliis ficus; ficus vero ejus flava est, parva, et nigra; est etiam in *Al Gaura*, et appellatur ficus mascula; flavæ autem dulciore sunt, et nigræ sanguine

sanguine os inficiunt, et non est sicuti ejus petiolus, verum caudicē adhaeret." P. 21.

The next, or *third* chapter, treats concerning the *Animals* of Egypt, which are equally peculiar and wonderful with its other productions; but, as the consideration of this subject would lead us into a large field, we must defer our remarks upon it till the succeeding month.

(To be concluded in our next.)

ART. II. *British Monachism: or, Manners and Customs of the Monks and Nuns of England.* By Thomas Dudley Fosbrooke, M. A. F. A. S. Two Volumes. 8vo. London. 1802.

IN a former volume of the British Critic, we made mention of a work, which seems to have been the harbinger of this before us. It was a Poem, entitled "*The Economy of Monastic Life*," illustrated and enlivened by a large collection of marginal anecdotes. In the review of which, we gave more praise to Mr. Fosbrooke's diligence as an antiquary, than to his genius as a poet. Since this work was published, Mr. F. has, with unremitting assiduity, continued his researches, and has now given to the public, chiefly from manuscript authorities, a comprehensive view of the character and manners of monastic life; and has brought together many facts, which serve to cast light on the history of human nature. The manners of the period which furnished his materials were so entirely different from those of the present times, that the relation of them is highly gratifying and instructive.

As it was from the days of Edgar only that Monachism began to assume a uniform aspect, Mr. Fosbrooke has confined its previous history to an Introduction of eighteen pages, principally explanatory of the rule of Pachomius, which was introduced into Britain with the monastic life, in the fourth century. The conclusion, that no particular order was exactly observed in the Saxon monasteries, seems highly probable; and that the abbot or abbess in each, prescribed such rules as seemed to them best calculated for the purposes of their profession.

The first volume of the work before us is divided into two portions; the first, treating of "*Benedictine Monachism, from the reign of Edgar to the Dissolution*," and opening with the "*Concord of Rules by Dunstan*," compiled from various

various sources, but chiefly following the ordinance of Benedict; many illustrations of which are given in the margin. At p. 72, the rules of the different orders that obtained in England are given in a double Table; the first part, comprising with the Benedictine rule the different orders that sprang from it, as the Clugniacs, the Cistercians, the Grandmontines, and the Carthusians; the second explains the three Augustinian rules, with those of the Premonstratensians, Trinitarians, Dominicans, and Knights Hospitalers; closing with such rules as were either blended or unconnected with the Benedictine and Augustinian, including the Knights Templars, Gilbertines, Carmelites, Franciscans, Minorelles, Brigottines, and others. The differences of these orders are shown with clearness; and the preference Mr. F. has given to the Benedictine rule is undoubtedly judicious.

The second portion of the first volume opens with the history of "monastic officers," beginning with the abbot and abbess, affording a very curious collection of anecdotes as to their election, duties, privileges, ceremonials, and habits. At the close of this section is the character of an abbot of St. Alban's, which Mr. F. has translated literally from Matthew Paris; his reference to that historian, however, p. 1069, should be 1064; nor is it the "character of John, abbot of St. Alban's", but of *William de Trumpington*, his predecessor, who was elected 1215.

To go regularly through the account of the inferior officers, would far exceed the limits to which we must restrict ourselves. In many cases these anecdotes are undoubtedly valuable; but in several instances they appear too contracted; and, at p. 200, we observed a coarse specimen of jocularity, that might have been very easily dispensed with. At the close of the first volume is an Appendix, containing a summary view of the Anglo-Saxon rule of Fulgentius; the prayer at the benediction of an abbot; the supposed observances of the British monks; and additional particulars in regard to monastic officers; with a page and a half appropriated to the vices of the abbots of St. Alban's, gathered in brief from Matthew Paris.

The third portion of the work, with which the second volume opens, contains the history of "monks, nuns, friars, hermits, novices, lay-brothers, lay-sisters, and servants," with their duties and rules of practice. In this part of Mr. Fosbrooke's work, the vices and crimes of Monachism are dwelt upon with too much violence. If such samples of their secret history formed any part of Mr. F.'s design "to check that spirit of Monachism and Popery which has lately been revived," we do not think he has endeavoured in this instance to check it.

it fairly. Opposition to Monachism and Popery we highly commend; but the absurdity of the one, and the fallacy of the other, are too obvious to need any aggravation from the secret enormities of the professed. That same collection of Letters in the Cotton Library, which Mr. F. has so often quoted, when enlarging on the depravity of the monks, would unquestionably have furnished him with some anecdotes of piety, hospitality, and holy life, from the very pens of those who were hired by Henry to find pretences for their suppression. We do not defend the monks, but we wish to see them represented as they really were. In one place, indeed (vol. ii. p. 9, *note*) having enlarged on the most dreadful vices, Mr. F. observes,

"Whatever may have been invented, and much was so, no doubt by Henry's visitors, still ancient visitation injunctions say nearly the same; and it would be absurd to suppose, that, in so large a body of men, and in the middle age, instances of vice, in its most gross form, should not sometimes be found, especially as the institution made no provision for satiating appetite; and the monks had fastidious ones, as will soon appear, which occasionally we know conquer all restrictions."

And, in another note, p. 35, he adds,

"All monks and nuns were not of the above vicious description. Pensions were granted at the dissolution *according to the characters of the monks*, and the visitors recommended such for preferment, as they did one Randall Wylmynton, monk of Norton, calling him "a gud religious man, discrete, and well grounded in lerning, and hath many gud qualities." MS. Harl. 604, f. 54. And the nunnery of Legborne petitioned to be preserved, saying, "We trust in God, ye shall have no complaint against us, nether in our living nor hospitalite-keeping." MS. Cott. Cleop. E. iv. 270, b. But see Warton's life of Sir Thomas Pope, who has rendered it unnecessary for me to say more."

Whether pensions were in a general way bestowed "*according to the characters of the monks*," we shall not stop to enquire. Public records are still remaining of a very great extent, as to the list of persons so pensioned: and many of the abbots undoubtedly had pensions which bore a certain proportion to their former incomes. Among the good characters, had Mr. Fosbrooke chosen to enumerate any, we should have been very glad to have seen Whethamstede, abbot of St. Alban's, whose character might have been contrasted to advantage with the vices of his predecessors we have mentioned above. His history forms one of the best pictures of monastic manners yet remaining. He was in high favour with Henry V. and honoured by the friendship of Humphrey Duke of Gloucester, for whom he spared no pains to collect a valuable library. Nor has Mr. Fosbrooke noticed the sad cruelties which were exercised

sifted on those whom rigour could not terrify to surrender their revenues. The abbots of Glastonbury and Reading were memorable instances: and perhaps under the head of hospitality, there would have been no harm in saying, that when the priory of St. Mary Spittle, in the suburbs of London, was dissolved, the visitors found no less than *one hundred and eighty beds* for the reception of sick persons and travellers; a proof that the possession of wealth, while it conferred upon the monks the ability of doing good, did not universally take away the inclination. Perhaps we shall be here excused for mentioning, that in the Cotton manuscript already alluded to, is an original Letter from Bishop Latimer to Lord Cromwel, in favour of Great Malverne Monastery, written in a rough hand, but with a natural eloquence that even yet excites emotion.

“ Among the levities of the monks was a fondness for fights and amusements. Giraldus tells a story of a monk who ~~ran~~ out to see a whale, and who, his feet slipping, tumbled into a pit, and was lugged out with ropes and poles hooked with iron. Minstrels, whom some houses maintained on purpose, contributed to their amusement at festivals and other times; though it is said they were disgustful to the severer orders, particularly before the Norman Conquest, when they were considered as brethren of the Pagan Scalds. To these are to be added bear-wards. The fryers, minors of Francis, having passed into England, and taking their way towards Oxford, stopped at a Benedictine abbey, where a young monk, thinking them, by their ridiculous habit, to be some jugglers, ran immediately to give notice of it to the abbot, who, in hopes of having some good sport, bid them come in. But they having made them to understand they were poor fryers, who came to implore their charity, the abbots and monks commanded they should be turned out of doors.” P. 27.

At p. 42, we have a quaint picture of a begging friar, chiefly taken from Chaucer.

“ Chaucer's friar is a pleasant scoundrel, a religious Falstaff. He was wanton and merry; full of dalliance and fair language; had made full many a marriage of yonge women at his own cost; was intimate with yeomen over all the country, and worthy women of the town; was licentiate of his order, and had power of confession, more than any curate; instead of weeping and prayers, by way of penance, he prescribed money to the “poor freres;” could sing and play well; knew the taverns, hostlers, and tapsters in every town; but shunned the beggars; courteous and lowly of service when any thing was to be got; gave a certain farm for his grant; could toy like a whelp; lipped somewhat for wantonness, to make his English sweet upon his tongue; when begging at the bed of a sick man he asks him for his money to make their cloister, and pretends that they had fared a long while on muscles and oysters to raise money for it; that they owed forty pounds, and if they could not get wherewith to pay it, must sell their

their books; that the friars were the sun of the world, which must go to destruction, but for their preaching; and that Elisha and Elias were friars; at last he pretends that they had prayed in their chapter-day and night for his health, and adds that a trifle is nothing parted among twelve."

But it should have been observed, that the picture of this mendicant, whose establishment obliges him to travel about the country, was *originally heightened by the poet*, as a contrast to the PARSON, or parish-priest, "in describing whose sanctity, simplicity, sincerity, patience, industry, courage, and conscious impartiality," as Mr. Warton has observed, "Chaucer shows his good sense and good heart." At p. 55, a number of interesting facts are thrown together in respect to *hermits*, but too long to copy: and a little further on we have the ceremonial undergone by those who came to *convection*. At p. 84, is the *ceremonial at the profession of a nun*, which to many of our readers may be acceptable.

"The ceremonial with regard to nuns was triple. The *FIRST* was the *consecration of a nun*, which was to be made on solemn days, namely, either on the Epiphany, or on the festivals of St. Mary, or of the Apostles, or Sundays. The virgin to be consecrated, after the beginning of the Mass and Collect, before the Epistle was read, came before the altar, robed in white, carrying the religious habit in her right hand, and an extinguished taper in her left, which habit she laid before the altar, at the bishop's feet, and held the taper in her hand. The bishop then consecrated the habit and gave it her (the veil excepted) saying, "*Take, girl, the robe which you shall wear in innocence;*" upon which she went to the vestry, put it on, and returned with a lighted taper in her hand, singing, "*I love Christ, into whose bed I have entered.*" Then, after the Epistle, Gospel, and Creed, the bishop said, "*Come, come, come, daughters, I will teach you the fear of the Lord;*" upon which the nun came before the altar, singing, "*And now we follow with our whole hearts.*" When this was finished, the bishop prostrated himself upon the carpet before the altar, and the nun behind him; and in the mean while the Litany was sung by two clerks, the choir making the responses; but the bishop and ministers of the altar sung in the mean time the seven Psalms. After the Litany, the bishop rose and began the *Veni Creator*; after which the nun rose, and came before the altar, when the bishop put the veil upon her head, as she stooped. After which she began *Induit me Dominus*, or some suitable antiphon from the history of Agnes or Agatha. This was followed by a curse from the bishop, against all those who presumed to disturb her holy purpose. The nun then made her profession, if she had time, put the signature of the cross to the end of it, and laid it upon the altar, from whence the abbess took it, to be laid by.—Then the nun stood before the altar, and said this verse three times, "*Receive me O Lord!*" which was each time repeated by all, and concluded with the *Doxology*, *Kyrie Eleeson*, and Lord's Prayer. In the mean time the nun lay before the altar,

altar, and certain Psalms were sung; after which she gave the taper to some one to hold, and offered bread and wine to the bishop; which over, she again took the taper, and stood inclined till she had communicated, and the mass and episcopal benediction was concluded. After the mass, she offered the taper upon the altar, and descended in peace. The second was the order how a nun was to make profession if she had been blessed before without profession. Upon whatever festival he chose, the bishop sung mass, and after the Gospel, the 51st Psalm, and *Gloria Patri*, was sung by all. The nun then advanced before the altar, and read her profession, which was succeeded by a religious service by the bishop. She then rose and advanced to that prelate, who put the veil over her eyes; after which she prostrated herself again, and a Psalm and antiphonary was sung by the bishop. The third was the form how a nun not a virgin, or other, was to make her profession. Upon whatever festival he chose, the bishop robed himself in pontificals, and while he was doing this, the usual prayers were said by clerks appointed for this. The bishop then placed himself in a chair before the middle of the altar, with his face towards the west. The nun in the mean while advanced through the lower gate of the choir, with two or three sisters accompanying, carrying the habit on her left arm, in which was fixed the veil with the ring, and in her right the schedule of profession, upon which she kept her eyes fixed. While she was advancing, the bishop, ministers, and choir, in a low voice, sung a certain service. When this Psalm was over, and the habit, veil, and ring, laid at the bishop's feet, the nun, standing upon the middle step of the altar, read her profession in this form: "I sister [A.] promise steadfastness, and the conversion of my manners, and obedience before God and all his saints, according to the rule of St. Benedict, in the place which is consecrated to the honour of S. N. and in the presence of our lord bishop N. or abbeſs N." After this, she knelt and made a cross with a pen in the end of the profession upon the knees of the bishop, and having kissed his hand, rose and prostrated herself upon the carpet or ground before the lower step of the altar, over whom the bishop standing then said certain prayers. She was then raised, and the veil and ring being set aside, the bishop consecrated the habit, and, after it had been sprinkled with holy water, put it upon her, with certain prayers. He then turned with his attendants to the altar kneeling, and the nun prostrate behind him, beginning with a loud voice, *Veni Creator*; after this he rose, and turning to her, said certain prayers. She then rose, and the veil was consecrated, and one of the priests, not the bishop, put it upon her head, while the bishop said certain prayers. The amens* was then consecrated, the ring given to her, and the veil drawn over her eyes, which was followed by certain prayers over her as she lay prostrate. Then the Gospel was read, and while the service was singing by the choir, she kissed the bishop's hand, and made her offering kneeling, as afterwards did those

* * Worn on the head: it signified the rag of linen wherewith the Jews blinded Christ in mockery, when they smote and buffeted him. Gutch's *Collectanea Curiosa*, ii. 179."

who chose it. She then continued prostrate till the Communion was over, when she arose, and the bishop brought her the patin to communicate, as she knelt upon the step of the high altar. After this, she kissed the bishop's hand, was led into the choir, and kissed all the *three* sisters. She then continued in silence for three days, never changed any part of her cloaths, except her shoes; but day and night devoted to psalms and hymns, and spiritual songs, studied how she should serve God constantly, and took the last rank, till the third day.*

Such were the observances at the profession of a nun, which Mr. F. has translated literally from an ancient ritual in the Cotton Library.

The fourth and last portion of the work treats of Monastic Offices; including not merely the church and apartments of the monastery devoted to particular business, but descending to the very furniture and ornaments of the place, and including the public offices of devotion. The *rood*, whose situation is described (p. 108) should have been further explained. It received its name from the Anglo-Saxon *rod*, a staff or cross; and situated as it was, over the screen or arch-way at the entrance of the chancel, it conveyed to our ancestors a full type of the Christian church; the nave representing the church militant, and the chancel the church triumphant; denoting that they who would pass from the former to the latter church, must go under the cross and suffer affliction.

From the church and church-yard, the author proceeds to the Refectory, the description and good appendages of which occupy several pages, and are closed,

"as far as concerns the Monks, with the bill of fare of one of their fish feasts.

" First Course.

Elys in sorry*.

Blamanger.

Bakoun Herryng.

Mulwyl tayle†.

Lenge taylys.

Jollys of Samoun.

Merlyng† Sope.

Pyke.

Grete Plays.

Leche burry§.

* "Were eels and parsley boiled in water, to which were added wine, spicery, sage, grated bread, brothe of the eel, ginger. MS. Bodl. Hearne. 197.

† "Melwell is *asellus*, a cod. Collection of obsolete words, MS. penes me.

‡ "Whiting. Skipp.

§ "Leche is *gelatina*, jelly, in obsolete words."

Croftade ryal*.

Second Courfe.

Mammenyet.

Crem of Alemaundys†.

Codlyng.

Haddock.

Frefh hakeſ.

Solys y ſope.

Gurnedd broylid with a ſyruppe‡.

Brem de mere.

Roche.

Perche.

Memife fryedd¶.

Urchouns.

Elys y roſtydd.

Leche Lumbarde**.

Grete crabbya.

A cold bakemente." P. 128.

Through the *chapter* and *dormitory*, Mr. F. proceeds to the *cloiſter*, the anecdotes of which are ſufficiently curious to juſtify an extract.

"Several antient canons enacted, that cloiſters ſhould be erected near the church, where the clerks might attend to eccleſiaſtical diſcipline, and confinement to it originated in the goſſiping practices of the antient monks, which Benedict was determined to prevent. There was a green in the miſt of it (ſometimes called Paradife) " ſignifying (ſays Wickliſſe) the *greenneſs* of their virtues above others"; and a tree in the middle, which implied " the ladder, by which in gradations of virtue they aſpired to celeftial things." Its four ſides had alſo particular designations: the weſtern ſide was appropriated to the ſchool; that which joined the church to moral reading; and the uſes of the two others (for Du Cange's extract is imperfect) ſeem to be conjoined with the duties of the church and chapter. The form was

* " Croftade (ſingly) chekyns, pejons, ſmall briddes in a brotthe, with poudur of pepur, clowes, verjouſe, ſaffron, make coſſyns (pies) with raſynges of corance, and ginger, and canell, and raw egges. Append. Ordin. Roy. Houſh.

† " Vernage wine, almonds, ginger, &c. boyled up in ale. MS. Harl. 279. p. 87.

‡ " A compound of them with thick milk, water, ſalt, and ſugar, Id. p. 12, a favourite diſh. See Gales, Scriptores I. 498, 9.

§ " *Hake* is *Lucius piscis*. Obſolete words, ut ſup.

¶ " *Hyeca*. Id. See Johnſon and Steeven's Shakſpeare, v. 390.

¶ " Parſley, ale, ſauce ſaffroned, &c. with pykes or others. MS. Bodl. ut ſup.

** Clarified honey, ale, grated bread, almonds, ginger, &c. MS. Bodl. ſupr."

ſquare,

square, that the monks might be secluded from intercourse with the world; and the idea of the building itself was taken from Solomon's porch, erected near the temple." P. 144.

Under the head of *Infirmaries*, we have the ceremonials with regard to dying monks and nuns; and, at p. 173, a short account of the *Library*: which Mr. Fosbrooke might easily have enlivened with some valuable information. At its close, he observes,

"The proportion in which the monks cultivated the respective sciences appears, from a cursory enumeration, sufficiently accurate for this purpose, of the works of authors in Bale, to have been nearly this: Divinity, 175; Scholastic Literature, 89; Epistles, Controversy, Miscellanies, 65; History, 54; Biography, 32; Arts, Mathematics, Astrology, &c. 31; Philosophy, 14; Law, 6."

The history of the *Domus Antiquariorum*, or writing-room, in monasteries, is very curious; but, on the *Studies of the Monks*, this author seems too fastidious, since many instances have occurred of their attaining much higher claims than he has mentioned. Ælfric, the Anglo-Saxon monk, is said to have translated the whole body of the Scriptures into the vernacular tongue, and part of them are yet evidences of the fact. Experience of history undoubtedly shows, that gross ignorance, and a stagnation of the faculties, were too frequently the concomitants of a monastic life; but censure, divested of all qualification, is unjust.

At the end, we have a few additional particulars relating to the Dissolution.

On the whole, we cannot but acknowledge, that these volumes contain much curious and original information. That Mr. F. has too frequently applied for intelligence to the satirical writers of the times he treats of, cannot be disputed: quotations from Nigell Wireker, Piers Plowman, and Barclay's Ship of Fools recur perpetually: authorities which should only have been selected, when steadier sources of information failed. To his style, "he could not give elegance, because he had to translate most motley materials, and did not chuse to destroy precision and particularity by generalizing his language." A few marks of haste we have observed: and (vol. ii. p. 107) "duties of the temporary histories", we do not understand; but, generally speaking, his style is well adapted to the subject. As an interpreter, he has in one place failed; vol. i. p. 137, note, on 'two halle water fatts, a *ßrynkill* of lattern, &c.'—"A *ßrickle* is a strike to even measures with, which cannot be the meaning here." Certainly not; but if, for *ßrynkill*, Mr. F. had substituted *ßprynkill*, he would have discovered

discovered the *aspergillum*, which, in Roman Catholic countries, is still an appendage of the holy-water vessel. But, notwithstanding the few exceptions to the work, we consider it as a valuable addition to our stock of national history.

At the end are two little pieces, which have no necessary reference to the work in question. The first consists of "Emendations of Bishop Gibson's Version of the Saxon Chronicle." The note taken from the blank leaf of Mr. Ellis's copy, might have been put in better order; and some of the various readings are referred to, as marked MS. B. but no such mark occurs when they are given, p. 228. Bishop Gibson's version presented the Saxon student with the text of no single MS. but a picked reading of his own selection. The only MSS. he used himself were in the Bodleian, both in the collection left by Laud. One was a very fine one certainly; but the other, in the hand-writing of William Lisle, was very bad in all respects. The two remaining MSS. one in Bennet College Library, Cambridge, and the other in the Cotton collection, were only quoted at second-hand. Mr. Fosbrooke's Emendations are in general good, and may be useful to some future editor of the Saxon Chronicle; a complete edition of which is much wanted.

The second of these pieces is an Ode, entitled "The Triumphs of Vengeance; or the Count of Julian", founded on an event of Spanish history. The story, clumsily related by Heylin, is this:—Julian, Governor of the province of Tingitana, resenting the advancement of Roderick to the throne of Spain, joins in the faction of the late king's sons. Roderick, to get rid of him, sends him on an embassy to the Moors of Africa, and in the interval deflowers his daughter, Cava; at which, Julian is so incensed, that he engages the Moors in the invasion of Spain, who, after a severe conflict, subject it to the empire of the Saracens.

ART. III. *Poems.* By George Dyer. In Two Volumes. 12mo. 12s. Longman and Rees. 1802.

IN p. 590, of our seventeenth volume, the reader will find an account of a first book of Poems by this author, of which these were to have been a continuation, and consecrated *Divæ Libertati!* Mr. Dyer has been induced, partly by the advice of friends, and partly by the *hints of booksellers*, who, as he truly says, are the *best judges* in these matters, to alter the
I
arrange-

arrangement of his plan. We are now presented with two volumes of Lyric Poetry, on miscellaneous subjects, in which however the poet's favourite goddess is not neglected; these are introduced by a long Prefatory Essay on Lyric Poetry, in which are many pleasing sentiments and judicious observations. Mr. Dyer's pursuits and talents must indeed be various; for we find him at one time composing Sonnets, and Translations from Anacreon, and at another books of Biography, and tracts on Juries. We are however strongly inclined to suppose, that the character in which he will appear most acceptable and interesting is that of a Poet.

These compositions are distinguished by the usual character of the author's pen; they never rise to any extraordinary vigour, have none of the *audentia verba*, but a considerable share of taste, harmony, and feeling. The following is an agreeable specimen.

" TO THE CAM.

Soon shall the young ambrosial spring
Wanton forth, in garlands gay,
And, spreading soft her virgin wing,
Shall wed the Lord of Day.
Soon shall reviving Nature homage yield,
And, breathing incense, lead her tuneful train
O'er hill and dale, soft vale, and cultur'd field;
The bard, the lover, and the jocund swain,
Their new-born joys shall sing; earth, sea, and sky,
All wake for thee, fair Spring, their sweetest minstrelsy.

2.

What though the winds, and sleety shower,
May seem awhile to hush the grove?
Soon, wak'd by Nature's living power,
Shall breathe the voice of love!
The lark gay mount, to hail the purple dawn,
And its clear matin carol thro' the sky.
The thrush's mellow warblings cheer the morn,
The linnet softly trill on hawthorn nigh;
The mists shall vanish soon, and soon the breeze
Kiss every glowing flower, and fan the trembling trees.

3.

I, too, the cheering warmth shall feel,
And join the rapturous choral song,
Musing smooth numbers, as I steal,
O Cam! thy banks along.
Tho' near thy banks no myrtle breathe perfume,
No rose unfold its blushing beauties near,
Tho' here no stately tulip spread its bloom,
Nor towering lily deck the gay parterre:
(Inclos'd within the garden's fair domain,
These all, in eastern pride, shall hold their golden reign:)

Yet

4.

Yet wild flowers o'er the fruitful scene,
 Warm'd by the touch of gentle May,
 Shall rise, obedient to their queen,
 In simple beauty gay.
 To me the violet sheds the richest sweet,
 To me the king-cup shines with brightest hues;
 The primrose pale, like modest virtue neat,
 E'en the meek daisy, can instruct the Muse:
 Roving with silent eyes, she loves to stand,
 And in the field-flow'r views a more than master's hand.

5.

E'en now the sun-beam, dazzling bright,
 Quick dances on the crisped stream;
 And soft, tho' fleeting gales invite
 The fond poetic dream.
 Nor does in vain the swan majestic sail,
 Nor glittering insect range the rushy brink;
 Nor the fish sporting down the current steal,
 And the light songsters on the margin drink;
 Then, wild with bliss, shiver the painted wing,
 And to their feather'd loves their sweetest wood-notes sing.

6.

Yet must we leave thy blooming reign:—
 And short that reign, thou lovely Spring—
 What time Fate's high decrees ordain,
 Or wills the sovereign King!
 Yes, all thy shadowy clouds, thy rainbow hues,
 Thy flowers, and songs, thy gales, and glossy bloom,
 All must be left, tho' friendly to the Muse;
 And man, poor man, lie down in cheerless gloom;
 That season cold of death shall chill his tongue,
 Nor beauty's smile return, that wak'd the vernal song.

7.

But speed the hours on restless wing?
 Must love's light season flit away?
 Then hail, O man, the coming spring,
 And seize the sweets of May;
 Where now the bard of Camus' classic stream,
 The skilful hand that wak'd th' Æolian lyre?
 Ah! sleeps with him the spring-enamour'd theme;
 From him the loves, and "Venus' train" retire,—
 He too, who trac'd the crystal streams of light,
 And Nature's spacious fields, great Newton, sleeps in night.

8.

No more he treads this hallow'd ground,
 Nor tracks in thought yon boundless sky;
 Ah! Science can but gaze around,
 Then, like the Muse, shall die.

I 2

Oh!

Oh! quit then, Fancy, queen of songs and wiles,
 The pearl-enamell'd grot, the moss-grown cell,
 Thy many thousand hills, and purple isles,
 And deign, oh! deign, near fedy Cam to dwell;
 Still let the song of love the valleys cheer,
 And blooming Science spread fair spring-time all the year."

At p. 55, of Vol. I. is an Essay on Elegiac Poetry, in which Mr. Dyer discusses the speculative question, whether blank verse is as capable of expressing sublime and tender sorrow as the most harmonious rhyme. He thinks it is; we think it unnecessary to decide such a question. Sublime and excellent examples may be produced in both forms; and a poetical mind, strongly impressed, may perform wonders in either way.

The second volume is, like the first, divided into two books, and, like that also, contains a mixture of prose and verse. It begins with an Essay on representative Poetry, in which there is much to please, and but little that is objectionable. The first Poem which succeeds this Essay is very poetical.

" THE LOVE POET.

Oh! Love, fair Nature's child, undeck'd by art,
 Whom should I call, but thee, in every clime,
 The poet's mighty God?
 Harmonious power! To whom all beings raise
 Gay songs, and gratulations meet,
 For thine it is thro' air, earth, sea to range,
 Wing'd with desire, and warm with life;
 Thine the perennial fires, that renovate the world!
 Have I not on thy altars duly pour'd
 The pure libation, following it with sighs,
 And resignation meet?
 To thee have I not paid, at morn and eve,
 The pray'r too big for words, a priest,
 That greatly felt, and silently ador'd?
 Oh! then thy vot'ry's trembling heart
 Touch with the living coals, that on thine altar burn.
 But spare, oh! spare me now: assume no more
 The form terrific, fire-red eyes and darts,
 Thy darts of living steel;
 Nor bring with thee thy train of thousand ills,
 The sleepless night, the day of care,
 Follies and wanderings, griefs, and fears, and smarts,
 Pale melancholy, pining shame,
 That lead the vagrant heart to lab'rins of despair.
 Be but my Muse, what other shall I need?
 Give me but that sweet music of the soul,
 Can I then want a lyre?
 Oh! tune my heart-strings;—so the passions all

Shall

Shall to my song sing jubilant :
So shall the seasons, in alternate dance,
Pass smiling by, each herb, fruit, flow'r,
Be redolent of sweets, and every gale inspire
True to thy name, now wear thy loveliest form
Dimples and smiles, and pity-beaming eyes,
And soul-enliven'd mirths :
And bring the flower of bliss without the thorn,
Delights that last, and cares that please,
With meek benevolence, but taught by thee :
So from my heart, by thee artun'd,
Sweet melodies shall rise, and dignify my song."

At p. 83, vol. ii. will be found *Curfory Remarks on Readers, and the Nature of Poetry; on Dreams and Visions*. This Essay places the writer in a new point of view, and shows him to possess talents for humour. Some Poetical Dreams succeed, which exhibit much power of fancy. The Padlocked Lady has many charming stanzas; but the catastrophe is ridiculous and false; intimating that, in this country, Liberty has a Padlock on her lips. Mr. Dyer himself has more than once exhibited a memorable example, how much may be said and written in this nation without reprehension or restraint. It is much to be lamented, that more of these whiners about Liberty, do not go and make their experiments in those happier lands, which are the subjects of their praise and envy. The punishment of those who have done so, has usually been exemplary.

We have, however, on the whole, no scruple in declaring, that these two volumes have afforded us more entertainment than any of Mr. Dyer's preceding publications, either in verse or prose.

ART. IV. *Lectures on the Gospel of St. Matthew, delivered in the Parish Church of St. James, Westminster, in the Years 1798, 1799, 1800, and 1801. By the Right Rev. Beilby Porteus, D. D. Bishop of London. In Two Volumes. 8vo. 14s. Rivingtons. 1802.*

THE occasion of these Lectures being originally preached is thus explained, by the learned and excellent prelate, in a concise but energetic Preface. The state of the kingdom, political, moral, and religious, was so unfavourable, as to excite the most serious alarm in every mind of reflection. Our public enemies triumphed every where; and traitors at home were indefatigably active in their endeavours to disseminate disaffection.

affection, infidelity, and a contempt of the Holy Scriptures. At the same time, a spirit of dissipation and profligacy seemed to prevail in the higher classes of society, which ill became our national situation, and which was but little calculated to secure the protection, or avert the indignation, of Providence.

With this impression on his mind, the Right Reverend writer and preacher of these Lectures, did not hesitate a moment what part to act. His sagacious mind discerned the baleful operation of those pestilential writings, which every day, and almost every hour, poured like a torrent from the press; and he resolved to attack and counteract them by the best and most efficacious of all weapons, namely, the truth, the dignity, and the divine authority of the Sacred Writings. To render the part which he resolved to perform as conspicuous and effectual as possible, the Bishop resolved to give Lectures on the Gospel of St. Matthew, from his own parish church of St James, Westminster; and he judiciously chose the season of Lent for this purpose, that, at the same time that he was pursuing his great and principal object, he might also attract the wandering attention of the public mind, to a period which, notwithstanding its urgent and sacred claims, is unfortunately too much neglected. The effect was wonderful; it was not only answerable to the most sanguine wishes of the author, of his particular friends, of every advocate for truth, and every votary of religion, but it produced the most eminent, substantial, and salutary advantages.

There is the greatest reason to presume, that some who disbelieved became sincere and pious converts to the great truths which they heard so well explained, and so ably enforced; that some there were who doubted; but, most happily for themselves, now doubt no longer. It is no less certain, that many who went as careless, gay, and unthinking hearers, induced by curiosity, attracted by the fame of the preacher's eloquence, or perhaps from some still less honourable cause, were impressed with a higher veneration for the Sacred Writings than they before entertained, and were at least rendered serious if not devout.

These Lectures, so circumstanced, written with an ardour of patriotism, a genuine thirst of piety, and a strong sense of duty; delivered with an animation and eloquence, for which through life the Bishop of London has been eminently distinguished; heard with deep and silent attention by admiring multitudes, are now presented to the public. How acceptable the public has considered the gift sufficiently appears from the fact, that, in a very short interval of time, two large editions have been actually disposed of, and a third is now in the press. To

make any critical observations upon the Lectures themselves would be idle and superfluous; the public voice, and public gratitude, have stamped their value. We shall content ourselves with pointing out the plan which the learned prelate has pursued. The first volume contains fourteen Lectures. The first is employed in giving a Compendious View of the Sacred Writings; having done this, in a most perspicuous and satisfactory manner, the preacher concludes with thus declaring his future intentions.

"Since then the utility, the absolute necessity of reading the Scriptures is so great, since they are not only the best guide you can consult, but the only one that can possibly lead you to heaven; it becomes the indispensable duty of every one of you most carefully and constantly to peruse these sacred oracles, that you may thereby "become perfect, thoroughly furnished to every good work." They who have much leisure should employ a considerable share of it in this holy exercise, and even they who are most immersed in business have, or ought to have, the Lord's day entirely to spare, and should always employ some part of it (more particularly at this holy season) in reading and meditating on the word of God. By persevering steadily in this practice, any one may in no great length of time read the Scriptures through from one end to the other. But in doing this, it will be advisable to begin with the New Testament first, and to read it over most frequently, because it concerns us Christians the most nearly, and explains to us more fully and more clearly the words of eternal life. But after you have once gone regularly through both the Old Testament and the New, it may then be most useful perhaps to select out of each such passages as lay before you the great fundamental doctrines and most essential duties of your Christian profession; and even amongst these, to dwell the longest on such as express these things in the most awful and striking manner, such as affect and touch you most powerfully, such as make your heart burn within you, and stir up all the pious affections in your soul. But it will be of little use to *read*, unless at the same time also you *reflect*; unless you apply what you read to those great purposes which the Scriptures were meant to promote, the amendment of your faults, the improvement of your hearts, and the salvation of your souls.

"To assist you in this most important and necessary work is the design of these Lectures; and in the execution of this design I shall have these four objects principally in view.

"First. To explain and illustrate those passages of Holy Writ, which are in any degree difficult and obscure.

"2dly. To point out, as they occur in the sacred writings, the chief leading fundamental principles and doctrines of the Christian religion.

"3dly. To confirm and strengthen your faith, by calling your attention to those strong internal marks of the truth and divine authority of the Christian religion, which present themselves to us in almost every page of the Gospel.

4thly.

4thly. To lay before you the great moral precepts of the Gospel, to press them home upon your consciences and your hearts, and render them effectual to the important ends they were intended to serve; namely, the due government of your passions, the regulation of your conduct, and the attainment of everlasting life.

"These are all of them objects of the very last importance; they are worthy the attention of every human being; and they will, I think, be better attained by a familiar and practical explanation of the sacred writings, than by any other species of composition whatever.

"The plan of instruction adopted by our blessed Lord was unquestionably the very best that could be devised. It was not a regular system of ethics delivered in a connected series of dry essays and dissertations, like those of the ancient heathen philosophers; but it consisted of familiar discourses, interesting parables, short sententious maxims, and occasional reflections, arising from the common occurrences of life, and the most obvious appearances of nature. All these various modes of instruction are so judiciously blended and mixed together in the history of our Lord's life and conversation, delivered to us in the Gospel (as all the various sorts of pleasing objects are in the unornamented scenes of nature) that they make a much deeper impression both on the understanding and on the heart, than they could possibly do in any other more artificial form.

"An exposition of Scripture, then, must at all times be highly useful and interesting to every sincere disciple of Christ; but must be peculiarly so at the present moment, when so much pains have been taken to ridicule and revile the sacred writings, to subvert the very foundations of our faith, and to poison the minds of all ranks of people, but especially the middling and the lower classes, by the most impious and blasphemous publications that ever disgraced any Christian country*. To resist these wicked attempts is the duty of every minister of the Gospel; and as I have strongly exhorted all those who are under my superintendence to exert themselves with zeal and with vigour in defence of their insulted religion, I think it incumbent on me to take my share in this important contest, and to shew that I wish not to throw burthens on others of which I am not willing to bear my full proportion. As long therefore as my health and the various duties of an extensive and populous diocese will permit, and the exigencies of the times require such exertions, I propose to continue annually these Lectures. And I shall think it no unbecoming conclusion of my life, if these labours of my declining years should tend in any degree to render the Holy Scriptures more clear and intelligible, more useful and delightful; if they shall confirm the faith, reform the manners, console and revive the hearts of those who hear me; and vindicate the honour of our divine Master from those gross indignities and insults which have of late been so indecently and impiously thrown on him and his religion." Vol. i, p. 21.

* "About this time, and for some years before, *The Age of Reason*, and other pestilent writings of the same nature, were diffused through almost every district of this country with incredible industry."

The second Lecture treats of the arrival and offerings of the wise men at Jerusalem ; and we are told that, for some valuable observations in this as well as in the third and thirteenth Lecture, the author is indebted to the late excellent Archbishop Secker. The conclusion of this Lecture is in a remarkable degree animated and happy. The third Lecture represents the history and doctrines of John the Baptist. It is surely impossible to peruse the following apostrophe without the deepest emotion.

“ We hear, indeed, a great deal of the good nature, the benevolence, the generosity, the humanity, the honour, and the other innumerable good qualities of those that reject the Gospel ; and they may possibly possess some ostentatious and popular virtues, and may keep clear from flagrant and disreputable vices. But whether some gross depravity, some inveterate prejudice, or some leaven of vanity and self-conceit, does not commonly lurk in their hearts, and influence both their opinions and their practices, they who have an extensive acquaintance with the writings and the conduct of that class of men will find no difficulty in deciding. If however this was the decision of man only, the justness of it might be controverted, and the competency of the judge denied. It might be said, that it is unbecoming and presumptuous in any human being to pass severe censures on large bodies of men ; and, that without being able to look into the heart of man, it is impossible to form a right judgment of his moral character. This we do not deny. But if he who actually *has* that power of looking into the hearts of man, if he who is perfectly well acquainted with human nature, and all the various characters of men ; if *he* has declared, that *men love darkness rather than light, because their deeds are evil*, who will controvert the truth of that decision ? On this authority then we may surely rely, and may rest assured, that whatever pretences may be set up for rejecting revelation, the grand obstacles to it are, indolence, indifference, vice, passion, prejudice, self conceit, pride, vanity, love of singularity, a disdain to think with the vulgar, and an ambition to be considered as superior to the rest of mankind in genius, penetration, and discernment. It is by removing these impediments in the first place that we must prepare men, as St. John did, for embracing the religion of Christ. These (to make use of prophetic language) are the *mountains* that must be made low ; these the *crooked paths* that must be made straight ; these the *rough places* that must be made plain. Then all difficulties will be removed, and there will be **A HIGH WAY FOR OUR GOD**. Then there will be a smooth and easy approach for the Gospel to the understanding, as well as to the heart ; there will be nothing to oppose its conquest over the soul. **THE GLORY OF THE LORD SHALL FULLY BE REVEALED, AND ALL FLESH SHALL SEE IT.**” P. 78.

Lecture the Fourth is on the temptation of Christ in the Wilderness. In this, after a careful and serious examination of the evidence and arguments, the Bishop concludes, that the temptation

temptation is not to be understood as a visionary representation, but is to be literally interpreted.

The fifth Lecture sets before the reader the choice of the Apostles, with the beginning of Miracles. If the arguments against Miracles had not repeatedly received the most entire and complete refutation, and in particular from Adams, Campbell, and Paley, the sincere believer might confidently make his appeal to the conclusion of this discourse, as sufficient to satisfy every mind unprejudiced on the subject.

Lectures VI. and VII. are employed upon our Lord's Sermon on the Mount. A specimen of purer eloquence cannot easily be found in any writer on sacred subjects, than the following extract exhibits.

“ Having now brought these Lectures to a conclusion for the present year, I cannot take my leave of you without expressing the great comfort and satisfaction I have derived from the appearance of such numerous and attentive congregations as I have seen in this place. That satisfaction, if I can at all judge of my own sentiments and feelings, does not originate from any selfish gratification, but from the real interest I take in the welfare, the eternal welfare of every one here present; from the hope I entertain that some useful impressions may have been made upon your minds; and from the evidence which this general earnestness to hear the word of God explained and recommended affords, that a deeper sense of duty, a more serious attention to the great concerns of eternity, has, by the blessing of God, been awakened in your souls. If this be so, allow me most earnestly to entreat you not to let this ardour cool; not to let these pious sentiments die away; not to let these good seeds be choked by the returning cares and pleasures of the world. But go, retire into your closets, fall down upon your knees before your Maker, and fervently implore him to pour down upon you the over-ruling influences of his holy spirit; to enlighten your understandings, to sanctify your hearts, to subdue your passions, to confirm your good resolutions, and enable you to resist every enemy of your salvation.

“ The world will soon again display all its attractions before you, and endeavour to extinguish every good principle you have imbibed. But if the divine truths you have heard explained and enforced in these Lectures have taken any firm root in your minds; if you are seriously convinced that Christ and his religion came from heaven, and that he is able to make good whatever he has promised and whatever he has threatened, there is nothing surely in this world that can induce you to risque the loss of eternal happiness, or the infliction of never-ceasing punishment.

“ Least of all will you think, that this is the precise moment for setting your affections on this world and its enjoyments; that these are the times for engaging in eager pursuits after the advantages, the honours, the pleasures of the present life; for plunging into vice, for dissolving in gaiety and pleasure, for suffering every trivial, every insignificant object, to banish the remembrance of your Maker and Redeemer

Redeemer from your hearts, where they ought to reign unrivalled and supreme. Surely amidst the dark clouds that now hang over us, these are *not* the things that will brighten up our prospects, that will lessen our danger, that will calm our apprehensions, and speak peace and comfort to our souls. No, it must be something of a very different nature; a deep sense of our own unworthiness, a sincere contrition for our past offences, a prostration of ourselves in all humility before the throne of grace, an earnest application for pardon and acceptance through the merits of him who died for us (whose death and sufferings for our sakes the approaching week will bring fresh before our view) an ardent desire to manifest our love and gratitude, our devotion and attachment, to our Maker and our Redeemer, by giving them a decided priority and predominance in our affections and our hearts; by making their will the ruling principle of our conduct; the attainment of their favour, the advancement of their glory, the chief object of our wishes and desires; and pursuing other things only in subordination to the great and momentous concerns of eternity. These are the sentiments we ought to cultivate and cherish, if we wish for any solid comfort under calamity or affliction, any confidence in the favour and protection of heaven; these alone can support and sustain our souls in the midst of danger and distress, at the hour of death, and in the day of judgment.

“ And how then are these holy sentiments, these heavenly affections to be excited in our hearts? Most certainly not by giving up all our time and all our thoughts to the endless occupations, the never-ceasing gaieties and amusements of this dissipated metropolis; but by withdrawing ourselves frequently from this tumultuous scene, by retiring into our chamber, by communing with our own hearts, by fervent prayer, by holding high converse with our Maker, and cultivating some acquaintance with that unseen world to which we are all hastening, and which, in one way or other, must be our portion for ever.

“ Many of those whom I now see before me have, from their high rank and situation in life, full leisure and ample opportunities for all these important purposes; and let them be assured, that a strict account will one day be demanded of them, in what manner, and with what effect, they have employed the talents, the time, and the many other advantages, with which their gracious Maker has indulged them.

“ And even those who are most engaged in the busy and laborious scenes of life, have at least *one* day in the week which they may, and which they ought to, dedicate to the great concerns of religion. Let then *that* day be kept sacred to its original destination by all ranks of men, from the highest to the lowest. Let it not be profaned by needless journeys, by splendid entertainments, by crowded assemblies, by any thing in short which precludes either ourselves, our families, or our domestics from the exercise of religious duties, or the improvement of those pious sentiments and affections which it was meant to inspire. Let me not, however, be misunderstood. I mean not that it should be either to the rich or the poor, or to any human being whatever, a day of gloom and melancholy, a day of superstitious rigour, and of absolute exclusion from all society, and all innocent recreation. I know of nothing in scripture that requires this, I know of no good effects

effects that could result from it. On the contrary, it is a festival, a joyful festival; a day to which we ought always to look forward with delight, and enjoy with a thankful and a grateful heart. But, let it be remembered at the same time, that it is a day which God claims as *his own*; that he has stamped upon it a peculiar mark of sanctity; and that it ought to be distinguished from every other day, in the first place, by resting from our usual occupations, and giving rest to our servants and our cattle; in the next, by attendance on the public worship of God; and, in the remaining intervals, by relaxations and enjoyments *peculiarly its own*; not by quotidian tumult, noise, and dissipation; but by the calm and silent pleasures of retirement, of recollection, of devout meditation, of secret prayer, yet mingled discreetly with select society, with friendly converse, with sober recreation, and with decent cheerfulness throughout the whole." P. 158.

The eighth Lecture is on the Conduct and Character of the Roman Centurion. The ninth explains and comments upon our Lord's Instructions to his Apostles. The tenth contains Observations on the Sabbath, on the Demoniacs, and on the Sin of Blasphemy against the Holy Ghost. We particularly recommend the conclusion of this discourse, to those whose timid piety may incline them to be over scrupulous. The eleventh Lecture, on the subject of Parables, is peculiarly pleasing; and the explanations of the Parables of the Sower and of the Tares, which occupy the twelfth and thirteenth Lectures, are in the highest degree interesting and important. The last Lecture of this volume exhibits the history of Herod and Herodias, with the Death of John the Baptist. In this portion of the work will be found much originality of sentiment; and the character and conduct of Herodias, are represented in a novel point of view. Without that affected benevolence and philanthropy to which modern philosophers and sophists pretend, there is in this display of this extraordinary incident and character, a mildness which does not temporize with crime, an earnestness of zeal which does not border upon acrimony; a firm determination to act the part of a just and upright judge, who is, at the same time, not unwilling to make due allowance for human passions and infirmities. We shall conclude our observations of this month with an extract, which seems to us peculiarly impressive.

"We here see a fatal proof of the extreme barbarities to which that most diabolical sentiment of revenge will drive the natural tenderness even of a female mind; what a close connection there is between crimes apparently of a very different complexion, and how frequently the uncontrolled indulgence of what are called the softer affections, lead ultimately to the most violent excesses of the malignant passions. The voluptuary generally piques himself on his benevolence, his humanity, and gentleness of disposition. His claim even

to these virtues is at the best very problematical; because, in his pursuit of pleasure, he makes no scruple of sacrificing the peace, the comfort, the happiness of those for whom he pretends the tenderest affection, to the gratification of his own selfish desires. But however he may preserve his good humour, when he meets with no resistance, the moment he is thwarted and opposed in his flagitious purposes, he has no hesitation in going any lengths to gain his point, and will fight his way to the object he has in view through the heart of the very best friend he has in the world. The same thing we see, in a still more striking point of view, in the conduct of Herodias. She was at first only a bold unprincipled libertine, and might perhaps be admired and celebrated, as many others of that description have been, for her good temper, her sensibility, her generosity to the poor; and with this character she might have gone out of the world, had no such person as John arisen to reprove her and her husband for their profligacy, and to endanger the continuance of her guilty commerce. But no sooner does he rebuke them as they deserved, than Herodias shewed that she had other passions to indulge besides those which had hitherto disgraced her character; and that, when she found it necessary to her pleasures, she could be as cruel as she had been licentious; could contrive and accomplish the destruction of a great and good man, could feast her eyes with the sight of his mangled head in a charger, could even make her own poor child the instrument of her vengeance, and, as I am inclined to think, a *reluctant* accomplice in a most atrocious murder.

“ Here is a most awful lesson held out not only to the female sex, but to both sexes, to persons of all ages and conditions, to beware of giving way to any one evil propensity in their nature, however it may be disguised under popular names, however indulgently it may be treated by the world, however it may be authorized by the general practice of mankind; because they here see that they may not only be led into the grossest extravagancies of that individual passion, but may also be insensibly betrayed into the commission of crimes of the deepest dye, which in their serious moments they always contemplated with the utmost horror.

“ Let us now take our leave of this wretched woman, and turn our attention for a moment to her unhappy daughter. Here undoubtedly there is much to blame, but there is also something to pity and to lament. Her youth, her inexperience, her unfortunate situation in a most corrupt court, the vile example that was constantly before her eyes, the influence, the authority, the commands of a profligate mother, these are circumstances that plead powerfully for compassion, and tend in some degree to mitigate her guilt. Her first fault evidently was that gross violation of all decorum, and all custom too, in appearing and dancing publicly before Herod and a large number of his friends, assembled at a festive meeting, and perhaps half intoxicated with wine. But it is not probable that a young woman of high rank, and so very tender an age as she seems to have been, should have *voluntarily* taken such a step as this, or should have been able to subdue at once all the modesty and the timidity of her sex, and acquire courage enough to encounter the eyes and the observations of so licentious an assembly. There can be little doubt, that she was wrought upon by the

the persuasions of her artful mother, who flattered herself that this artifice might produce some such effect in the mind of Herod as actually followed. What adds great weight to this conjecture is, that her next dreadful transgression, her singular and sanguinary request to have the head of John the Baptist presented to her, was unquestionably the suggestion of the abandoned Herodias.

“The sacred historian expressly informs us, that it was in consequence of being *before instructed* of her mother that she made this demand. Nor is this all; there is great reason to believe, that it was with the utmost difficulty she was prevailed on to comply with the injunctions that were given her; for the original words, *μετὰ βουλήν τῆς μητρός*, which we translate *before instructed of her mother*, more strictly signify being *wrought upon, instigated, and impelled* by her mother; for this is the sense in which that expression is used by the best Greek writers.

“This supposition receives no small confirmation, from the manner in which she is represented by the Evangelist as delivering her answer to Herod. “She came straightway with haste unto the king;” she betrayed on her return the utmost emotion and agitation of mind. She had worked herself up to a resolution of obeying her mother; and was in haste to execute her commission, lest if any pause had intervened her heart should relent, her spirits fail her, and she should not have courage to utter the dreadful demand she had to make.

“All this seems to imply great reluctance on her part, and is evidently a considerable alleviation of her crime; yet does by no means exempt her from all guilt. For although obedience to parents is a very sacred duty, yet there is another duty superior to it, that which we owe to our Maker. And whenever even a parent would incite us to any thing plainly repugnant to his laws, as was the case in the present instance, we must, though with all possible decency and respect, yet with firmness and with courage, resist the impious command, and declare it to be our decided resolution “to obey God rather than man.” P. 377.

We shall conclude our account of two of the most interesting volumes we have for a long time perused, in our next number.

(To be concluded in our next.)

ART. V. *On the Influence attributed to Philosophers, Freemasons, and to the Illuminati, &c.*

(Concluded from vol. xix. p. 523.)

THOUGH we omitted accidentally to give notice of our intention to continue this article, we cannot forbear to complete an account which has hitherto been left imperfect. We have seen how easily M. Mounier contradicts himself in his zeal to vindicate *philosophism*, from the charges brought against it by the Abbé Barruel and Dr. Robison. His apology for the

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Free-Masons of France, and the *Illuminés* of Germany, abounds with the same figure of speech. He begins that apology, however, not with contradicting himself, but with misrepresenting the meaning of his two illustrious antagonists, in order to make ridiculous what he is unable to confute.

Those who maintain that the Revolution of France is the work of modern philosophy, cannot, he would teach us, well agree with those who represent it as the work of *Free-Masons*.

"The authors of some writings, however, have contrived to attribute it to three different conspiracies; and if you should admit without examination, all that they affirm, they would prove to you, first, that *all* has been done by the philosophers—afterwards, that *all* has been done by the *Free-Masons*—and lastly, by the German *Illuminati*."

Indeed! Is there not one native of Britain, not one individual of the human race, capable of discovering the *absurdity* of Dr. Robison and M. Barruel, but the *superior of the Institute at Belvedere near Weimar*? We have heard the celebrated works of these two authors highly praised, and severely condemned, and we have borne our own testimony to the merits of both; but it never occurred to us, nor have we ever heard it said, either by friend or by foe, that, in the *Proofs of a Conspiracy*, or in the *Memoirs of Jacobinism*, the French Revolution is *all* attributed to philosophism, *all* attributed to *Free-Masonry*, and *all* attributed to German *Illuminism*. In other words, we never before found the Professor and the Abbé represented as *fools*; though we have sometimes conversed with men who were very desirous to lessen the authority of their works. Mounier, however, has made the discovery! What a pity that it was not made some years ago, and then communicated to his friends the *Illuminés*! Such a discovery would have saved them both trouble and expence.

Soon after Dr. Robison's valuable work was published, it found its way into Germany, was translated into the German language, and exposed to sale at the Leipzig fair. The *Illuminés*, under the disguise of *merchants* and *abbés*, attended, and bought up the whole impression, which they committed to the flames. A second edition was published, and it shared the same fate*. Had those gentlemen possessed the present author's sagacity, they would have kept their money in their pockets; for

* This information was given to us by a gentleman of character and unquestionable veracity, who was at Leipzig when the two impressions of the book were thus disposed of.

they could not but have perceived, that nothing was to be apprehended by the order from the writings of a man, who, though he has spent his life in the study of philosophy, yet knows so little of the relation between *cause* and *effect*, as to attribute *one* event to *three separate and independent causes*!! From their conduct therefore it is evident, that the Illuminés supposed, as we do, that the Professor considered their order, and that of the Free-Masons, as nothing more than engines in the hands of the philosophers; but whether they or Mounier have interpreted his work most correctly, the readers of that work will judge.

M. Mounier assures us, that he is no Free-Mason himself; and he gives a picture of French Masonry very similar to that which has been exhibited by Dr. Robison. Yet with singular inconsistency he labours to prove, what a man uninitiated could not possibly know to be true, that no plots against the state were formed in the lodges; and he is extremely angry with Barruel, for attributing to the order an impure origin.

That author seeming inclined to derive the signs and secrets of Masonry from the Templars, Mounier blames him for "reviving against those ancient Knights the accusations which served as *pretexis* to their enemies;" but he attempts, no otherwise than by his own confident assertions, to invalidate the *proofs* brought by the Abbé of the *guilt* of the Templars. He talks, indeed, of the confessions *forced* from them by the most dreadful tortures or menaces; and says, that these are the proofs considered in the Memoirs of Jacobinism as undoubted; but by consulting the Memoirs themselves, the reader will find very sufficient evidence that 200 of the Knights *confessed without compulsion*, and that at the Council of Ravenna it was declared, that such Knights as had *confessed through fear of the torture should be considered as innocent*!

Not satisfied with taking part with the Templars, he even dares to consider the ancient Heresiarch *Manes*, as a fanatic indeed, but at the same time as a *Christian aiming at perfection*!

"Barruel," says he, "traces the pretended doctrine of the Templars as far back as the fanatic *Manes*. He says, that this *Manes* wished for a community of property; whereas he disdained the use of his own property, and commanded his scholars to remain poor, and possess nothing, as so many other *Christians* have done who *pretended to perfection*. The Templars were Manicheans; the Free-Masons, successors of the Templars, are Manicheans! It would be too dull a mode of passing one's life to attempt to refute all the absurdities which are related or printed—nor should we be able to convince those *ignorant persons*, whose knowledge of history is derived only from the writings of the Abbé Barruel!"

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Whether the Free-Masons be Templars, and Templars the disciples of Manes, we will not inquire. The present author himself admits, that "in the sect called the *Strict Observance*, it is inculcated that some Templars, on the destruction of their order, had fled from the continent into England, and these disguised themselves as Masons, from whence arose *Free-Masonry*." This we believe to be one of the many impostures which prevail in the lodges on the continent; but there is, at the same time, such a similarity between the rites of some of the higher orders of Masonry, and the use which Manes made of his *Affecté*; while the crimes, of which the Templars confessed themselves guilty, so perfectly coincide with the Manichæans, that we cannot help thinking (though we should be considered as ignorant persons) that Barruel had sufficient authority for all that he has asserted on the subject. It is not indeed to be supposed, that a French philosopher knows much of the dogmas or practices of a Christian heretic of antiquity; nor is it expected by any well-informed men of this country, that such a director of "the progress of the human mind" will refrain from writing on subjects which he does not understand. Mr. Walker, however, for his own credit as an English scholar, should have inserted, in a note, at least, what he might have learned of Manes, from *Dr. Cave* and *Cotelerius*. For the use of our readers, and in justice to Barruel, we shall take the liberty to supply this defect.

In a long note on the fourth book of the Clementine Recognitions, Cotelerius gives us the form in which those who returned from the Manichæans to the Catholic church were obliged to abjure the heresies of their master. From it, therefore, we may learn with certainty what those heresies were. Now, among many other anathemas of a similar kind, the returning heretic was obliged to pronounce the following: Ἀναθεματίζω τοὺς τὴν παρὰ φύσιν ἀσχημοσύνην κατεργαζομένους, οὐ μόνον ἄνδρας, ἀλλὰ καὶ γυναῖκας, τὸν δὲ γάμον ἀποβαλλομένους, καὶ τῆς νενομισμένης πρὸς τὰς γυναῖκας συνουσίας ἀποχομένους, ἵνα μὴ παιδοποιήσωσι, φάσι, καὶ ψυχὰς εἰς τὸν βόθρον τῶν ἀνθρωπίνων ψυχῶν καταγάγωσιν. Our readers will excuse us from translating these words; and Mounier and Mr. Walker, should our critique fall into their hands, will from them perceive, that the followers of Manes were certainly guilty of some of the grossest crimes, which have been ever laid to the charge of the Templars; and that it was not unnatural for Barruel to trace the impurities of the Knights from the ancient Heresiarch, whom our present author styles a *Christian aiming at perfection!*

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With respect to the Christianity of Manes, let him and his translator listen to Dr. Cave*, whose researches into ecclesiastical antiquity may be safely relied on. "Semet enim modò Paracletum et Spiritum Sanctum, S. modò Christi Apostolum, modò ipsum esse Christum prædicavit. Unde et Christi ad instar, delectos ex affectis XII. præ cæteris perditissimos nebulones, Apostolorum vice, dogmata longè latèque prædicendo dissipaturos constituit." Now Barruel informs us, and his information is countenanced by Dr. Robison, and not contradicted by M. Mounier, that, in one of the orders of French Masonry, the *Venerable* represents Jesus Christ; and that, surrounded by twelve *Affectæ* representing the Apostles, he celebrates a love feast with all the rites that are used at the celebration of the Lord's Supper! The Abbé had therefore good reason to affirm, that there is a resemblance between Manichæism and some of the rites of Masonry; and when he derived the latter from the former, though he may have fallen into an error, he surely did not indulge any *extravagant* flight of fancy. But, in the opinion of M. Mounier, the burlesquing of the Lord's Supper is a very harmless piece of amusement!

"Barruel further says, that the Rosicrucians represent, in their ceremonies, the death of Christ, the darkness, and the earthquake, mentioned in the Gospel. He might have added, what I have read in the manuscript of Bode, that they use the imposition of hands, and employ Aaron's rod. He quotes these superstitions as proofs of their infidelity: he pretends that they give to the letters INRI the following interpretation: *The Jew of NAZARETH conducted by RAPHAEL into JUDÆA*. I know not whether the Rosicrucians make use of this ridiculous explanation; but the Abbé Barruel sees in it the intention of insulting Christianity!"

Does any man see in it any thing besides this intention? Yes, because Barruel candidly acknowledges that many of the Rosicrucians were unacquainted with the intentions of their superiors, and believed that they had returned to the purity of the Christian doctrine, therefore, says Mounier, "the contempt of religious opinions was not taught in their lodges, and was not the *object of their association*"!! Indeed! Could nothing be the object of their association, which was not *fully* detailed to *all* their disciples? The man, who can reason in this manner, must have either a very mean opinion of the understanding of his readers, or a great want of prudence, with respect to his own character. But he proceeds in his vindication of the Rosicrucians.

"The Rosicrucians, if any of them still exist, are the most contemptible of the Free-Masons; not from their impiety, for they are extremely credulous (are credulity and piety synonymous terms?) nor because of their systems of government, for they take no *interest whatever in public affairs*—but because they form a school of dupes and quacks. Bode, who detested them, asserts that their superiors exacted an oath from their novices to conceal no secret from them, to reveal to them even whatever should be told to them in confidence. (Is this the conduct of men who take no share whatever in public affairs?) He adds, that in some of their lodges it was recommended to employ the *aqua tophana* against the persecutors of the truth. I am not however inclined to believe in the *aqua tophana* of the Rosicrucians, more than in that of the other Free-Masons."

Perhaps you are not inclined to believe, that any thing is productive of evil but *superstition*, which you consider indeed as the parent of the grossest enormities! But if you believe not Bode attesting a plain matter of fact, why do you require us to credit so many of his assertions concerning things exceedingly complicated? His assertions are not always so well supported; for *Gugomet* and *Schropper* both admit the *aqua tophana*, though, in doing so, they accuse themselves!

It is wonderful to what lengths of absurdity intemperate zeal will sometimes carry a man of abilities, in supporting the cause which he has chanced to espouse. Though *Monf. M.* professes to despise Free-Masonry, yet, because it has been supposed to have contributed to the French Revolution, he writes with the utmost rancour against *Barruel*, for painting the depravity of some of the lodges in colours one shade deeper than that in which he chooses to paint it himself!

"The author of the *Memoirs of Jacobinism* pretends, that in the lodges of Adoption, in which women were admitted to the mysteries, morality was often violated. Such assemblages are not, it is true, conformable to the rules of decency; but there is a great difference between thinking that an assembly may favor criminal intrigues, and believing that they renounce every sentiment of modesty. These are accusations so very atrocious, that a just man before he can adopt them, will expect the most authentic testimonies; and he who is not afraid of publishing such charges, and is not in a situation to produce certain proofs of them, ought to be severely punished by the laws, or, where that cannot be done, by the indignation of all good men."

The reader doubtless supposes, that *M. Mounier* would extend this severity to *libellers of all kinds*; but he is mistaken. That writer makes a very proper exception in behalf of his friends the *philosophists*!

"It is not because the Jacobins professed maxims contrary to good order, that they ought to excite indignation. If they had taught false doctrines without propagating them, like Mahomet, by the fear of death, it would have been easy to *refute them, and to prevent their consequences.*"

The doctrines which the Jacobins taught are too well known to make it necessary for us to say, that they were libels on all the privileged orders, and all established institutions, civil and religious. But *indignation* ought not, it seems, to rise against the libellers of *these*; though he who presumes to say, that morality was often violated in *a mason-ledge composed of men and women, all bound to pay implicit obedience to the will of their Masonic Superiors*, ought to be severely punished by the laws of his country!

The author writes with somewhat more respect of Dr. Robison than of M. Barruel, though to him also he is extremely unjust. In order to discredit the *Proofs of a Conspiracy*, he says,

"Dr. Robison names me also. If what I have said on the Free-Masons should ever reach him, he will be surprised at the profane tone of my discourse. I declare solemnly that I have never been either Free-Mason or Martinist. It is enough for me to obey the laws, and to acknowledge the superiors which they give me. I have by no means any intention of increasing the number of those to whose will I should be bound to conform. I am fond of enjoying all the independence which the public order can guarantee to individuals, and I shall not expose it to the fancies of a Grand Master, of a *superintending brother*, or of a *terrible brother*. I detest oaths which are not indispensable, and every thing which restrains without necessity the liberty of speaking what I think. I hope my readers will excuse this declaration. In three different editions, Dr. Robison has named me among the members of a Martinist lodge!"

What Dr. Robison thinks of the tone of this author's discourse on the subject of Free-Masonry, we shall not pretend to guess; but some indignation, we should suppose, must have risen in his breast, when he found himself thus accused, and *falsely* accused, by a man whom he has twice mentioned with more than merited respect. Dr. Robison, whose work we have perused with attention, does *not* name Mounier as a Martinist or Free-Mason; nor did Mounier find himself so named in the *Proofs of a Conspiracy*, when he read that book and *praised it highly*! He chanced, however, to read soon afterwards another valuable work, entitled *the Rise, Progress, and Consequences, of the new Opinions lately introduced into France*, in which there is much about Free-Masonry, as well as some severe though just remarks on his own conduct as President, of what

has been called the *Constituent Assembly*. These remarks gave him great offence, as we learn from a letter of Mr. Walker's, which by the favour of a friend is now before us; and as we are assured by the same letter, that Mounier held in high esteem *the Proofs of a Conspiracy*, we must suppose that, trusting entirely to his memory, he, at the distance of two years, confounded the one work with the other. But if this be so (and there is no alternative, unless we suppose him to have glanced over some translation of the *Proofs* so heedlessly, as to read his own name for that of *Meunier*) we leave our readers to judge how well he is qualified to detect the inaccuracies, and correct the mistakes, of Barruel and Robison!

His fitness for this task will appear still more doubtful, from a comparison of the following strange assertions.

"Although I am persuaded that secret societies are dangerous, I do not hesitate to maintain, that the Free-Masons have not had the slightest influence on the Revolution. It has been said, that the equality professed in the lodges had contributed to the destruction of the ancient government; but this equality is not at all relative to civil order. Free Masonry condemns not riches and dignities; it considers men of all ranks only with regard to the connexion which unites them as members of a *fraternal association*!"

Taking for granted, as we really do, that the *fraternal association* of which men are considered as the united members in a *British* Mason-lodge is perfectly harmless, might not the *equality* there professed have been perverted to the worst of purposes in the lodges of *France*? This question, let the author answer.

"It is a principle generally admitted," he says, "in all lodges that the orators ought never to make the established religions or governments the subject of their discourse. I acknowledge that on some very few occasions some of the brethren have not exactly conformed to this rule: I even acknowledge that the lodges of Free-Masons might easily become a centre of union for conspirators."

If this be so, is it credible that they did *not* become a centre of union for the French conspirators, or that the example of the *few brethren*, whom this author reluctantly acknowledges to have departed from this salutary rule, was not followed by every Mason panting for a change of government? This, we think, *must* have been the case, or a man *not initiated* could hardly have discovered that *any* of the orators had abandoned the principles of the order. Aye, but

"I do not believe," continues he, "that in the lodges *liberty* was ever spoken of. If this word was ever pronounced, it was like that of equality, in a sense foreign to politics, and entirely moral!"

Ye

Yet he had said a little before, that,

“ Although the greatest part of the Masonic societies have adopted superstitious reveries, they nevertheless, in some French lodges, cultivated the sciences and literature before the Revolution. Their fraternal banquets had become the *banquets of Epicurus*, and their meetings, *philosophical Lyceums*; where, under the mask of Free-Masonry, and free from all spies, they discussed without restraint *all sorts of subjects*!”

Is political liberty then *no sort of subject*? Or is it a subject of *so little importance*, as never to have been mentioned in the *Lyceums of philosophers*, whose minds were teeming with political innovations?

M. Mounier is certainly a man of talents, and hitherto has been a man of character. That such a man should write in this manner, on any subject, is a very singular phenomenon, for which we presume not to account; but perhaps some light may be thrown on his conduct, by a due consideration of the circumstances under which his book was composed. After being driven from Switzerland, where he had taken refuge when obliged to quit his own country, he found an asylum at Weimar, among the constellations of German literature. He there associated with writers of very different principles, all patronized by the Dutchess, who is ambitious of acting, in her little court, the part acted by Mæcenas in the court of Augustus. As it would ill become her *protégés* to quarrel among themselves, Mounier seems to have felt it incumbent upon him to speak respectfully of men, whom, at a former period of his life, and in a different situation, he would not probably have deemed objects of panegyric. Hence his eulogy of Wieland, who, though irreproachable in his social and domestic conduct, has so very bad a heart, that he cannot, as Mr. Walker and Mounier well know, hear the Christian religion mentioned, without expressing the most *violent indignation*! The present author is probably a Deist himself; but we are persuaded that he looks upon Christianity as entitled to a *fair hearing*, for the sake of the matchless morality which it aims to introduce; nor can we conceive a good heart *enraged at such an imposture*. Of the truth of Christianity, we think it impossible for any man to harbour a doubt who has, with due care, inquired into its evidence; but, supposing it false, still what a paradise would this world be, if the morals of the Gospel were the manners of its inhabitants!

If then, to please her Serene Highness, Mounier, notwithstanding his desire to advance “the progress of the human mind,” has yet praised the man who falls into a *rage* at the very mention of this morality, may not he have been influenced

by the same motive to attempt a vindication of French and German Masonry? On this supposition, and we give it for nothing more, his contradictions and empty declamations, so unworthy of his former character, may all be accounted for; since the greatest ingenuity will not enable a man to write consistently and logically, when attempting to defend what his own judgment assures him is incapable of defence.

We will not follow this author through the section which treats of the German Illuminés, though we might there glean a larger harvest of contradictions, than is to be found perhaps in any other work extant. But it is enough for our purpose to observe, that he admits, what cannot indeed be denied, the authenticity of the papers respecting the order, which were published by the Court of Bavaria; as well as the immoralities not only practised, but enjoined by Spartacus and his Areopagites, to all their disciples. Yet he has the audacity to call the project of Weishaupt a *noble plan*, and to censure those "who attribute indiscriminately to the order the reveries of the chiefs;" though he expressly admits, that to those reveries *every individual* of the order was solemnly sworn to pay *implicit obedience!!*

He is very angry with Dr. Robison and M. Barruel, for writing as they have done of Weishaupt, after he has fallen under misfortune; but has he fallen under any other misfortune than that which, by his machinations, he brought upon himself? We might, with as much propriety, whine over the misfortunes of a felon, because he is under sentence of death, as over the misfortunes of Weishaupt, because he is banished from Bavaria. But he is protected by the Duke of Saxe Gotha! Very true; and the same Duke of Saxe Gotha paid 1500 dahlers for *Masonic Archives*; a circumstance, which makes his protection of Weishaupt a proof, that the protégé is no longer *Spartacus* approving of *secret societies!*

In that character, indeed, while at the head of his order, he was

"constantly exhorting his disciples to become perfect in virtue—to contribute, by their example, to the re-establishment of good morals, he nevertheless encouraged one of them to steal, for the library of the order, some books from a monastery; and it is not in this alone that he has swerved from the principles of morality. He wishes to reform the world, to destroy vice, and render virtue all powerful—yet he obeys his passions, and, in order to save his own honor, and that of an unfortunate woman (his sister-in-law) he renders himself guilty of the crime of abortion. It belongs to magistrates to punish criminal actions—it belongs to men of honor to brand with ignominy triumphant vice; but he *whom the laws have not affected, who repents of his faults* (Weishaupt

(Weishaupt is a penitent!) and who is fallen into misfortune, ought no longer to inspire any other sentiment but indulgence and pity"!!!

We are told in this work, that some time after 1784, when secret societies were prohibited in Bavaria,

"four of the Illuminati, discontented with their chiefs, and who had not been admitted to the higher degrees, made their declarations. According to them, the members of the society hated princes and priests, and were the apologists of suicide. One of the superiors had said, that if they had 600 proselytes in Bavaria, nothing could resist them. They had the intention of seizing on all public employments: they would have reduced the princes to be mere slaves. They rejected every religious idea, and threatened to take vengeance on those who should wish to betray them. A blind submission to the orders of the superiors was exacted. The Marquis de Constanza had said, that nothing more was necessary in Germany, but two illuminated princes surrounded with Illuminati. The higher degrees were not given to those who did not approve of the plan of delivering the people from princes, priests, and nobles, of establishing an equality of conditions, and of rendering men free and happy. These testimonies had doubtless *some foundation in truth*"!

Yes, Sir, they had *some foundation in truth*, for they were all corroborated by the chiefs of the order! Weishaupt himself corroborated them when he enjoined those, who were to show the schedule of their constitution and principles to the Elector of Bavaria, to *expunge the instructions relating to princes and priests*; and Knigge corroborated them, when he said of the higher mysteries, that "they were in the *colours of Hell*, and would *scare the most intrepid*"!

"But whatever accusations may have been brought against the Illuminati, how can it have been possible to confound their doctrine with that of the Jacobins of France? In the inferior degrees, their object was to favor *the progress of reason*, and to cause the public employments to be entrusted to the most enlightened persons. It was in the higher degrees, that the dangerous principles were taught; but those principles were directly opposite to the opinions that were diffused in France"!

Were they indeed? Was the plan for "delivering the people from princes, priests, and nobles, for establishing an equality of conditions, and rendering men," according to their pretences, "*free and happy*," directly opposite to the opinions which the Jacobins diffused in France? Or has Mounier at last discovered, that the Jacobins were *religious* men, who could not possibly coalesce with those by whom "every religious idea was rejected"?

This author is very indignant at those, who imagine that his countrymen stood in need of the aid of the German Illumi-
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nati to produce the Revolution; for the vanity of a Frenchman does not permit him to acknowledge, in foreign nations, a superior even in the art of plotting mischief! He has not, however, thought fit to account for the well-known fact, that the department of the Lower Rhine was completely revolutionized in six or eight months, by *seven Illuminés at Mentz, who betrayed that noble city to Custine*; formed a convention of about two hundred and fifty of the lowest of the people; and by the pure operation of Jacobinism, under the protection, indeed, but without the violent co-operation of Custine's army, drove every man of property out of the place! We would give this history at full length, as well as another respecting the *Propagandists* at Strasburg, who were so liberally supported by order of the Convention, did we not hope that Dr. Robison or M. Barruel, who are better qualified to do justice to the subject, may be induced to give us something more on the Illuminati and their spawn. Such a work would be far from superfluous. The principles inculcated by the order are still secretly disseminated, not only through Germany, but over all Europe; and we have not a doubt but that, among the superficial part of mankind, the work before us will give them additional currency. It is for this reason, that we have bestowed so much time upon it; but, had we even room, "it would be too dull a mode of passing our lives, to attempt to refute *all* the absurdities which are related in one of the most dangerous publications," which, since the commencement of our critical labours, have fallen under our review:—"nor should we be able to convince those ignorant persons, who consider the once respected name of Mounier as sufficient to sanction any thing, however incredible." We cannot however dismiss it, without noticing the following sentence, which occurs towards the end of the volume.

"Tell the people," says Mounier, "that *every established government is legitimate, even that which owes its origin to conquest*, when it has become necessary for the public tranquillity and order—when it is the protector of property, the defender of personal liberty!"

Should the sentiment, avowed in this passage, seem to any of our readers strange, as coming from the author of the *Tennis-court oath*, which annihilated the *established* authority of the virtuous Louis; they will acknowledge, that it is avowed with singular propriety by the PREFECT OF A DISTRICT, under the *established* government of the Consuls. Such now is MOUNIER—that Mounier, who, at p. 223 of this volume, says; "I lived at the first period of the Revolution among the friends of *true liberty*; and I hope that *I shall have the honor of being reckoned in this number*!"

ART. VI. *A Narrative of the Expedition to Holland, in the Autumn of the Year 1799. Illustrated with a Map of North Holland, and Seven Views of the principal Places occupied by the British Forces. By E. Walsh, M. D.* 4to. Robinsons. 1800.

AS this is a document of an historical nature, we shall not pass it by, though it has been by accident delayed. A very well-written Advertisement announces it to be "nothing more than a journal, a little altered, so as to admit an account of various transactions and incidents connected with the subject, but which could not possibly altogether fall under the daily observance of any single person." In this, however, the author's modesty does not do sufficient justice to his work; for the narrative, which is introduced by a general survey of the constitution of the United Provinces, and an impartial enquiry into the cause of the calamitous situation into which it had fallen at the time when this expedition took place, possesses the connection which is necessary, and the simplicity which is the best ornament of history; and we most readily give credit to the writer, when he tells us, that he was among the foremost of those who landed in the country, and among the last who left it.

The minute details of war are usually rather uninteresting to all who have not engaged in it, or been personally on the scene of action; but whether from the affecting manner in which the distresses of the army are related, or from the events having taken place on a spot so near to this country, that many then considered the war as brought home to his own door; from whichever of these causes it has arisen, we have read this short Narrative even with the interest which arises from a pathetic tragedy or well-conducted romance. Our view of the campaign is much assisted by a very clear and well-engraved map of North Holland, and the eye is amused by seven pleasing views of towns and villages, the greater part engraved by Heath; in which however the designer seems to have exhibited our good allies the Russians with the pencil of caricature.

The Narrative, which comprises 94 quarto pages, occupies about two thirds of the book, the remaining third containing the official accounts, from the London Gazette, which serve as authentic documents to support the veracity of the relation. From so concise a work long extracts cannot be expected; but we shall select three, which we think more immediately interesting, because the first states very candidly a point which was much discussed at the time; the second exhibits perhaps a prominent

minent cause of the failure of success; and the third assigns a reason for the concluding event of this disastrous enterprise, in which the cause of humanity is so strongly interested, that we hardly think any reader will be found, who would wish for victory at such an expence as even the chance of obtaining it must have cost. We shall begin with that which relates to the operations after the capture of the Helder.

“ Here it may not be improper, or irrelevant to the subject, to consider whether all the advantages proposed to be derived from undertaking the expedition might probably have been greater or more decided, if any other plan of operation had been adopted at its commencement than that which was actually followed. For the world, in judging of events, is prone to make its conclusions, not always in consonance with the causes by which they were produced, but from their successful or fortunate issues.

“ Immediately consequent to the possession of the enemy’s fleet, and the establishment of a victorious army in the country, formidable indeed more from its discipline, appointments, and courage, than from its numbers—three several plans of operation obviously presented themselves.

“ The first was to reembark the troops, and to withdraw them altogether from North Holland, after having brought off with the captured ships as much of the artillery and the military and naval stores as were worth removal, and then to destroy the remainder. By this expedient, it is true, a grand exploit would have been achieved of incalculable advantage to Great Britain, and with an incomparably small proportion of expenditure of life and treasure; but, by so doing, the main intention and scope of the expedition would have been frustrated, which were—to effect the re-establishment of the former legal constitution, and to restore the Stadtholderate to the House of Orange. Yet even supposing conquest was the sole object of pursuit, the éclat of our arms, as well as the solid advantages already obtained, warranted a further prosecution of them. To abandon therefore the expedition in its first successful onset, to relinquish at once the fair prospect of the speedy completion of all its objects, and to return home without so much as one discouraging circumstance or occurrence, would be an extraordinary line of conduct indeed, that might well challenge animadversion.

“ Directly opposed to so contracted and timid a plan, another equally apparent offered itself. After having secured the enemy’s fleet, and the forts of the Texel, to have profited by the first successes, and without the loss of a moment, to have followed them up, as soon as possible, with the utmost energy and promptitude. In favour of such a plan of operations, arguments not unpalatable might be adduced. It might be alledged, that the enemy, weak in numbers, having as yet not been joined by the French, and disheartened by our unexpected victorious commencement, would not have dared to have opposed the rapid advance of the British army; that, apprehensive of this, he had evacuated for a short time Alkmaar; that possession therefore might have been gained, without loss, of a tract of country adequate

quate to the maintenance and accommodation of an army of 50,000 men, and for which we afterwards so warmly contended; that we might have then secured a tenable position, by establishing a line of posts through a strong country, from Hoorne to Egmont-op-Zee, having Alkmaar as a principal intermediate post; that, by such a vigorous movement, those of the inhabitants who were sincerely attached to the interests of the Prince of Orange would be induced to come forward and evince their loyalty, not by a mere display of its symbols, but by a manly and active co-operation with the British army; and, finally, supposing the worst, that a retreat would have become necessary, the same security in effecting it would have existed then as at any subsequent period.

"Induced by such considerations, it is not improbable that the British army, flushed with victory, would have pushed on to Alkmaar, immediately after the battle of the 27th of August, if its numerical force had been greater. But although that city might have then been taken, and the country possessed without opposition; yet to have maintained for any time a secure position there, inasmuch as the line of defence, extending from sea to sea, must have been very weak, would be a doubtful and extremely hazardous undertaking.

"Between these two measures of leaving the country, and advancing farther into it, a medium was chosen by our veteran and experienced commander. The army took up a position on the course of the Groot Sluys of the Zype, having Oude Sluys on the Zuyder Zee on its left flank, and Patten on the Atlantic on its right. By this position a fertile tract of country was gained, which, though of no great extent, was sufficient to subsist the army that then occupied it. It furnished an abundant supply of excellent black cattle and sheep, and also horses and waggons; of which last the army stood in great need. The position was likewise a remarkably strong one; for it was defended by the great dyke or embankment running in front of the canal, and extending across the Isthmus. The course of this bank is not in a straight line, it forms several half-moons and angular projections, and has a fine gravel road all along the top; at convenient distances small redoubts were immediately erected, and cannon mounted upon them; so that the dyke, thus fortified, was not less adapted to stop the progress of an enemy, than of an inundation.

"In this secure situation, the army waited impatiently for the powerful reinforcements which were hourly expected; meanwhile it occupied quarters which might be termed comfortable, compared with those on the sand-hills. The troops were cantoned in large and commodious farm-houses, which made excellent barracks, all the officers being contained under one roof. These houses were so numerous and equally distributed, that the face of the country had the appearance of a continued village."

How the former occupiers of the houses were accommodated, is not mentioned. In contemplating these three plans, it cannot but occur to us, that the failure of the expedition is principally, if not solely, to be attributed to the various delays which occurred in furnishing the reinforcements; among which,
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we fear, the obstacles which were opposed to the recruiting from the Militia may be placed foremost.

Our second extract will not increase our respect for our allies.

"The Russians, in the ardour of victory, entered the town of Berghen about eight o'clock in the morning, sword in hand; but finding the place abandoned, they relaxed their efforts, and according to their custom in taking towns by storm, gave themselves up to pillage.

"The vigilant enemy instantly seized this opportunity to retrieve the day. He rallied his broken battalions, under cover of the woods, which were critically supported by fresh troops from Alkmaar; and, highly favoured by the situation, attacked the Russians at different points at once, with his usual impetuosity. The Russians, who had supposed their victory complete, were totally disconcerted at this unexpected renewal of the combat. Their forces were divided and dispersed, some battalions being too far advanced among the woods, others too far retired; but the main body was busied in collecting the spoil in the ruined church of Berghen. Thus, notwithstanding the utmost exertions of their generals and officers, and the natural courage of the men, the first and second in command having unfortunately been taken prisoners, they were compelled to retire from Berghen, and to measure back the ground they had conquered in the morning, to Schoneel."

We now touch on the last scene, that terminates this sad eventful history.

"It was therefore ultimately determined to withdraw the combined British and Russian troops from North Holland, and to return to England, as expeditiously as possible. To render safe and effective this resolution, there were left to choose but two practicable expedients; either to flood the country in front of our lines, and to fortify the heights that command the Helder, in order to cover the embarkation, or to negotiate an armistice with the enemy.

"The command of the waters of the ocean, and the Zuyder Zee, was certainly in our power, by possessing the sluices at Colborn, Onde Sieys, and Patten; but to take advantage of this power, would be to destroy the country, and involve the unoffending inhabitants in irretrievable ruin; for whose protection and security the expedition was undertaken. So calamitous an expedient was never executed by the enemy, either to protect Alkmaar, or to cover his own retreat.

"This desperate measure, therefore, was so utterly repugnant to the feelings and sentiments of his Royal Highness the Commander in Chief, and so contrary to the well known generous and liberal mode of warfare exercised by a British army, that nothing but the most urgent plea of self-preservation could induce its adoption. At the same time it must be acknowledged, that it would be extremely hazardous to trust entirely to any works thrown up on the heights of Heuyssen, or round the Helder; for should the enemy once succeed in forcing those works, he would entirely command the embarkation.

"Indeed

“ Induced by such motives, the negociation for an armistice was preferred; and, on the 14th of October, an overture was made, in the form of a message, from his Royal Highness the Commander in Chief to the French General Brune, at his head-quarters, Alkmaar. The message met with all the attention to which it was so highly entitled; a favourable answer was returned, and Major-General Knox was dispatched the next morning to treat on the conditions of the armistice.”

We have not suffered ourselves to be withheld by false shame from giving an account of this book, which, though its principal attraction must have been exerted while the events were recent, is drawn up with sufficient skill to merit attention at any subsequent period. How it came to be laid by, after the first perusal, we cannot now recollect or explain.

ART. VII. *Observations on the Marsh Remittent Fever, also on the Water Canker, or Cancer Aquaticus of Van Swieten, with some Remarks on the Leprosy. By the late Robert Hamilton, M. D. of King's Lynn, Norfolk. With Memoirs of his Life.* 8vo. 171 pp. 4s. Mawman. 1801.

THE author of these tracts was born, we are told, at Edinburgh, on the 6th of December, 1721, and was educated at the high school there. His father, who was bred to the law, was for some time Deputy-keeper to Holy-Rood-House, under the then Duke of Hamilton, the hereditary Keeper. At a proper age the author was put apprentice to Mr. William Edmonston, surgeon and apothecary at Leith, and after continuing in that station three years, attended lectures in anatomy, and the materia-medica, at the University of Edinburgh, under Doctors Alston and Manese, founders of the Medical School there. In 1741, he went as surgeon's-mate on board the Somerset, and for some time had the care of the military hospital at Port Mahon. In 1744, he was made surgeon to the Wolf sloop of war. The four following years were divided between his occupations at sea, and his attendance upon the lectures of Drs. Hunter and Smellie, in London. In 1748, he went to Lynn in Norfolk, invited thither by his brother, a merchant in that town. With a view of being near him, he took a shop at Maffingham, which, at the end of twelve months, he relinquished in favour of Mr. Bewley, who had been his mate; and accepted an offer of settling at Lynn, where he became so much esteemed, that, in 1766, he obtained a diploma from St. Andrew's, to enable him to succeed to the practice of Dr. Lidderdale, who died about that time. In this situation he continued to the time of his death, which happened on the 9th of November,

November, 1798. For the last twenty years of his life he was much afflicted with the gout, which he treated advantageously on the antiphlogistic plan. By this method he was freed from that weakness, so commonly consequent to fits of the gout; and kept his joints free, the editor says, from those concretions called chalk-stones. As he was of an inquisitive and industrious turn of mind, the time that could be spared from his attention to his patients was employed in endeavouring to make improvements in his profession; and of his success in these endeavours, several respectable monuments remain. He was a frequent correspondent with the Royal Societies of London and of Edinburgh. One of his papers, on a puncture of the bladder, was published in the Philosophical Transactions here; and one on the disorder popularly called *the mumps*, in the Transactions of the Society at Edinburgh. There is also a paper on the use of mercury and opium, in inflammatory diseases, published in the ninth volume of the Medical Commentaries. In 1791, he published a *Treatise on Scrofula*, which has been well received. He invented a machine for reducing dislocated shoulders; and an apparatus for keeping the ends of fractured bones together, to prevent lameness and deformity from those accidents. The essays contained in this volume were prepared, the editor says, for the press, as well as some others, which, if these should be well received, may hereafter be printed.

The remittent, or Marsh Remittent Fever, called also the autumnal bilious fever, the subject of the first essay in the volume before us, is endemial, the author says, to all the marshy and fenny situations round Lynn. It appears more or less every autumn, and seems to be the same as the bilious remittent fever of the Netherlands, the tertian of Minorca and of Bengal, and the yellow fever, as it is called, of the West-Indies; and this is further shown by the mode of treatment which is found to be most successful in subduing it. This consists in the early exhibition of an emetic, which is to be followed by a gentle laxative medicine, and then in giving the bark in as large doses as the stomach will bear, with wine, and occasionally opiates and blisters.

The next essay is on the Water Canker, a disease only appearing in low and moist situations. It is very frequent at Lynn and in the neighbouring parts, and almost peculiarly confined to children. It begins with an inflammation of the gums, which soon become ulcered, and then mortify. After destroying the gums, the poison creeps along the lips, cheeks, and the covering of the ossa palati; and, having eaten away those parts, erodes and destroys the bones likewise. The progress of the disease is remarkably rapid,

“ A child

"A child about two years of age," the author says, "was brought to him in May, 1754, afflicted with the Water Canker. The gums of the upper jaw had been ulcerated some days, and were almost destroyed; the rapidity of its progress astonished him, for in two days from the time he saw it the corrosive ichor had eaten through part of the lip under the nose; in two days more the lip was entirely gone. The nose and the cheek fell next a prey to its fury; the whole ossa maxillaria were destroyed, and the child ended her days, in something more than a week from his first seeing her, a shocking spectacle." P. 106.

Such cases only happened, the author says, among the children of persons in indigent circumstances, who lived in low, damp, and ill-ventilated places, amidst dirt and filth, and on coarse food. Dr. H. thought that the disease had some affinity with scurvy. Though its operation was so malignant and fatal when neglected on its first appearance, he rarely was disappointed in his attempts to cure it, when he was called early. The remedy used was the spirit of sea-salt (the muriatic acid) mixed with *mel rosa*, in different proportions, according to the degree of virulence of the complaint. "With this the gums, or parts affected, were to be touched several times in the day, the mouth gargled with the decoction of bark acidulated, and the bark in substance given twice or thrice a day. The disease has been frequently noticed by medical writers, as following aphthæ, measles, &c. but Van Swieten first describes it as a distinct disease, peculiar to certain situations, and recommends the topical application here described. See Comment. in Aph. Boerh. v. i. p. 766. On the whole, these posthumous essays will not detract from the credit the author had acquired by his Essay on Scrofula.

ART. VIII. *A Voyage up the Mediterranean in his Majesty's Ship the Swiftsure, One of the Squadron under the Command of the Rear Admiral Sir Horatio Nelson, K. B. now Viscount and Baron Nelson of the Nile, and Duke of Bronte in Sicily. With a Description of the Battle of the Nile on the first of August, 1798; and a Detail of Events that occurred subsequent to the Battle, in various Parts of the Mediterranean. By the Rev. Cooper Willyams, A. M. late of Emanuel College, Cambridge, Vicar of Exning in Suffolk, Chaplain of his Majesty's Ship the Swiftsure, and Domestic Chaplain to the Earl of St. Vincent.* 4to. 3l. 13s. 6d. White. 1802.

THIS gentleman has before appeared as an author, and given a spirited and interesting account of the Campaign in the West-Indies, in 1794. See our eleventh volume, p. 258. The
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encouragement which he received on that occasion, has induced him to publish the present work, which is copiously ornamented with engravings, from the drawings which the author himself took on the spot. It will be found to present a lively narrative of events, which must ever be dear and honourable to Englishmen, and will be perused with true satisfaction by every real patriot. The work consists of thirteen chapters, which detail the progress of Lord Nelson's squadron; the incidents which occurred; the places which were seen; the characters of the individuals more particularly distinguished from the time of their leaving Lord St. Vincent, to the victory of the Nile; and the subsequent service, and final capture of the *Swiftsure*. We have been exceedingly entertained with the perusal of the volume; and would willingly enter into a more circumstantial enumeration of its merits, but that books of a similar description have of late so crowded upon us, that we almost despair of doing proper justice to them all.

The writer of this publication must, therefore, be satisfied with our hearty recommendation of his work to the general perusal, and with our giving but one specimen of the style and spirit of its execution.

" While on the Egyptian coast, we had frequent communication with the enemy. At one time, the Commander in Chief sent two officers to offer us a supply of vegetables. From our long cruize on this inhospitable coast, he concluded we must be in want of such refreshments; yet we had the ingratitude to think, that his civility was only a cover for his curiosity; it was natural to suppose he wished to know the state we were in, and how we bore the privations attendant on such a long and unprofitable cruize; being aware of this, all possible civilities were shown to the French officers, and that they might be better able to judge of our abilities to continue in that station, they were conducted into the several parts of the ship, even to the lower decks. They could not conceal their surprise at the healthiness of our people, the cheerfulness that appeared on their countenances, and the regularity and good order that reigned throughout.

In the course of conversation after dinner one of them remarked, that we had made use of unfair weapons during the late action, by which probably the Admiral's ship, *l'Orient*, was burnt; and, that General Bonaparte had expressed great indignation at it. They affirmed, in proof of this assertion, that, in their late gun-boat attacks, their camp had twice been on fire, occasioned by balls of unextinguishable matter, which were fired from one of the English boats, Captain Hallowell instantly ordered the gunner to bring up some of those balls, and asked him whence he had them? To the confusion of the accusers, he related that they were found on board the *Spartiate*, one of the ships captured on the 1st of August.

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" As these balls were distinguished by particular marks, though in other respects alike, the captain ordered an experiment to be made, in order to ascertain the nature of them.

" The next morning I accompanied Mr. Parr, the gunner to the island; the first we tried proved to be a fire ball, but of what materials composed we could not ascertain. As it did not explode, which at first we apprehended, we rolled it back into the sea, where it continued to burn under water; a black pitchy substance exuding from it till only an iron skeleton of a shell remained. The whole had been carefully crusted over with a substance, that gave it the appearance of a perfect shell. On setting fire to the fuse of the other, which was differently marked, it burst into many pieces; though somewhat alarmed, fortunately none of us were hurt. People account differently for the fire that happened on board the French Admiral; but why may it not have arisen from some of these fire-balls left perhaps carelessly on the poop or cabin, where it first broke out? And what confirms my opinion on this head is, that several pieces of such shells were found sticking in the Bellerophon, which she most probably received from the first fire of the l'Orient.

" On these occasions we picked up some curious anecdotes that attended the invasion and proceedings of the French armies in their progress up the country; among others, one that does not speak highly for French gratitude. When the news arrived at Cairo of the capture of Alexandria, by the Republican troops, a great fermentation took place in that city. There were many Franks at that time there, against the French, of course the severest vengeance was denounced; and they would all inevitably have been murdered, but the humanity of the wife of Ibrahim Bey, a Mamaluk leader, saved them. Moved with pity for their situation, she took them all to her house, and concealed them there till the arrival of the French army under General Bonaparte. The General, as well as the rest of his followers, expressed their admiration at the conduct of this woman; but it did not save her from a heavy contribution levied on her husband, which, as he was absent with his Mamaluks, she was obliged to pay.

" An instance of summary justice occurred soon after the landing of the army, which was by some condemned, by others approved. A soldier was detected in taking a turkey from an inhabitant; General Bonaparte instantly ordered him to be shot. All this in military justice is allowable, where the same strictness is observed towards the higher orders; but it is well known they plundered without controul.

" A quarter-master of dragoons was tried for some crime, by a court-martial, and was condemned by it to the galleys for life, agreeable to the constitutional law. When the sentence was reported to Bonaparte, he broke all the officers of the court-martial, and ordered another to be assembled to try the criminal; having first made a law, by which the crime of which the culprit was accused, should be punished with death. Being as before found guilty, he was condemned on this (*ex post facto*) law, and suffered death accordingly.

" We were told from good authority, that not long since a conspiracy among the Turks was suspected; General Bonaparte instantly introduced the new system of domiciliary visits, and on searching the houses,

houses, papers were found concealed in the trowsers of the ladies. These papers, it was said, disclosed a plot that had been formed to murder all the French that were at Alexandria; and, on the same day, the same scene was to have been acted at Cairo.

"On their first arrival at Alexandria, the French new-modelled the laws and customs of the Turks (as they have invariably done wherever they have gained a footing) they formed a municipality, consisting half of Turks and half of French. It may be surmised, that the story of the treasonable papers found on the women was of the same kind with those which have so frequently been fabricated by the revolutionists to answer particular purposes; be that as it may, the French soldiers searching the women, of course gave great offence to the Mahometans.

"Soon after the defeat of the French fleet in the Bay of Aboukir by Admiral Nelson's squadron, the army of General Bonaparte at Cairo broke out into open rebellion, and declared they would not march a step further; that they perceived they were brought to Egypt to be sacrificed, and they even threatened to massacre all their officers. In this emergency, Bonaparte called out all the troops, and addressed them to the following purpose:

"My comrades and fellow soldiers! when this expedition was decreed in France, I requested and obtained leave to chuse my own soldiers. Whom did I chuse but you, with whom I have so often fought; you, the brave army of Italy! Let me therefore request you would not sully the character you have always borne in the face of the world, but act with that attention to good order and discipline, that has hitherto made you the first army of France; and I here engage that every one of you shall return to France in six months, *or let my head be forfeited to your revenge.*" This for the time had its effect, and discipline and good order were re-established.

"By the French, we are frequently told of battles having been fought with the Mamaluks, in which sometimes thousands of the latter were stated to have fallen. This appeared very extraordinary to us, who had always been taught to believe, that the greatest number of the Mamaluk cavalry never exceeded 8000; and, since the French arrived in Egypt, they had been divided, part of them being with Ibrahim Bey, who retired into the deserts towards Syria, the rest with Mourad Bey in Faioume. The mode of attack of these brave but ill-disciplined troops was extremely irregular; they advanced in small parties at full speed up to the bayonets of the enemy, who were drawn up in regular order to receive them. They first discharged their carbines, next their pistols, and then made the last desperate attack with the sabre, after which they wheeled about and retreated as fast as they advanced. In this desultory mode of attack they were open to every disadvantage; in the first place they had no covering artillery, but were themselves exposed to that of the French, which is allowed to be the best in the world, and on their near approach they were received by a steady fire of musketry, whilst their own aim on horseback and at full speed must be very imperfect; but if, escaping these dangers, they came to close-quarters, the bayonets of the French could not protect them from the force and skill of the Mamaluk sabre, which bearing

ing before it every resistance hewed down all that came within its reach. The French officers who came to us reported, that the stories we had heard of the skill and power of the Mamaluks with the sabre was literally true, and that if they were disciplined according to European tactics they would be the finest cavalry in the world. The mode in which they are exercised to the use of the sabre is curious; bags stuffed hard with cotton are placed upright the height of a man, and till a soldier can cut through one of these, with a single stroke, he is not accounted a skilful Mamaluk." P. 144.

There are no less than forty-three engravings, which accompany and embellish the work. These may be had, executed with greater or less excellence, from three guineas and a half to twenty guineas. They are generally very pleasing, and selected with much taste and judgment.

ART. IX. *Physiognomical Sketches, by Lavater: engraved from the original Drawings. By John Luffman. Folio. 3l. 3s. Westley. 1802.*

WE are induced to place this publication among our principal articles, although it contains very little letter-press, on account of its superior elegance, and, we should presume, usefulness to students in drawing.

These drawings are introduced with a sketch of the life of Lavater, who certainly was a most extraordinary character. He excelled in almost every branch of learning; and, as his biographer here says, a whole volume would not be sufficient to give a short analysis of all his works, polemic, ascetic, moral, and theological; not to mention a great number of sermons, and various poetical compositions. At a very early age, he discovered a great taste for drawing, which he afterwards cultivated to excellence. He modelled in wax; he polished glasses; and, indeed, discovered great zeal and attention, as well as great ingenuity, in every thing which related either to philosophy, or the mathematics.

Every sketch which is given in this volume, is accompanied with the author's physiognomical observations. For example: beneath a figure of Mercury, we find these remarks.

"Tolerably designed. The countenance good and tranquil, just, mild, but not sufficiently masculine. The back of the nose not sufficiently wise. The whole has a thoughtful and satisfied air."

Beneath a head of Philip Melancthon, we read thus:

"Devout, timid, wise, attentive, contemplative, modest, a lover of order."

Beneath what strikes us as a noble figure from Raphael it is written :

" There is some dignity, something apostolic, in the whole figure ; and in the countenance there is something of character. The eye is not so wise as the forehead and nose."

The above specimens will be sufficient to show what sort of entertainment or satisfaction may be derived from this volume ; and it is only necessary to add, that the engravings are executed in a very spirited manner by J. Luffman.

Some of our readers may not perhaps know, that when Zurich was taken by the French, Lavater was very seriously wounded ; and there is some reason to believe, that the outrage was perpetrated by private malice. He knew the hand which smote him ; but never would disclose it. He died, after languishing for a period of fifteen months, in the severest sufferings.

ART. X. *Annals of Philosophy, Natural History, Chemistry, Literature, Agriculture, and the Mechanical, and Fine Arts. For the Year 1800. By T. Garnett, M. D. F. L. S. Professor of Natural Philosophy and Chemistry in the Royal Institution of Great Britain, &c. &c. and other Gentlemen. Vol. I. 8vo. 448 pp. Cadell and Davies. 1801.*

THE Preface to this work commences, in the style usual to similar periodical publications, by alledging the necessity of gathering the scattered branches of scientific knowledge, and of comprising the whole in a small compass, which may be useful to such inquisitive persons as have neither time nor opportunity for acquiring more extensive information. It is offered, the author says, as an annual scientific report, " which will give a detail of all that has been done, and which, placed in a library, will serve as an index, pointing out the sources from whence satisfactory information on each subject may be obtained."

The plan of this work is undoubtedly more extensive than that of any other periodical publication of a similar nature. Those which have preceded it, have generally contained a few articles, and several extracts from other publications, which appeared deserving of particular notice. The present volume gives a distinct, but concise, view of the whole progress of arts, sciences, and literature, during the period to which it relates. All the discoveries are clearly described ; the proceedings of learned

learned societies are briefly announced; and books on all scientific subjects, that have been recently published in England and elsewhere, are mentioned with a short account of their contents. Having borne this just testimony to the merit of design and execution displayed in this first specimen, it is impossible not to pause and lament, that while the volume has waited on our shelves, for that notice which it is impossible to give in time to all, the plans and labours of the ingenious author have come to a sudden and melancholy termination*. A young man thus cut off, in the prime of life, and in the full career of usefulness, leaves an awful chasm in society; and while we submit to the decree of a Wisdom which cannot err, we feel, with painful though instructive sensibility, the vanity of human hopes, and the uncertain tenure of life.

This work consists of three Parts. The materials of the first are distributed into three sections, containing, I. An Account of Discoveries made in Natural Philosophy. II. In Natural History. And, III. In Chemistry, during the year 1800. Each of those sections is subdivided into several chapters.

The first chapter of the first section, gives "an Account of the Discovery, Progress, and present State of Galvanism."

This account is elegantly drawn up, and contains the most essential facts relative to the subject, which had been previously published in the Philosophical Transactions, and other books. The only plate which is given in the book, relates to this chapter.

The second chapter is entitled, "Account of Dr. Herschel's Experiments on Light and Heat."

This account, like the former, is not a copy, but an abridged view of what is contained in the Philosophical Transactions on the subject; to which are added, some objections made by Mr. Leslie to Dr. Herschel's experiments and conclusions.

The third and fourth chapters contain "Miscellaneous Articles in Natural Philosophy;" from which we shall transcribe the following, as being the more important particulars.

"Mr. John Leslie, on perusing Dr. Hutton's Theory of Rain, having been led to enquire into the actual disposition of the atmosphere, with respect to heat and moisture, has discovered an hygrometer and a photometer, which appear likely to answer most purposes of such instruments.

"The theoretic principle which Mr. Leslie has assumed for his hygrometer is, that the cold produced by evaporation accurately denotes

* Dr. T. Garnett died, after a few days illness, of an acute fever, June 28, 1802.

the degree of dryness of the air, or its distance from the point of saturation. His reasonings and experiments, antecedent to, and consequent from, this principle, cannot be expected to be here detailed. One obvious inference from this principle, or rather the practical expression of the principle itself, is, that two thermometers being filled with quicksilver, alcohol, or air, the bulb of the one being wetted, and the other dry, will, by the difference of their heights, denote the state of the atmosphere with respect to humidity. In order to combine those instruments, in such a manner as to indicate merely their difference of temperature, Mr. Leslie employed two hollow glass balls, communicating with each other by a narrow tube filled with an alkaline lye, tinged with carmine, the balls themselves being filled with hydrogen gas, instead of common air, the oxygen of which, in a strong light, precipitated the colouring matter in the tube.

“ Mr. Leslie gives a minute description of his method of constructing his hygrometer, of which we can only lay before the reader a general outline. To one end of a tube, from 4 to 8 inches long, with an uniform bore, from $\frac{1}{10}$ to $\frac{1}{8}$ of an inch wide, is blown a ball, about $\frac{4}{10}$ or $\frac{6}{10}$ of an inch in diameter, of coloured glass (such as black, blue, or green) and is bent inwards, till its posterior surface comes into a line with the nearest edge of the tube. A similar, but somewhat shorter, tube, having its bore enlarged at one end, so as to hold as much liquor as would fill the other tube, is terminated by a clear ball of the same size as the former. At their other ends, the tubes are a little widened, to facilitate their junction. The balls are filled with hydrogen, by fastening each tube with bees-wax, in a narrow-necked flask containing the gas. They are alternately heated with a candle, and suffered to cool, two or three times. The shorter piece being dipped in deliquated pot-ash tinged with carmine, a few bubbles of gas are forced out by the heat of the hands, till, on cooling, a proper quantity of the coloured liquor rises. The open ends of the pieces being dried, and gently heated, are united with a blow-pipe into one straight tube. By forcing air, with the heat of the hand, from one ball to the other, the liquor is made to hang with its summit near the middle of the longer stem. The whole is then suspended, in a close room, by the coloured ball, the other ball being plunged in water, while a temporary scale is attached to the upper stem. On adding cold water, the liquor descends, and, on adding warm, it ascends: the difference, measured by a thermometer, gives the magnitude of a degree. The inventor has adopted the thermometer of Celsius, or the centigrade; so that each degree of his hygrometer answers to the thousandth part of the interval between the freezing and boiling points. All the liquor being now pushed into one of the balls, the shorter branch is gently bent in the flame of a candle, till its ball touches the side of the opposite tube, and lies $\frac{1}{4}$ of an inch below the inflected ball. The scale, which should next be divided into from 50 to 150°, is fixed between the branches with a mixture of rosin and bees-wax. The instrument is adjusted by throwing air from one ball to the other, till the liquor rests at the top of the scale. The lower ball and its cylinder being covered with thin silk, of the colour of the upper ball, and, a few threads being lapped about that part of the tube which it touches,

touches, the instrument is cemented into a wooden case. By this hygrometer, the ingenious inventor assures us, that not only the dryness of the air, but the *absolute quantity* of moisture it is capable of imbibing, are ascertained.

“ Mr. Leslie's photometer (or light-measurer) is constructed in the same manner; only the upper ball is of black glass, or is blackened, and the lower quite transparent. The black ball, in absorbing light, acquires constant additions of heat; but yet its temperature will not perpetually increase, as the heat will at last be conducted off by the air, as fast as it is received. The depression of the liquor, therefore, will measure the momentary afflux of light. The wind is prevented from accelerating the dispersion, by a glass case, which, confining the circulation of the ambient air, doubles the performance of the instrument. The size and form of this case being of little importance, may be regulated by convenience. Mr. Leslie tells us, that since he constructed this instrument, in 1797, he has been delighted with the nicety of its performance. It not only measures the direct rays of the sun, but the reflected light of the sky. It is sensible to every change of the atmosphere, and marks the progress and decline of the light of day, and of the brightness of the year. By it also, the light of a candle, or other luminous body, may be estimated. The comparison of two photometers easily determines the relative properties of different coloured bodies, in reflecting, absorbing, and transmitting light. In short, the inventor assures us, that his photometer performs, with the utmost facility, not only all the ingenious experiments of Bouguer and Lambert, but many others, at once satisfactory and important.” P. 45.

“ Dr. Rittenhouse, after remarking that the wooden pendulum rods, used to avoid the variations of metal ones arising from differences of temperature, have not answered expectation, proceeds to relate some experiments which he made, with a delicate pyrometer and hot sand on a piece of hickory, of the length of a second pendulum. From those experiments, which perfectly accorded with some others, made by the same ingenious philosopher some years before, he concludes, that very dry wood expands lengthways, pretty regularly, with heat; though certainly much less than any other of the metals, and even than glass; but that, in general, the expansion of wood in its length is irregular, corresponding partly with the warmth and partly with the moisture of the atmosphere.” P. 72.

The first chapter, of the second section, contains, under the general title of Zoology, short accounts of various books, dissertations, notices, &c. from which we shall transcribe the following two curious articles.

“ From an account inserted in a French Journal, it appears that another *wild Individual of the Human Species* has recently been found in that country. It was first seen by some huntsmen in the woods of Lacauene, to which town it was no sooner carried, than it made its escape; but it was again caught in the vicinity of St. Sernin, and committed to the care of the administrator of the hospital of St. Afrique, by whom the following description is given: It does not appear to be
more

more than twelve years of age, is well-shaped, and has lively black eyes. It does not speak. The food to which it seems most partial is potatoes; but it rejects bread and other kinds of aliment: it prefers, however, boiled potatoes to those which are raw. There is some difficulty, of course, in preventing it from escaping, and if suffered to go near a tree, it climbs with great quickness. It laughs in a very agreeable manner; and, when robbed of its potatoes, sends forth a shrill cry. The woods of Lacarne are in a very mountainous cold situation, but the child appears to have stood the severity of the winter in them quite naked." P. 107.

"A very important service is rendered to naturalists by Citizen Chauffier, who has made known *Means of preserving the different Parts of the Bodies of Animals*, in the forms which were maintained during life. The process consists in immersing them for some time in a solution of oxygenated muriate of mercury, commonly called corrosive sublimate. They become, after this immersion, as hard as wood, and absolutely proof against the effects of the air. If the part be injected previous to the use of the solution, it will retain the colour and freshness of the life. Cit. C. is inclined to think, that this process is the same as was employed by Ruysch, and which naturalists have long sought to detect the nature of in vain." P. 118.

The second chapter, of the second section, contains a considerable number of articles, under the general title of *Botany*. The third chapter is on *Mineralogy*. Those chapters contain extracts relative to their particular subjects, from all the publications of the scientific world; and, it is indeed both curious and pleasing to observe the vast number of new facts that are daily ascertained and recorded.

The first chapter, of the third section, exhibits a compendious prospect: 1. Of Mr. Davy's Experiments on the Nitrous Oxide, of whose work at large an account has been inserted in a former number of this Review; 2. On Mr. Hatchett's Experiments on Zoophytes, and the component Parts of Membrane; 3. Of Mr. Howard's Paper on a new Fulminating Mercury (those two articles are extracted from the Philosophical Transactions); 4. Of Fourcroy and Vauquelin's Experiments on the Vegetable Acids; 5. Of Mr. Henry's Experiments on the Muriatic Acid; 6. Of Mr. Berthollet's Experiments on the Muriatic Acid; 7. Of Mr. Proust's Discoveries in Chemistry; 8. Of Mr. Berthollet's Experiments and Remarks on Eudiometry; 9. Mr. Leslie's Experiments on the absorbent Power of different Earths; 10. Berthollet's Laws of Chemical Affinity; 11. Of Miscellaneous Observations and Discoveries; 12. Of Vauquelin's Experiments on the Combinations of Metals with Sulphur; 13. Of Badollier's new Method of preparing Acetic Acid; 14. Of Gazeran's Observations on the constituent Parts of Steel, particularly

ticularly of that Kind called Natural Steel ; and, 15. Of Mr. W. Henry's new Method of preparing Prussiate of Potash.

The Supplement to the first Part of these Annals, contains Lalande's History of Astronomy, which relates all the recent discoveries, improvements, and publications, relative to that science ; also a short account of the third Part of the Philosophical Transactions for 1800 ; and concludes with a very useful synoptical view of the French Calendar ; together with the correspondence of French to English Weights and Measures.

The second Part, under the general title of *Literary*, comprehends a concise account of books lately published in England, France, Germany, Spain, Italy, &c. arranged under the various heads of Agriculture, Antiquities, Law, the Arts, Biography, Chemistry, Dictionaries, Grammars, Dramas, History, Mathematics, Medicine, Surgery, Natural History, Novels, Poetry, Politics, &c.

The third Part contains Miscellaneous Articles, and is divided into four sections ; namely, I. Account of Improvements in Agriculture. II. Arts. III. Fine Arts. IV. Obituary.

There is hardly any thing relative to those subjects which has escaped the notice of the authors of these Annals. The improvements in those arts, the various productions, paintings exhibited in London, the progress of academies, &c. &c. are mentioned with propriety, brevity, and discernment. The following extracts will give our readers some idea of the style, and of the nature of those parts.

“ On the Blight of Wheat.

“ In letters addressed to Sir John Sinclair, from Haddington, the author says, that this disease is known to have arisen from an insect, which by wounding the ear, has in several places destroyed it entirely, in others only in part ; and that it appears to have checked the growth. He suggests, that from the immense number of the insects discovered in the wheat, the eggs may have been deposited either in the chaff, or downy part of the wheat ; and if sown with the seed, would, by preying on the tender stem, either destroy it entirely, or make it produce smut balls. To prevent which, our author proposes to wash the seed in pure water, by putting a bushel or two of wheat intended to be sown into an open vessel, placed under a pump, and filled with pure water ; that it should be stirred five or six minutes with a broom, carefully skimming off every light grain ; then pouring off the water, and repeating the operation until no dirty tinge appears on the water. By this operation, he thinks, that not only all light imperfect grain will be separated from the seed, but also the greater part of the eggs of these vermin. By the assistance of a good glass, the eggs of the insect were discovered in the downy part of the grain, or beard. In

a se-

a second letter, the author says, that these eggs he found, to adhere so firmly, as to cause a suspicion that some may remain after repeated washings. To destroy these effectually, some preparation seems necessary. The mineral kingdom abounds with articles which would effectually kill the insect, but would also injure the grain. Our experimenter tried many articles of the vegetable kingdom, and at last discovered the following remedy.

“ Of Barbadoes aloes, tobacco, and hellebore powder, take each one pound; leave the tobacco and hellebore for an hour and a half in ten gallons of water, then strain it through a sieve, with a cloth laid over it, to separate the tobacco, &c. put the strained liquor into the vessel, replace it on the fire, and stir the aloes, finely powdered, into it; let it boil till the aloes is completely dissolved, and when cool, pour it into a tub, with as much pure water as will make thirty gallons. In this liquid the seed is to be washed as before, and then dried. If a little coarse glue, or gum arabic, was added, it would be better. The above would not cost above seven or eight shillings, and will be sufficient for twelve bolls of wheat. The preparation is so nauseous, although not prejudicial to vegetation, that none of the devouring tribe will touch it. All the class of nauseous herbs, as chamomile, rue, &c. may be advantageously used for the same purpose.

“ *For destroying Vermin on the growing Crop.*

“ In a postscript to the above letter, the writer proposes to destroy the vermin on the growing crop, by a double flannel, of two yards breadth, and length sufficient to go across the ridge, with cords at each end to hold it, and leads at bottom. The flannel being prepared with the above-mentioned liquor, let the man go in the direction of the ridge, drawing the flannel so as to touch the top of every plant, and then draw it again over each ridge in a contrary direction, by which means, both sides of the plants will be touched. This operation should, if possible, be performed in dry weather. The writer thinks, that any small portion of the matter adhering to the plant will effectually preserve it from the insects. To be convinced of this, he laid some ears, moistened in a solution of aloes, upon a tree where there were many of the insects, and not one would touch them.” P. 423.

“ *Account of a new Method of bleaching Cotton, by C. Chaptal.*

“ The successful experiments made by Berthollet in bleaching vegetable goods, by means of the oxymuriatic acid, seem to have brought this art nearly to a state of perfection; but this method is not, in every instance, equally economical. It requires to be performed by skilful operators, in order that the goods may not be affected by a ley too corrosive, or applied at an improper time; independent of which consideration, it is desirable that every process should be completely disclosed, in order that the artist may choose such means as may best suit his pursuit. This consideration has induced the publication of the following simple and economical process for bleaching cotton thread.

“ At the height of about 4 decimetres and an half above the grate of a common furnace, a copper boiler is placed of a round form, 5 decimetres in depth, and 1½ metres in diameter. The projecting
rim

sim of the boiler, which is about 2 decimetres, rests upon the brick-work of the furnace. The remainder of the kiln is raised of free-stone, and forms an oval boiler or digester, about 2 metres in height, and its width, when measured at the centre, is about one metre and a third.

“ The upper part of this vessel has a round orifice, about half a metre in diameter, which is closed, when necessary, by a large moveable stone, or by a copper lid, adapted for the purpose. On the flank of the copper vessel, which forms the bottom of this digester, a grating is laid, which consists of bars of wood, placed near enough to prevent the cotton that is put on them from falling through, and sufficiently strong to support the weight of 800 kilogrammes.

“ When this structure is completed, the cotton thread, having been previously divided into parcels or hanks, is slightly impregnated with a solution of soda, rendered caustic by lime. This operation is performed in a trough of wood or stone, and as soon as the cotton is sufficiently impregnated with the alkaline liquor, it is conveyed to the digester, and piled upon the wooden grate. In this situation, the exuding liquor runs through the bars into the copper boiler, where it forms a stratum of fluid, and allows the whole mass to be heated, without danger of burning either the cotton or the metal. The alkaline ley is composed of Alicant soda, one-tenth part of the weight of the cotton in quantity.

“ After the cotton is properly disposed in the boiler, the cover is put on, and very little issue left for the disengaged vapours, in order that they may acquire a greater degree of heat, and act more powerfully on the cotton. When the digester is charged, the fire is lighted in the furnace, and the ley submitted to a gentle ebullition, from 20 to 36 hours. It is then suffered to cool, the cover taken off, the cotton carefully washed, and exposed on the bleaching ground for two or three days, by spreading it on frames during the day, and on the grass at night. Thus the cotton acquires a beautiful degree of whiteness; and if some portions should accidentally remain unbleached, which may happen from its not having been equally and completely impregnated with the ley, those portions must be replaced, and subjected to a second operation, or left in the bleach-field for some days longer.” P. 446.

The fourth section, entitled *Obituary*, contains a competent account of the birth, ages, professions, and productions of literary men lately dead, and those only. To this division of a future volume it is melancholy that the original projector should so soon be referred.

An Index of the most remarkable particulars concludes this volume of Annals.

In whatever point of view we examine this volume of Annals, we find reason to be fully satisfied, both with the plan and with the performance of the work. The information it contains is incomparably more extensive than that of any other similar publication. The articles, though mostly very concise, are however very well drawn, distinct, and accurate; and

and give a sufficiently useful idea of whatever is going on in the scientific and literary world: nor is it in our power to suggest any alteration for the improvement of future volumes. Who will now be able to continue and conduct it with the same spirit and accuracy, we cannot immediately point out; but the present volume we cannot too strongly recommend to persons of liberal education and enquiring disposition. The plan is excellent, and ought to be continued.

ART. XI. *Critical Remarks on the Hebrew Scriptures, &c.*

(Concluded from p. 61.)

PAGE 423.—"The Israelitic nation had no more right to invade, dispossess, and exterminate the Canaanites, than these had to invade," &c.] The express command of God, it seems, could give no right!

P. 424.—"I desire to see and peruse your commission with the broad seal of heaven upon it." And had not Moses, in his miraculous powers, the broad seal of heaven?

Ibid.—"He would use the command to exterminate the Canaanites as a divine precedent," &c.] How is the execution of a special commission a precedent for any man, who can show no such commission?

P. 425.—"When the earthquake swallows up," &c.] The argument of Bishop Watson, whom the Doctor here opposes, is this: if innocent persons are destroyed by God, the means of the destruction are indifferent, with respect to God's own justice. If God, without derogation from his justice, may destroy the innocent by earthquake, inundation, fire, famine, pestilence; he may equally, without derogation from his justice, destroy them by the sword of the enemy: and if the enemy is specially commissioned, not by inference of his own, but by the express command of God, to use the sword for their destruction, the enemy is guilty neither of cruelty nor injustice. In all the whining cant here introduced about *smiling children*, &c. it is forgotten, as the Bishop properly remarks, that these *smiling children* are all born under the common condition of mortality: and with respect to the particular case of the children of the Canaanites, it seems to be forgotten, that they were born to be bred up, had they not been cut off, in the grossest and most debauched idolatry, to become the disgrace of human nature in their riper years, and to be the persecutors of the

the true religion. Dr. Geddes might have answered this argument; but, with the aid of the whole host of *liberal* commentators and professed infidels, he never would have refuted it.

P. 438.—Deut. xviii. 15. “Rosenmuller is wisely silent.”] Whatever may be the wisdom of Rosenmuller’s silence, we are persuaded that Dathe is right; that the whole succession of Prophets is intended in this verse, but not without special reference to Christ.

Our Lord was in this circumstance a Prophet, especially resembling Moses; namely, that he came with authority to institute a new form of religion. A feature of resemblance, in the most essential part of the character, not to be found in any other Prophet. The other Prophets were with respect to Moses, what the Apostles were with respect to Christ, inspired preachers only of *his* religion, and expositors of *his* precepts and institutions.

P. 448.—Deut. xxvii. 2. “Not plastered over with plaster, as our public translation has it, but — cemented together with mortar.”] We conceive that, in this interpretation, Dr. Geddes is undoubtedly right.

P. 458.—Deut. xxxii. 4. “ אֶל־אֵל — signifies to form, &c.”] אֶל in Hebrew does not signify “to form”; the Hebrew word for that sense is בָּרָא ; but the noun אֵל expresses the immutability of purpose, the unassailable strength of power in God, and the stability of effect, under the image of a rock.

Ibid.—“Nor indeed is the original, as it here stands, to me intelligible——The Samaritan reading is,” &c.] The Samaritan reading certainly gives an easy construction, and a good sense; but we cannot think the Hebrew text, as it stands, inexplicable, or indeed difficult. The negative אֵל , prefixed to a noun substantive, often forms, as it were, a compound noun, expressing the steresis or privation of that, which the noun by itself would express; having indeed the exact force of the *alpha* privative in the Greek language. So we take it, אֵל־בָּנָי , “His not-sons.”

“They have corrupted themselves;
Their blemish is of his *not-sons*.”

They are corrupt and polluted, and are persons who stand in no relation of sons to God. The change of number in the original is no difficulty.

P. 459.—Deut. xxxii. 5. “—What cannot be doubted, that עַם is used to denote a single people, and the people of Israel in particular.”] The word עַם in the plural is never so used, not in a single unquestionable instance. It always signifies the various nations of the earth, as distinct from God’s peculiar people

ple of Israel. The passages, in which it has been supposed to signify the various tribes composing the Jewish people, have all been misunderstood. There is indeed a colloquial use of it in speech, as a term of familiar compellation, by which the speaker addresses the individuals, jointly and severally, of his audience, or supposed audience. In this use of it, the word is equivalent to the English "good people," or "good folks;" see 1 Kings xxii. 28, Micah i. 2. But this use of the word is rare. As signifying "peoples," it is always to be understood of the peoples of the earth, as contradistinguished to God's chosen people.

We would observe by the way, that *גוים* and *אומות* are words of very different import, as applied to the nations of the world, before the Gospel. The first, *גוים*, describes them simply as distinct from the Israelites, as not in covenant with God, but not as positively discarded from mercy. The other, *אומות*, describes them as avowed active members of the Atheistical confederacy, and objects of wrath and judgment. *גוים* are the nations not yet called, and in a state of ignorance; *אומות* are the nations in rebellion. See the Psalms *passim*, particularly the 9th and 10th.

We shall say more upon the word *אומות* in a subsequent observation.

P. 461.—Deut. xxxii. 8. "But give to *למסר* the meaning which I think it here has, and see the consequence."] He would render it, *except*. But where could he find an instance of this meaning of the word? A very easy transposition, the only species of conjecture in which we feel little scruple, will bring the Hebrew text to a clear and strong sense. We bring the word *עמ* from the 9th verse, into the place of *עמים* in the 8th: and the word *עמים*, we carry into the 9th; but place it after *יעקב*, thus:

8
ברחל עליון נמסר
בהפיריו בני אדם
צב גבלח עמו
למסר בני ישראל:
9
כי חלק יהיה יעקב
עמים חבל נחלתו.

The suffixed *י* in *נחלתו*, at the end of the last line, we consider as referring to "Jacob", not "Jehovah"; and, without altering a tittle of the note or text, except in the transposition of *עמ* and *עמים*, we render the two verses thus:

8 When the most high assigned the Heathen their inheritance,
When he separated the sons of Adam,
He set the bounds of his own people
According to the number of the sons of Israel.

- 9 For the portion of Jehovah is Jacob,
The peoples are the measured lot of *his* inheritance.

His, that is, Jacob's inheritance; according to the constant strain of prophecy, that ultimately Israel is to inherit all the nations. Thus the passage describes the call of the Gentiles as their incorporation with Israel, not without an implied allusion to the exaltation of the natural Israel above all the nations of the earth in the last ages.

Ibid.—Ver. 10. “——he did not find them in the wilderness.” See Bishop Horsley's translation of Hosea, p. 31.

P. 462.—Deut. xxxii. 15. “*קטן* is only a diminutive of Israel.”] What instances can be given of such diminutives in the Hebrew language?

Ibid.—Ver. 24. “With bitter destruction, &c.”] On the word *קטן*, see again Hosea, p. 160. But in this passage there is a very singular collocation of the words *קטן* *מאד*, if there has been no transposition. The governing word being placed after the governed. For the order is *קטן מאד*.

Wasted with famine
And devoured with fever,
And bitterly plagued with the solstitial disease.

We are not sure that the words might not be better rendered thus :

Wastings of famine,
And devourings of fever,
And bitter plagues of the solstitial disease,
And the tooth of beasts will I send upon them,
With the venomous bite of the serpent of the dust.

P. 463.—Deut. xxxii. verses 36—39.]

- 36 But Jehovah will take up the cause of his people
And comfort himself concerning his servants,
When he seeth that [their] power is gone
And that none is left, immured, or at large.
37 And it is said, where is their God
The rock, with whom they took shelter?
38 [The Gods] which ate the fat of their sacrifices
And drank the wine of your libations?
Let them rise up and help you
And be your hiding place.
39 Behold now, &c.

The 37th and 38th verse contain the taunts of the enemies of God and his people, related in the third person in v. 37, and the first line of v. 38; but, in the sequel of that verse, delivered in the person of the enemies speaking. This change of person is highly animated and poetical.

The

The word *אֱלֹהִים*, though the true God is meant, yet in the speech of the Heathen is constructed with plural verbs, as with plural adjectives and participles, in 1 Sam. iv. 8.

" — immured or at large." That is, in garrison in walled towns, or left out and straggling in the open country. So we understand the proverbial expression *עַד מִצְרַיִם*.

There is no necessity for Dr. Geddes's proposed change, in the 37th verse, of the singular *אֱלֹהִים* into the plural *אֱלֹהִים*. The singular verb may be taken as an impersonal passive, or as active, with the indefinite nominative *אֱלֹהִים* understood.

P. 464.—Deut. xxxii. 42. "*אֱלֹהִים* is evidently to be understood before *אֱלֹהִים*." In this we agree. The plain sense of the last line is "[Flesh] from the hairy head of the enemy." See Parkhurst, *וְהָיָה*. VIII.

Ibid.—Ver. 43. "There is in Sept. a singular addition—the first comma of which is quoted by Paul—the last by the author of the Epistle to the Hebrews i. 6." The quotation Heb. i. 6, is certainly from Ps. xcvi. 7.

Ibid.—"One or perhaps two MSS.—*אֱלֹהִים* before *אֱלֹהִים*." Whether *אֱלֹהִים אֱלֹהִים*, or *אֱלֹהִים אֱלֹהִים*, be the true reading, the import of the passage is the same, insinuating the call of the Heathen, and their union with the chosen people, if *אֱלֹהִים* be inserted; but without *אֱלֹהִים*, their incorporation into it, in such sort as to make an integrant part of the Israel. For if *אֱלֹהִים* be not admitted, *אֱלֹהִים* (not in regimine observe) is in apposition with *אֱלֹהִים*. But then *אֱלֹהִים* is not to be understood of the tribes of Israel, but of the Heathen. For the literal rendering is "Heathen, his people." That is, Heathen nations now become his people by their conversion: and so Rosenmuller seems to have understood the words. It is true, that the word *אֱלֹהִים* is applied to Israel in Ezek. ii. 3; but not applied to them, as composed of various tribes, signified by the plural *אֱלֹהִים*. It is there applied to Israel, in highly figured speech, without any consideration of the composition of the nation out of various parts, as a term of the keenest reproach and opprobrium, intimating that they were become, by their disobedience, mere Heathen, apostates and outcasts. "Son of man, I send thee to the children of Israel—to Heathen—the disobedient, which have disobeyed me. They, and their fathers, have been in open rebellion against me to this very day."—Open rebellion. See the distinct senses of the words *אֱלֹהִים* and *אֱלֹהִים*, in Bishop Horsley's translation of Hosea.

P. 465.—Deut. xxxiii. "Ver. 2. presents a beautiful metaphor," &c.] Instead of a beautiful metaphor, we are persuaded that this passage is a beautiful, but true, description of the splendors of the Shechinah displayed on Sinai. The

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description is indeed conceived in images taken from the rising sun.

Ibid.—“The former [Durell] makes קדש the nominative to אלהים, and thinks it means here the Holy One. He thinks רבנות means the House of Israel.”] With respect to the meaning of קדש, Durell, we believe, is right; with respect to רבנות, wrong.

Ibid.—“He [Durell] means streams of light.”] In this again we think he is right. אור, “streamers”, long pointed rays issuing from a mass of light, like streams from a lake, and shooting up, with an undulating motion, to a vast height in the atmosphere.

P. 467.—The same verse. “אור אלהים can mean nothing else than streams of water.”] It may mean streams of any thing that streams, or is poured out.

P. 468.—Ver. 3. “The Samaritan lection, אלהים רבב.”] We agree that this is likely to be the true reading.

Ibid.—“By רבב are evidently meant the tribes of Israel.”] Certainly not, but “the peoples.” God is the loving father of all the peoples, but Israel is his peculiar portion. What Houbigant and Kennicott have written on this passage deserves much attention.

P. 471.—Deut. xxxiii. 21. “I will now risk my emendation of the text,” &c.] We are inclined to think, that the text requires no emendation. Dr. Geddes, we believe, was not far from the general sense of the passage, though we cannot agree to his alterations, nor think him very happy in the grammatical resolution even of his own amended text.

We now take our leave of Dr. Geddes's Critical Remarks on the Pentateuch. Although our animadversions have run to a length, which we fear may have tired the patience of our readers, they are very brief in proportion to what they must have been, had we noticed every instance of false criticism, and impious sentiment, with which his abominable work abounds. But the specimens we have selected, are abundantly sufficient to justify the general character we gave of the work, when we first entered upon the subject; sufficient to destroy the author's credit as a Hebrew critic; and to put the Christian reader upon his guard against the poison of the book. In the explanations which we have ventured to propose of our own, of some passages of very great difficulty, we flatter ourselves that we have so far succeeded, as to have shown that, at least in those instances, the supposed intricacies of the grammatical construction create no necessity for the violent remedy, in which Dr. Geddes so much delighted, of conjectural alterations of the text. We have not, however, the vanity to suppose, that our expositions will

will always meet the approbation and concurrence of other critics. With respect to the five Divine Names, we only say, that, after an attentive perusal of what has appeared upon that subject in the *Orthodox Churchman's Magazine*, we find nothing in the objections of that writer, to induce us to alter the opinions we have given. We suspect the author to be a gentleman well known to us, and to the literary world in general, by his learning, his talents, and his presumption; and particularly by a late work, half Latin, half English, upon the Newtonian method of Fluxions, in which he offers an explanation of it, founded on a total misconception of its genuine principles, as stated by Sir Isaac Newton himself. The confidence with which he gives out his inspectorial decisions upon all subjects, as if the signature under which he writes were the real title of some office of authority in the Republic of Letters, with which he has been, we know not how, invested, provokes only a smile.

ART. XII. *The Poetical Register, or Repository of Fugitive Pieces for 1801.* 8vo. 8s. Rivingtons. 1802.

WE are inclined to question the editor's accuracy, when he says, that the first idea of collecting and preserving the fugitive poetry of the day belongs to the French. We are greatly mistaken, if we have not in this country similar collections previous to the year 1765. Let this be as it may, such publications, when executed with taste and judgment, are always acceptable, and deserve to be encouraged. This volume in particular is entitled to much commendation; and we are indebted to the editor for preserving many ingenious pieces, which might otherwise perhaps have been lost. It is thus divided: a large portion is first given to Original Poetry; another less extensive part is assigned to Ancient Poetry; but if this shall be continued, we recommend the author to search for ancient manuscripts, and hitherto unpublished pieces, which may be found, without great difficulty, both at the British Museum and in either of the Universities. Those which are given in this volume, with the exception of one or two, are familiar to all readers of poetry. The next division of the work consists of Fugitive Poetry, among which are many pleasing specimens. A few pages are given to what the editor calls Criticism. The remarks which there occur are not very important, and do not greatly add to the interest of the volume. There is

also a biographical sketch of Mrs. Chapone, which appears rather out of place. The conclusion of the work consists of Miscellanies; a Letter from Miss Seward, a Catalogue of Living Poets, and Notices of Publications in the Press.

The specimen which follows, we think very beautiful.

"THE GOLDEN AGE OF LOVE. BY EDMUND SWIFT, ESQ.

" (The occasion that gave rise to the following Poem may require explanation.—A Lady had presented to the author an Emblematical Drawing, accompanied with the following lines:

" Tel fut L'Amour au Siecle D'Or—on ne le trouve plus, mais on le cherche encore—n'offrant qu'un cœur a la Beauté, aussi nud que la Verite, sans armes comme l'Innocence, sans ailes comme la Constance."—)

" Soft as the down descends to deck
The plumage of the cygnet's neck,
Soft as the silent zephyrs breathe,
Nor wake the slumbering wave beneath,
Thy pencil's light and shadowy line
Describes the delicate design:—
Union of taste and skill!—to prove
" *Such in the Golden Age was Love.*"

See where yon infant Cupid stands:—
His arm the subject globe commands;—
There pours his torch the living fire
Of joy, and hope, and bold desire;
Around his altar lies the bow
That lays the strongest warrior low;
And darts of thrilling force, that prove
What "*in the Golden Age was Love.*"

Yet why, where Love in height sublime
Triumphant rules o'er Fate and Time,
Where his full quiver's feathery pride
Proclaims o'er all his empire wide,
Why on his altar's trophied base
Would'st thou the name of *Friendship* * trace?—
Not to this heart can *Friendship* prove
What "*in the Golden Age was Love.*"

Friendship! the cold, reluctant name
Would quench the warmest, tenderest flame:
See, where Love lights his living lamp!
The sacred fire shall *Friendship* damp?
Love's arrow in my breast I feel;
No wound of Love can *Friendship* heal.
Ah, never can thy *Friendship* prove
What "*in the Golden Age was Love!*"

* "The word *L'Amitié* was inscribed on the drawing."

And "cannot Love on earth be found
Though fought of all, the world around?"
Is the bright charm thine hand pourtray'd
Now vanish'd to an empty shade?
Ah no!—within this faithful breast
Still reigns the power of Love confest;
And still to thee its truth shall prove
"Such in the Golden Age was Love."

Ah me, methinks I hear thee say,
No hearts the power of Love obey;
No constant Bards his aid invoke;
No bosoms seek his flowery yoke;
Stern Avarice breaks his trampled bow;
The myrtle withers on his brow,
While scarce a leaf remains, to prove
What "in the Golden Age was Love."

I bend to Love's triumphant throne,
"I give to thee one heart alone."
Ah, when far hence compell'd to go,
I drag the torturing chain of woe,
Tho' many a fair may seek mine eye,
To thee I'll pour the faithful sigh;
And, spite of time and absence, prove
"Such in the Golden Age was Love."

See Love in native beauty rise!
Like "Truth," the God rejects disguise;
Like "Innocence," he bears no arms
To shield his breast from vain alarms;
Like "Constancy," unwont to stray,
He spreads no wing to speed away.
How well Emilia's hand can prove
What "in the Golden Age was Love!"

Oh dare I hope the beauteous maid
Her Alfred's heart had there pourtray'd!
That heart, like "Truth," each thought unveil'd,
No wandering wish from her conceal'd,
Like "Innocence," unarm'd to bear
The wound her eye inflicted there,
And firm as "Constancy," should prove
THIS IS THE GOLDEN AGE OF LOVE." P. 15.

The following excites emotions of a different kind.

"To the Right Honourable HENRY DUNDAS. *Grouse Shooting in the Highlands, after retiring from Office in 1801.*

"From public toils, and cares, and strife,
Welcome once more to private life,
In Scotia's rude domain;
Enjoy repose, content, and ease,
Inhale the health-inspiring breeze,
Nor think of France and Spain.

Let those who hold the helm of state
 Consume their nights in dire debate,
 Their days in factious jars;
 O'er ways and means incessant pore
 To raise reluctant millions more,
 Scant food for future wars.

Even peace on their devoted heads,
 No balmy dew of comfort sheds,
 But discord flaps her wings;
 For who shall fix each adverse claim
 Untouched his wisdom and his fame
 By censure's venom'd stings?

Far from the Senate and the Throne,
 From budget, tax, investment, loan,
 Impeachment, expedition;
 Peace shall your hether pillow bind,
 And war no more distract your mind,
 Nor projects of ambition.

The easy, social, joyous hour,
 Unknown to pomp, remote from power,
 Awaits you in the wild;
 Friendship shall lead you by the hand,
 And Caledonia's arms expand,
 To clasp her patriot child.

Should warfare still your thoughts engage,
 To muirland scenes confine your rage,
 In mimic camp arrayed;
 Unheard the sound of noisy drums,
 There no Mysorean Tyrant comes,
 Your quiet to invade.

The laurels won at Aboukir,
 Deep moistened with a nation's tear,
 Were death and glory's prize;
 But where you urge the gay campaign,
 No tears the cheek of friendship stain,
 No Abercromby dies!" P. 254.

The editor has our best wishes for the success of his plan, which, in many respects, we highly approve. We recommend him, in his next volume, to confine himself more within the limits of his first and avowed proposition, and to leave out the department of Criticisms, as well as memoirs and letters of individuals. The present is a very elegant volume; and more entitled, in every respect, to attention than its rivals of a similar kind, as it is less partial in its connections, and more comprehensive in its views.

ART. XIII. *Elements of General History, Ancient and Modern. To which are added, a Table of Chronology, and a comparative View of Ancient and Modern Geography. Illustrated by Maps. In Two Volumes. 8vo. 14s. Creech, Edinburgh; Cadell and Davies, London. 1801.*

WHEN the art of printing was unknown, books were comparatively few in number, and were of course sold at a high price. Private individuals of moderate fortune were not then able to purchase such libraries as might afford them the means of acquiring, through their own exertions, the extent and variety of knowledge necessary to fit them for discharging the duties of the stations which they filled in society. Hence it occurred to our ancestors, to establish, in the Universities of Europe, Professorships of every liberal branch of human knowledge.

The world is now very much inclined to laugh at the ignorance, which, in the days of Monkish superstition, pervaded all orders of men; and it must be confessed, that the ignorance of that age, compared with the science of the present, exhibits sometimes a ludicrous and sometimes a melancholy picture; but a more judicious institution than that of Professorships in the Universities cannot be conceived. If knowledge had not then been derived from public lectures, it could not have been in any degree diffused through a people; and the darkness which prevailed must have been still thicker than it was.

What was begun from necessity was continued from example. Long after the stores of Greek and Roman literature were laid open to the public, and books on all subjects multiplied by means of the press, new Professorships were founded, even of such sciences as cannot be properly taught by public lectures. Such a science, in our opinion, is History, both civil and ecclesiastical.

In the physical and mathematical sciences, where arrangement is of the utmost importance, where truth may be obtained at every step, where nothing is admitted as evidence but experiment and demonstration, and where the Professor cannot be misled by his passions and prejudices, the advantage of attending a regular course of lectures is indeed most obvious; but we cannot so readily perceive the advantage of a public course of lectures, where moral probabilities are to be perpetually weighed; and where it is little less than impossible, for either the Professor or student to enter deeply into the subject and preserve his impartiality. No man, we apprehend, by
merely

merely listening to a course of historical lectures, will become thoroughly acquainted with the springs and causes of the revolutions of his own country, or of states and empires in general, or with the origin of those sects and opinions which unhappily disturb the peace of the Christian Church. An eloquent lecture on such subjects may indeed amuse his audience; but amusement is not the principal object of history. "*Nec vero sum inscius*," says Cicero, "*esse utilitatem in historia, non modò voluptatem*;" but the *utilitas* can be reaped only by much reading and deep meditation; by comparing together the different accounts of the same events; and by ascertaining, if we can, the principles and prejudices, as well of the historians as of the actors, in the scenes which they describe.

The lectures of a Professor cannot supply the place of this various reading; and, so far from aiding the student to weigh in the balance of equity the force of opposite evidence, they must very often contribute to warp his judgment. Every lecturer endeavours, when his subject will admit of it, to display the powers of an orator; and he must do so, or his lectures would not be attended. But it is the business of an orator to persuade the audience of the truth of his own opinions, and of the rectitude of the cause which he himself favours; while, in deciding disputed questions of morality, politics, and religion, there are few men able to preserve completely the balance of their own minds. In the ardour of declamation, combined with the eagerness of controversy, it is almost impossible to preserve even the *appearance* of this balance. "*Omnis enim motus animi, suum quendam à natura habet vultum, et sonum, et gestum: totumque corpus hominis, et ejus omnis vultus, omnesque voces, ut nervi in fidibus, ita sonant, ut à motu animi quoque sunt pulsæ.*" Add to this, that every orator is under a strong temptation to avail himself of the privileges which Cicero indeed seems to allow him, of placing in a ridiculous point of view the opinions or facts which he means to controvert. Of this dangerous and unfair use of ridicule, in the public discussion of serious subjects, even by men of undoubted worth and abilities, the reader will find many striking instances in the late Dr. Campbell of Aberdeen's Lectures on Ecclesiastical History.

On all these accounts, it appears to us, that history, as well as some other sciences which it is needless to enumerate, must be better taught by *tutors directing*, as in the Colleges of our Universities, the *studies* of youth, than by *Professors dictating* the science *ex Cathedrà*, as in some foreign Universities, and in those of Scotland. Doubtless our tutors are as liable to partiality and prejudice as their Professors; but they do not, at

least necessarily, assume such a dominion over the minds of their pupils. It is their office to guide, not to dictate. Let it be remembered too, that, when pointing out the books and parts of books which the young men committed to their care ought to read; and, when enumerating the particular topics of discussion, on which they ought to be more than usually careful to examine the evidence, the minds of tutors are not heated by the subject. Supposing them, therefore, possessed of equal integrity with lecturing Professors, they are not under equal temptation to prejudice the cause.

We have made these remarks, not merely to vindicate the mode of education in our own Universities from the objections sometimes urged against it by men of science on the north side of the Tweed, but because they seem to us a pertinent introduction to the remarks that we have to offer on the work before us.

That work, as we learn from the Preface,

“ contains the outlines of a course of academical lectures on General History, delivered by Mr. Fraser Tytler, for many years, in the University of Edinburgh, and received with a portion of the public approbation amply sufficient to compensate the labours of the author. He began to compose these Elements principally with the view of furnishing an aid to the students attending those lectures; but soon conceived, that, by giving a little more amplitude to their composition, he might render the work of more general utility. As now given to the public, he would willingly flatter himself, it may be not only serviceable to youth, in furnishing a regular plan for the prosecution of this most important study, but useful even to those who have acquired a competent knowledge of General History from the perusal of the works of detached historians, and who wish to methodize that knowledge, or even to refresh their memory on material facts and the order of events.” P. iii.

From what we have said on the advantages and disadvantages of public lectures, the reader must perceive, that, in our opinion, the whole merit of any course of lectures on General History must consist in their furnishing a plan for the prosecution of the study. It is little that a young man could learn of the history of the world from listening, for one hour in the day for five or six months, to the most learned and accurate lectures that ever were pronounced; but, if the Professor be careful to instruct him what books he ought to read, and how to read them with *advantage*, the time devoted to such lectures may be very profitably spent. It is the same with elementary works like that before us: if they be calculated to enable those who have read the volumes of detached historians to methodize their knowledge, their value is great; but, if they serve not this purpose, they are of no utility.

"It is necessary," as this judicious author well observes, "that the study of History should be prosecuted according to a regular plan; for this science, more perhaps than any other, is liable to perversion from its proper use.—With some it is no better than an idle amusement; with others it is a food of vanity; with a third class it fosters the prejudices of party, and leads to political bigotry. It is dangerous for those who, even with the best intentions, seek for historical knowledge, to pursue the study without a guide. No science has been so little methodized. The sources of prejudice are infinite; and the mind of youth should not be left undirected amidst the erring, the partial, and contradictory representations of historians. Besides the importance of being able to discriminate truth from falsehood, the attention ought to be directed only to useful truths. Much danger arises from the perusal of memoirs, collections of anecdotes, &c. for many of those works exhibit the most depraved pictures, weaken our confidence in virtue, and present the most unfavourable views of human nature.

"There are many difficulties which attend the attempt of forming a proper plan of study, and giving an instructive view of general History. Utility is to be reconciled with amusement, prejudices are to be encountered, variety of taste to be consulted, political opinions balanced, judgment and decision exercised on topics keenly controverted. The proposer of such a plan ought therefore to be possessed equally of firmness of mind and moderation of sentiment. In many cases, he must abandon popularity for the calm approbation of his own conscience. Disregarding every partial and inferior consideration, he must direct his view solely to the proper end of all education, the forming of good men and of good citizens.

"The object and general purpose of the following Course is to exhibit a progressive view of the state of mankind, from the earliest ages of which we have any authentic accounts, down to the close of the 17th century,—to delineate the origin of states and of empires, the great outlines of their history, the revolutions which they have undergone, the causes which have contributed to their rise and grandeur, and operated to their decline and extinction.

"For these purposes, it is necessary to bestow particular attention on the manners of nations, their laws, the nature of their governments, their religion, their intellectual improvements, and their progress in the arts and sciences." P. 3.

That Mr. Tytler's ideas of the proper mode of prosecuting this important study should so exactly tally with our own, though extremely pleasing to us, was no matter of surprise; for we perused with so much approbation his *Essay on Military Law*, that we could not but look for evidence of sound judgment and sound principles in every thing which might proceed from his pen. That our readers may judge for themselves, how far he has succeeded in surmounting the difficulties which, he is justly aware, "attend the attempt of forming a proper plan of study, and giving an instructive view of General History," we shall lay before them, in his own words, the Plan

of his course of lectures, of which the two volumes before us constitute the outlines.

“ Two opposite methods have been followed in giving academical lectures on the study of History : the one, a strict chronological arrangement of events, upon the plan of Turselline's Epitome ; the other, a series of disquisitions on the various heads or titles of public law, and the doctrines of politics ; illustrated by examples drawn from ancient and modern history.—Objections occur to both these methods : the former furnishes only a dry chronicle of events, which nothing connects together but the order of time : the latter is insufficient for the most important purposes of history, the tracing events to their causes, the detection of the springs of human actions, the display of the progress of society, and of the rise and fall of states and empires : finally, by confining history to the exemplifications of the doctrines of politics, we lose its effect as a school of morals.

“ In the following Lectures, we hold a middle course between these extremes, and endeavour, by remedying the imperfection of each, to unite, if possible, the advantages of both.

“ While so much regard is had to chronology as is necessary for showing the progress of mankind in society, and communicating just ideas of the state of the world in all the different ages to which authentic history extends, we shall, in the delineation of the rise and fall of empires and their revolutions, pay more attention to the connection of *subject* than that of *time*.

“ In this view, we must reject the common method of arranging General History according to epochs or eras.

“ When the world is viewed at any period either of ancient or of modern history, we generally observe one nation or empire predominant, to whom all the rest bear, as it were, an under part, and to whose history we find that the principal events in the annals of other nations may be referred from some natural connection. This predominant empire or state it is proposed to exhibit to view as the principal object, whose history therefore is to be more fully delineated, while the rest are only incidentally touched when they come to have a natural connection with the principal.

“ The Jewish history, belonging to a different department of academical education, enters not into the plan of these lectures ; though we often resort to the sacred writings for detached facts illustrative of the manners of ancient nations.

“ In the ancient world, among the profane nations, the Greeks are the earliest people who make a distinguished figure, and whose history is at the same time authentic.

“ The Greeks owed their civilization to the Egyptians and Phœnicians. The Grecian history is therefore properly introduced by a short account of these nations, and of the Assyrians, their rivals, conquered at one time by the Egyptians, and conquerors afterwards of them in their turn.

“ Rise of the independent states of Greece, and singular constitution of the two great republics of Sparta and Athens.

“ The

“ The war of Greece with Persia induces a short account of the preceding periods of the history of that nation, the rise of the Persian monarchy, the nature of its government, manners and religion.

“ The Grecian history is pursued through all the revolutions of the nation, till Greece becomes a province of the Roman empire.

“ Political reflections applicable to the history of the states of Greece.—Progress of the Greeks in the arts.—Of the Greek Poets,—Historians,—Philosophers.

“ Rome, after the conquest of Greece, becomes the leading object of attention.

“ Origin of the Romans.—Nature of their government under the Kings.—Easy substitution of the consular for the regal dignity.—Subsequent changes in the constitution.—Progress to a democracy.—Extension of the Roman arms.—Conquest of Italy.—Wars with foreign nations.

“ The Punic wars open a collateral view to the history of Carthage and of Sicily.

“ Success of the Roman arms in Asia, Macedonia, and Greece.—Opulence of the republic from her conquests, and corruption of her manners.—The civil wars, and ruin of the commonwealth.

“ Particulars which mark the genius and national spirit of the Romans :—Education,—Laws,—Literary character,—Art of war,—Public and private manners.

“ Rome under the Emperors :—Artful policy by which the first Emperors disguised their absolute authority ;—Decline of the ambitious character of the Romans ;—Easy submission to the loss of civil liberty ;—The military spirit purposely abated by the Emperors ;—the empire divided, becomes a languid body without internal vigour ;—The Gothic nations pour down from the North ;—Italy conquered successively by the Heruli, Ostrogoths, and Lombards ; Extinction of the Western Empire.

“ The manners, genius, laws, and government of the Gothic nations, form an important object of inquiry, from their influence on the manners and policy of the modern European kingdoms.

“ In the delineation of modern history, the leading objects of attention are more various ; the scene is oftener changed : nations, too, which for a while occupy the chief attention, become for a time subordinate, and afterwards reassume their rank as principal : yet the same plan is pursued as in the department of ancient history : the picture is occupied only by one great object at a time, to which all the rest hold an inferior rank, and are taken notice of only when connected with the principal.

“ Upon the fall of the Western Empire, the Saracens are the first who distinguish themselves by the extension of their conquests, and the splendor of their dominion.

“ While the Saracens extend their arms in the East and in Africa, a new empire of the West is founded by Charlemagne.—The rise and progress of the monarchy of the Franks.—The origin of the Feudal System.

System.—State of the European manners in the age of Charlemagne.—Government, Arts and Sciences, Literature.

“ As collateral objects of attention, we survey the remains of the Roman empire in the East ; the conquests and settlements of the Normans : the foundation and progress of the temporal dominion of the church of Rome ; the conquest of Spain by the Saracens.

“ The conquest of England by the Normans solicits our attention to the history of Britain. Retrospective view of the British history, from its earliest period to the end of the Anglo-Saxon government in England.—Observations on the government, laws, and manners, of the Anglo-Saxons.

“ Collateral view of the state of the continental kingdoms of Europe during the ninth, tenth, and eleventh centuries.—France under the Capetian race of monarchs.—Conquests of the Normans in Italy and Sicily.—State of the Northern kingdoms of Europe.—The Eastern empire.—Empire of Germany.—Disputes of supremacy between the Popes and the Emperors.

“ The history of Britain still the principal object of attention.—England under the kings of the Norman line, and the first princes of the Plantagenet branch.—The conquest of Ireland under Henry II. introduces an anticipated progressive view of the political connection between England and Ireland down to the present time.—As we proceed in the delineation of the British history, we note particularly those circumstances which mark the growth of the English constitution.

“ At this period all the kingdoms of Europe join in the Crusades.—A brief account is given of those enterprises.—Moral and political effects of the Crusades on the nations of Europe.—Origin of Chivalry, and rise of Romantic fiction.

“ Short connected sketch of the state of the European nations after the Crusades.—Rise of the house of Austria.—Decline of the Feudal government in France.—Establishment of the Swiss republics.—Disorders in the Papedom.—Council of Constance.

“ The history of Britain resumed.—England under Henry III. and Edward I.—The conquest of Wales.—The history of Scotland at this period intimately connected with that of England.—View of the Scottish history from Malcolm Canmore to Robert Bruce.—State of both kingdoms during the reigns of Edward II. and III.—The history of France connected with that of Britain.—France itself won by Henry V.

“ The state of the East at this period affords the most interesting object of attention.—The progress of the Ottoman arms retarded for awhile by the conquests of Tamerlane and of Scanderberg.—The Turks prosecute their victories under Mahomet the Great, to the total extinction of the Constantinopolitan empire.—The constitution and policy of the Turkish empire.

“ France, in this age, emancipates herself from the Feudal servitude ; and Spain, from the union of Arragon and Castile, and the fall of the kingdom of the Moors, becomes one monarchy under Ferdinand and Isabella.

“ The history of Britain is resumed.—Sketch of the history of England down to the reign of Henry VIII. ; of Scotland, during the reigns

reigns of the five Jameses.—Delineation of the ancient constitution of the Scottish government.

“ The end of the fifteenth century is a remarkable era in the history of Europe. Learning and the sciences underwent at that time a very rapid improvement ; and, after ages of darkness, shone out at once with surprising lustre.—A connected view is presented of the progress of Literature in Europe, from its revival down to this period.—In the same age, the advancement of navigation, and the course to India by the Cape of Good Hope, explored by the Portuguese, affects the commerce of all the European kingdoms.

“ The age of Charles V. unites in one connected view the affairs of Germany, of Spain, of France, of England, and of Italy. The discovery of the New World, the Reformation in Germany and in England, and the splendor of the Fine Arts under the pontificate of Leo X. render this period one of the most interesting in the annals of mankind.

“ The pacification of Europe, by the treaty of Catteau Cambresis, allows us for a while to turn our attention to the state of Asia. A short progressive sketch is given of the history of India within the Ganges, Persia, China, and Japan.

“ Returning to Europe, the attention is directed to the state of the continental kingdoms in the age of Philip II. Spain, the Netherlands, France, and England, present a various and animated picture.

“ England, under Elizabeth.—The progress of the Reformation in Scotland.—The distracted reign of Mary Queen of Scots.—The history of Britain pursued without interruption down to the Revolution, and here closed by a sketch of the progress of the English constitution, and an examination of its nature at this period, when it became fixed and determined.

“ The history of the Southern continental kingdoms is brought down to the end of the reign of Lewis XIV. ; of the Northern, to the conclusion of the reigns of Charles XII. of Sweden, and of Peter the Great, Czar of Muscovy.

“ We finish this view of Universal History by a survey of the state of the Arts and Sciences, and of the progress of Literature in Europe, during the sixteenth and seventeenth centuries.” P. 6.

To this Plan we have little to object, while we find in it much that calls for our praise. It was extremely judicious, to abandon the common method of arranging the work according to epochs and æras ; and to select the empire or state predominant at each period as the object of which the history was to be most fully delineated. By this arrangement, Mr. Tytler has preserved a kind of unity of action, and given to his work something of the interest of an epic poem. We perceive not, however, any good reason for excluding the Jewish history from the Plan of these volumes: it is by much the most authentic ancient history that we have ; nor is there any account extant of the earliest periods of the Assyrian, Egyptian, and Phenician nations that can be relied on with confidence, but what we find in the Hebrew Scriptures. If those Scriptures were

were to be resorted to for facts illustrative of the manners of other ancient nations, it seems to us very extraordinary, that the author should have thought it became him to pass without notice the only nation of antiquity of whose manners they give a *full and direct* account. The circumstance of the Jewish history belonging to a different department of academical education, is no reason whatever for this omission; since these volumes, as soon as they issued from the press, were no longer the property of the University of Edinburgh; nor can we conceive, to what other department, even in the University, the civil history of the Jews could possibly belong: it may belong to the Professor of Ecclesiastical History, or of Theology, to give a detailed account of the Jewish *religion*; to show why their ritual was burdened with so many ceremonies; to explain the nature of those ceremonies; and to point out the awful events to which they allude: but the laws of the Jews, which regulated their manners, as well as their transactions with foreign nations, certainly belong to Mr. Tytler's department in the University, which we understood to be that of Civil History.

To the execution of the Plan so judiciously formed, we have no objection to urge. At first, we thought the author had omitted what must always be by far the most valuable part of such elementary sketches of General History; we mean, directions to the student, for filling up, by his own reading, the outlines which we have laid before him. Had this been indeed the case, the work would have been of much less value; but, with respect to Ancient History, the authors, whom we expected to see quoted at the bottoms of the pages, as referred to at the end of each section, are enumerated in the order in which they ought to be studied; and those parts of their works pointed out which are most worthy of attention, in a section on the *Method of studying Ancient History*. The principal writers of Modern History are noticed, and judiciously characterized, during the course of the narrative.

"Geography and chronology," says Mr. Tytler, "are the *lights* of history. We cannot peruse with advantage the historical annals of any country without a competent notion of its geographical site, and even its physical appearance. The use of chronological tables is very great, both for the purpose of uniting in one view the cotemporary events in different nations, which often have influence on each other; and for recalling to the memory the order and series of events, and renewing the impressions of the objects of former study."

For these reasons, he has subjoined to the first volume, between the Ancient and the Modern History, a Comparative View, in tables, of Ancient and Modern Geography; and to the

the last, as the conclusion of the whole, a Table of Chronology, according to that of Archbishop Usher, which is founded on the Hebrew text of the sacred writings.

The view of Geography is remarkably perspicuous; and the Chronological Table is neatly constructed. We were indeed surprised to find, towards the end of that Table, some important events and some illustrious names omitted, while others are inserted which have no right to be considered as either important or illustrious. The battle of Marengo; and the taking of Seringapatam, were indeed important events; but so were likewise the defeat of Bonaparte at Acre, and the wonderful campaign of Suwarrow in Italy: yet the former of these are inserted in this Table, while the latter are omitted. If a noisy and intemperate cosmopolite be necessarily an illustrious person, *Joseph Towers*, LL. D. is very properly classed with those great men whose deaths are here recorded; but we, to whom that gentleman was probably better known than to the author of this work, can conceive no adequate claim that he had to distinction. Lavoisier, however, and Field Marshal Suwarrow were, in their respective departments of science and war, certainly illustrious, and acknowledged to be so through all Europe; yet of their deaths, though attended with circumstances peculiarly interesting, no notice is taken in this Table.

These are trifling defects, hardly worthy of notice in a work which calls so loudly for praise; but it may be worth the illustrious author's* while to supply them in another edition, that his professional talents may go down to posterity in a state as near to perfection as he can bring them.

ART. XIV. *A Series of Plays: in which it is attempted to delineate the stronger Passions of the Mind. Each Passion being made the Subject of a Tragedy and a Comedy. By Joanna Baillie. Vol. II. The Second Edition. 8vo. 478 pp. 8s. Cadell and Davies. 1802.*

"I KNOW there are causes" says the elegant writer of these dramas, in a short Preface, "why the second part of a work† should be more severely dealt with than that which has preceded

* We learn with much satisfaction, that *Alexander Fraser Tytler, Esq.* the author of this work, is now a Judge, by the title of *LORD WOODHOUSELEE*, in the *Court of Session*, the supreme civil judicature in Scotland.

† Our review of the first appeared in the *British Critic*, vol. xiii. p. 284.

it; but, after what I have experienced, it would be ungrateful in me not to suppose, that the generality of readers will take up this volume with a disposition to be pleased; and that they will also, in favour of one who has no great pretensions to learning or improvements, be inclined to extend the term of good-natured indulgence a little beyond its usual limits." P. viii.

That the causes here alluded to have not failed to operate, we have had occasion to observe, and with regret; yet there are causes also on the other side, by which an author, who has achieved unexpected celebrity, may be seduced into negligence, or flattered into precipitance. How far these causes have also operated, in the present instance, we would not hastily, and still less harshly, pronounce; but, on the careful perusal of the volume, we have felt, undoubtably, that more time and more consideration might have increased its value. Let us not be understood to mean, that the present publication has diminished our admiration of Miss J. Baillie's powers and genius; it has, in some respects, increased it. But though, judging from her own fertility of invention, she deems the interval considerable between her former publication and the present, and for composition it has been undoubtedly sufficient, yet for correction it was not so ample. Without recurring to the Horatian maxim of nine years for one drama, four years for four may be deemed too prompt; except in those rare instances, where judgment keeps pace with invention, and the first thoughts are at once complete. An author cannot in general correct with entire success, except after such an interval as allows the fervour of composition to subside; and it may be recommended, as a point of useful prudence, that writers should not publish more than half as fast as they compose.

Of Miss J. B.'s Comedies, the prevailing opinion seems to be, that they are much inferior to her Tragedies: and it is true, that comic writing does not appear to be the line to which her genius is particularly directed. They do not abound with the *vis comica*, or with situations of comic effect; nor are the plots remarkable for much contrivance in their conduct, and still less in their developement. Yet, after all, it is *to herself* that she is chiefly inferior; for, in many respects, even her Comedies appear to us to have merits which few of her contemporaries can rival. In the invention of characters, so formed and circumstanced as to exemplify the passions she designs to illustrate, she is no less happy in the comic than in the tragic drama; and many of these characters are not only new to the theatre, but of a very theatrical kind. The two Comedies in this volume belong to the subjects of *Hatred* and *Ambition*. In

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the former, named *THE ELECTION*, we have a respectable gentleman, of an old family, but rather in embarrassed circumstances, opposed in his own borough by a new man, whose fortune has been rapidly made in the clothing line, with many good qualities indeed, but purse-proud and vulgar. These two characters are well drawn, and skilfully contrasted. Nor are the secondary characters ill conceived, or ill supported. *Mrs. Baltimore*, the wife of the impoverished gentleman, full of dignified though unassuming goodness; *Mrs. Freeman*, the clothier's wife, very proud of her new gentility, which she wears with great awkwardness, and very anxious to give all fashionable accomplishments and airs to her daughter *Charlotte*, who, with a good natural disposition, has very little genius for being made a fine lady. *Charles Baltimore*, a cousin of *Mr. Baltimore*, an idle, lounging, young man, with little capacity and less industry. These are the most important personages. But even Old Margery, an ancient servant and dependent of the *Baltimores*, is conspicuous by her zeal in the *Election* contests, and some of the servants attract notice in their turn. That a few of the incidents in this drama are injudicious, and others too hastily brought about (which is the case also in the other Comedy) we might show with ease, if we could allow ourselves so far to expatiate on this part of the volume; but, as we foresee that we shall be obliged to pay much attention to the tragic drama, we will not occupy any great space with those that are undoubtedly inferior.

The other Comedy then, to sketch it in the same brief manner, is dedicated to the passion of Ambition, which it exemplifies in the character of *Mr. Seabright*, a man intoxicated with views of worldly aggrandizement; and therefore, after the recent loss of a most amiable wife, entangling himself in a new connection, merely from ambitious motives. It is thence called *THE SECOND MARRIAGE*. *Seabright's* character is well imagined, and touched with ability; but a palpable improbability strikes the reader at once; which is, that, with so restless and worldly a mind, he should never have discovered his ruling propensities in the time of his first wife, either to his own or her nearest relations. Much may and ought to be allowed to the influence of a very amiable woman, but so much as to keep in total concealment the ruling bias of the mind is hardly to be imagined. *Lady Sarah*, the object of his second choice, is rather a caricature of meanness united with pride, yet is a personage highly dramatic; and *Mrs. Pry*, her woman, is a very suitable agent for such a mistress. *Beaumont*, a clergyman, brother-in-law to *Seabright*, is well drawn, and in colours of very amiable simplicity; and other characters

acters in the drama show a keen observation of real life, and a strong ability to discern what is fit in itself to be dramatized, and what is likely to produce a good effect of contrast, in the situations assigned to the personages. But the plot of this Comedy, after opening extremely well, is hurried towards the end, so as to form a tissue of improbabilities; and a continuance is given to it, in the supposed time of action, which not only offends against critical rules, but is not rendered probable to the reader or spectator, by the mode of conducting it. Seabright is married, made a Baronet, ruined, separated from his wife, and reinstated in a new fortune, all within the compass of the five acts; which changes, as they are here managed, no mind can follow with sufficient acquiescence. Faults of this kind, in the two Comedies here published, but particularly the latter, are not to be counterbalanced, except by that fertility of dramatic genius which cannot fail to command admiration; or those bright and powerful touches of character, which prove a strong poetic intuition respecting human life. A longer delay of publication might have enabled the very ingenious and amiable author to discover and remove many of these defects, which, as we take a lively interest in every step of genius, would have given us a much higher satisfaction. As it is, we can by no means join with the multitude in an indiscriminate condemnation; nor shut our eyes to the beauties and merits of the Comedies, because they are not in all respects such as we could have wished to find them.

The tragic view of *Ambition* is given in two dramas, or rather a history, upon the old English model, divided into two parts. The history is fictitious, but is well invented, and adapted to the manners of the Saxon Heptarchy in England. The author herself says of this part of the work;

“ The scene of these plays is laid in Britain, in the kingdom of Mercia, and the time towards the end of the Heptarchy. This was a period full of internal discord, usurpation, and change; the history of which is too perplexed, and too little connected with any very important or striking event in the affairs of men, to be familiarly known, not merely to common readers, but even to the more learned in history. I have therefore thought, that I might here, without offence, fix my story; here give it a *habitation and a name*; and model it to my own fancy, as might best suit my design. In so doing, I run no risk of disturbing or deranging the recollection of any important truth, or of any thing that deserves to be remembered.” P. x.

This is well stated. The choice was undoubtedly judicious, for the reasons here alledged; and because an additional interest is given to a story so feigned, by placing the scene of it on our own soil, and giving it a reference to manners with which we

naturally wish to be made familiar, because they were those of our ancestors. The author continues, in the passage of the Preface just cited ;

“ However, though I have not adhered to history, the incidents and events of the Plays will be found, I hope, consistent with the character of the times ; with which, I have endeavoured to make the representation I have given of manners, opinions, and persons, uniformly correspond. I have, indeed, given a very dark picture of the religion and the clergy of those days ; but it is a true one : and I believe it will be perceived throughout the whole, that it is drawn by one, who would have touched it with a lighter hand, had the spirit and the precepts of Christianity, and above all, the superlatively beautiful character of its divine founder been more indifferent to her.” lb.

In all these points, Miss Baillie appears to us to have been abundantly successful. The manners are quite exact enough for dramatic use, and prove, that a very laudable care has been taken to obtain right information on the subject. The contrast also of the genuine Christian spirit, in the thoughtful and studious Ethelbert, with the gross corruptions of religion generally prevalent in that age, and exemplified in the conduct of Hexulf and his brethren, and with the general ignorance of the truth displayed, in various proportions, in the other personages of the drama, bears the most genuine stamp of dramatic genius and merit. The scene in which the admirable character of Ethelbert is first developed is of such excellence, that if we forbear to cite it entire, it will be only for the sake of introducing other passages, which ought not to be excluded from their share of notice. But we will postpone our citation from it, till we shall have given a general sketch of the design and characters of these two dramas.

The hero, in whose person the malignant operation of Ambition is exemplified, is ETHWALD, the son of *Mollo*, an obscure Thane. His character cannot be better delineated than it is, towards the end of the second Tragedy, by the good Ethelbert, who had known him from infancy. To Hereulf, a young hero, violently and justly incensed against him, Ethelbert says ;

“ Thus by my side, in his fair opening youth,
Full oft has Ethwald sat and heard me talk ;
With, as I well believe, a heart inclin'd,
Though somewhat dash'd with shades of darker hue,
To truth and kindly deeds.
But from this mixed seed of good and ill,
One baleful plant* in dark strength rais'd its head,

* Ambition.

O'ertopping all the rest ; which fav'ring circumstance
 Did nourish to a growth so monstrous*,
 That underneath its wide and noxious shade
 Died all the native plants of feeble stem.
 O I have wept for him, as I have lain
 On my still midnight couch ! I try'd to save him,
 But ev'ry means against its end recoiled." P. 320.

Spurred on by this restless and invincible spirit of Ambition, young Ethwald first achieves military glory and distinction, then rank, then unbounded popularity, particularly among the soldiery. Then he conspires against his king, and seizes his throne ; slights and drives to distraction the gentle Bertha, to whom he had been first betrothed, and marries a haughty princess, the daughter of the dethroned monarch. By gradual steps he is rendered more cruel and more bloody ; but all from the irresistible impulse of Ambition, and suffering constant torments from the inward opposition of conscience. Still, however, he is urged on by passion and circumstances to imprison, and, finally, to murder the heir to the crown, an amiable youth most fondly attached to him. He causes his friend Ethelbert, and his own brother, Selred, to be put to death ; and having thus filled the measure of his crimes, he grows suspicious of all who surround him, and is racked to agony by the horrors of a guilty mind. In this situation his health becomes impaired, he is attacked by the bold thane Hereulf, and falls in single combat.

Such is the outline of a fable which furnishes ample matter for two complete dramas, and which is so diversified by a fertility of invention, continually producing new situations, that it produces more original passages worthy of citation than twenty common tragedies. The nature of the historical drama dispenses with the necessity of a regular plot. It contains only a succession of events, following each other with sufficient probability, if allowance be duly made for a considerable lapse of time between the several parts. This is contrary to the maxims and general practice of the ancients ; but is authorized to English writers by the example of Shakespeare, and does not, in fact, produce the bad effect which from theory would be expected. The lapse of time is in itself so imperceptible, that, if there be any pause between the parts of an action, whether the interval be supposed greater or less, makes little difference to the mind of the reader or spectator. Even the ancients have

* The author seems here inadvertently to have used *monstrous* as of three syllables, according to the notions of some critics ; otherwise the line is defective,

sometimes supposed a long journey to be taken during the speaking of a single speech. The chief caution necessary is to avoid such circumstances, as in themselves mark a very considerable duration; such as the growing up of a child from infancy to puberty, or the transition of a grown person from youth to old age. These violent transgressions, not even the authority of Shakespeare can sanction, because the mind refuses to follow them; but these the present writer has avoided. A plot, in the common acceptation of the word, being thus unnecessary, there is nothing to object of that kind; the events follow each other historically, rather than dramatically, and the death of the tyrant is at last brought about, not by a regular concatenation of events, but by a sudden, yet not improbable, turn of fortune. The division of the two dramas takes place at a point of time when Ethwald is supposed to be dying of wounds received in battle; and the second part opens with his unexpected recovery, and the prospect of his being reclaimed from his errors, and taught by Ethelbert to seek and prize true glory. He relapses however with his recovery, and goes on as was just now described.

The other principal characters in these dramas are, *Oswal*, King of Mercia, a well-meaning but weak prince, under the guidance of the priests; and *Elburga*, his daughter, a proud Princess, but subdued by the violence of Ethwald: *Edward*, the nephew and heir of Oswal; *Ethelbert*, a noble Thane, already mentioned; *Selred*, elder brother to Ethwald; *Hexulph*, a bigotted and rapacious Bishop; *Bertha*, a cousin of Ethwald, strongly attached to him; *Hereulf*, by whose sword he falls; and *Woggarwolfe*, a marauding and barbarous Thane. There are also many subordinate characters.

The disposition of *Ethwald* when quite a youth, and confined within his father's castle, is well displayed, and the seeds of that Ambition are discovered, which is soon to become so pernicious to himself, and destructive to others. The character of *Ethelbert*, a Thane, studious beyond the common habits of his times, is also early shown: he has gained true notions of religion from the Gospel itself, and is therefore pronounced a heretic, and slandered as an impious wizard. His account of himself, alluded to before, we shall now gratify ourselves by introducing, as we have already promised. To Selred, who has gently rebuked him for his peculiar notions and conduct, he thus replies:

“ I thank thee, Selred; listen now to me,
And thou shalt hear a plain and simple tale
As true as it is artless.
These cunning priests full loudly blast my fame,

Because

Because that I, with diligence and cost
Have got myself instructed how to read
Our sacred Scriptures, which they would maintain
No eye profane may dare to violate.
If I am wrong they have themselves to blame.
It was their hard extortions first impell'd me
To search that precious book, from which they draw
Their right, as they pretend, to lord it thus.
But what think'st thou, my Selred, read I there?
Of one sent down from heav'n in sov'reign pomp,
To give into the hands of leagued priests
All power to hold th' immortal soul of man
In everlasting thralldom! O, far otherwise!

(Taking Selred's hand with great earnestness.)

Of one who health restored to the sick,
Who made the lame to walk, the blind to see,
Who fed the hungry, and who rais'd the dead,
Yet had no place wherein to lay his head*.
Of one from ev'ry spot of tainting sin
Holy and pure, and yet so lenient
That he with soft and unupbraiding love
Did woo the wand'ring sinner from his ways,
As doth the elder brother of a house
The erring stripling guide. Of one, my friend,
Wiser by far than all the sons of men,
Yet teaching ignorance in simple speech,
As thou wouldst take an infant in thy lap
And lesson him with his own artless tale.
Of one so mighty——
That he did say unto the raging sea
Be thou at peace, and it obeyed his voice.
Yet bow'd himself unto the painful death,
That we might live. They say that I am proud—
O! had they like their gentle master been,
I would, with suppliant knee, bent to the ground,
Have kiss'd their very feet.
But had they been like him, they would have pardon'd me,
Ere yet my bending knee had touch'd the earth." P. 117.

This character is maintained throughout with the utmost consistency and beauty. As we proceed in the history, we meet with many inequalities; and the whole character of Woggarwolfe might well be spared. It is disgusting from its coarseness; and does not so materially assist the progress of the events, but that other means might be contrived. If we thus acknowledge, as we must, that we find in these two Tragedies,

* A few of these instances occur, of rhymes inadvertently introduced.

particularly the first, parts that are unequal to their general merit, still it is the inequality of genius; and we are led through various ways to new beauties, and new felicities of invention. As we cannot give many specimens of these passages, we shall transiently refer to some of them. Among these, let us mention the description of the battle, in which Ethwald is first distinguished, A& II. Scene 1, p. 137. The peasants viewing the distant battle, A& III. Scene 1, p. 156. Edward's confession of his own flight, A& III. Scene 3, p. 166. Ethwald's meditations on his own views, in the opening of A& IV. Though here we must remark that, in his second speech, it is not made sufficiently clear that he is alluding to the Prince Edward; the boy so anxiously attending on him creates a confusion, and the Prince should be expressly mentioned. The visit to the Arch Druid's cave, in the third Scene of this A&, recalls indeed the recollection of Macbeth, but has many sublime features that are perfectly original. Ethwald's strong abhorrence of the wickedness foretold of him, is a capital stroke of nature; and not the worse for being founded on the scriptural exclamation of Hazael, "Is thy servant a dog that he should do this great thing?" 2 Kings viii. 12.

"I may be doom'd to meet a tyrant's end,
But not to be a tyrant.
Did all the powers of hell attest the doom
I would belie it. Know I not my nature?
By every dreaded power, and hallowed thing——
(*Voice over the stage.*) Swear not!
(*Voice under the stage.*) Swear not!
(*Distant voice.*) Swear not!"

This is strongly calculated for effect: and, making allowance for the preternatural agency introduced, highly dramatic. Let those who are desirous to estimate rightly the powers of this writer, look at the passages here mentioned, and they will not easily be led to undervalue them. What passages have we, in any of our writers, greatly superior to the following? Speaking of Elburga's marriage with Ethwald, Selred says,

"What dost thou think of this? Did we hear truly?
To the usurper of her father's crown,
And if our fears be true, his murd'rer too!
To him! O most unnatural!"

To this Ethelbert replies, in a high strain of poetry:

"Ay, so it is. As one who ventures forth,
After an earthquake's awful visitation,
The country round in strange unwonted guise

Beholds;

Beholds; here swelling heights, and herby knolls,
Where smok'd the cottage, and the white flocks browz'd
Sink into turbid pools; there rifted rocks,
With all their shaggy woods upon their sides
In the low bosom of the flowery vale
Ketting uncouthly—even so does he,
Who looks abroad after the storms of state
Strange changes see; unnatural and strange!"

Such passages are found, even in the first Tragedy, which has many inequalities; but in the second there is little that is not excellent. The situations are new and great, the handling of them judicious, and the expressions equal to the occasions. Among many beauties, we cannot forbear to cite the opening of this second drama, which represents the amiable Prince Edward in prison.

Edw. What brings thee now? It surely cannot be
The time of food: my prison hours are wont
To fly more heavily.

Keeper. It is not food, I bring wherewith, my Lord,
To stop a rent in these old walls, that oft
Have griev'd me, when I thought of you o' nights;
Thro' it the cold wind visits you.

Edw. And let it enter! it shall not be stopp'd.
Who visits me besides the winds of heav'n?
Who moans for me, but the sad-sighing wind?
Who bringeth to my ear the mimic'd tones
Of voices once belov'd, and sounds long past,
But the light-wing'd and many-voiced wind?
Who fans the prisoner's lean and fever'd cheek,
As kindly as the monarch's wreathed brows,
But the free piteous wind?
I will not have it stopp'd.

Keeper. My Lord, the winter now creeps on apace:
Hoar frost this morning, on our shelter'd fields
Lay thick, and glanced to the uprisen sun,
Which scarce had power to melt it.

Edw. Glanc'd to th' uprisen sun! Ay such fair morns
When ev'ry bush doth put its glory on,
Like to a gemmed bride! Your rustics now
And early hinds, will set their clouted feet
Through silver webs, so bright and finely wrought
As royal dames ne'er fashion'd, yet plod on
Their careless way, unheeding.
Alas, how many glorious things there be
To look upon! Wear not the forests now
Their latest coat of richly varied dyes?

O

Keeper.

Keeper. Yes, good my Lord, the cold chill year advances;
Therefore, I pray you, let me close that wall.

Edw. I tell thee no, man; if the north wind bites
Bring me a cloke."

It is not practicable for us to follow the various incidents, or excursions of genius, in this second part of the history. The whole is well worthy of attention; but more particularly the representation of the horrors of the field after a battle, *Act II. Scene 2*, p. 270; the death of Edward, *Act III. Scene 1*; the various transports of Ethwald, agitated by conscious guilt; the death of Eihelred; and the description of an *Aurora Borealis*, with its effects on superstitious minds, towards the end of the whole. The bold attempt to represent the act of beheading on the stage, if it would not be, after all, too shocking, is managed with great ingenuity. The spreading a cloth before the actual agents of the execution, over which the lifted axe is seen, and through which the fatal stroke is heard, is equal to any dramatic contrivance we have met with, if it could be borne by the spectators.

We must now, though reluctantly, take our leave of these efforts of singular and native genius: not doubting that, after all the objections which many readers will delight to circulate, this second volume will add greatly to the permanent fame of the fair Poetess. That a few passages are unworthy of the rest, and a very few inaccuracies of language here and there occur*, will not materially diminish the praise thus deservedly achieved; and Miss J. Baillie, even if her pen were now to be inactive, which is not likely, would be always celebrated among the brightest luminaries of the present period.

* Such as, "Is it thee?" p. 121. "'Twas him," p. 184. But these instances are very few. The language is in general pure, spirited, and expressive; without stiffness or affectation.

BRITISH CATALOGUE.

POETRY.

ART. 15. *Verses, social and domestic.* By George Hay Drummond, A. M.
12mo. 188 pp. 5s. Edinburgh printed: Longman and Rees,
London. 1802.

For these poems, the author bespeaks the candour of the general reader, "as the genuine effusions of a heart under different impressions," and from his friends, from their recollection of him in his youth, when the greater part of them was produced. They are dedicated to the *deported spirit* of a beloved wife, who, if the language of poetry may be literally believed, was possessed of the finest graces of person, and the highest excellencies of mind and character; and, in due proportion to those claims, was long and faithfully beloved by the author, both before marriage, and to the day of her death. The verses display in general a mind of elegant turn, long habituated to the association of poetical images, and sufficiently exercised in the construction of harmonious measure. There are few poems which we might not produce as specimens, without any injustice to the author; but, as some selection must be made, we shall take two of those that are recommended by brevity as well as elegance.

" *Lines written during the last Stage of a Journey home.*

Haft thou not seen two pearls of dew
The rose's velvet leaf adorn;
How eager their attraction grew,
As nearer to each other borne?
So, when fond parents home return,
They chide the driver's ling'ring pace;
To clasp their babes their bosoms yearn,
Who rush into their close embrace." P. 108.

The thought would perhaps have been applied with more exactness to the meeting of lovers. The following, which is the first of three successive effusions of sorrow for the loss of children, is full of feeling, beauty, and purity of thought.

" Sweet was the smile which, ere thou yet could'st speak,
Shone in thine eyes, and dimpled thy fair cheek!
Sweet was thy smile, when the chill hand of death
Stopt, in the hour of sleep, thy balmy breath!
And sweet thy smile shall be! when, mid the choir
Of hymning cherubs, thou shalt well aspire
To meet thy Saviour, borne on wings of wind,
And cast all sublunary fear behind.
For such the smiles which God's acceptance prove;
Such are the smiles of Innocence and Love." P. 158.

The author is the youngest son of the late Archbishop of York, (Drummond) and brother to the present Earl of Kinnoul; the lady here celebrated was Miss Marshall, eldest daughter of Sir Samuel Marshall. The last copy of verses is addressed to Fidelia, (a friend) in consequence of an *Essay* sent by her, describing another lady under the Allegory of an Elegant Mansion. The Allegory itself is subjoined in the Appendix, but is far from being new; having been published in the Gentleman's Magazine, in the year 1753, page 529: it is there signed Robert Noyes; and is exactly the same, with the exception of a very few words, omitted or changed by Fidelia.

ART. 16. *Original Poems and Translations; particularly Ambra, from Lorenzo de Medici. Chiefly by Susannah Wallis.* 8vo. 3s. 6d. Rivingtons. 1802.

This is a very pleasing and elegant collection, and will be found to contain some delightful specimens of poetry. The Fable from Lorenzo de Medici is sweetly translated. The Tour to Paris, by a gentleman, excites much interest; and the Love-Song has much genuine humour. We have seen this in print before, or we would insert it as a specimen; the following, however, does the author great credit.

“ THE NAME.

Thou fav'rite of the God of Light,
Blest Laurel! on thy sacred rind
My charmer's treasur'd name I write,
Deep as Love graves it on my mind.

Constant as thy unfading bloom,
Preserve my Chloris to my vows;
But let not hope, with cruel doom,
Remain unfruitful like thy boughs.

Distinguish'd tree! as now thou'rt seen,
In all the pride of Summer green;
Oh! while extending grows thy trunk,
Be each lov'd letter deeper sunk:
Then shall the watery Fair who glide
Beneath the blue translucent tide,
The mountain nymphs, a sportive throng,
Who dwell the steepy cliffs among,
And every Sylvan Godhead too
Unite to pay thee homage due;
And blithe at each recover'd Spring
Around thee dance in graceful ring.
The leafy nation of the plain
To thee shall yield th' imperial reign;
Nor Ilex bright, nor Fie alone,
And haughty Pine thy praise shall own;
But Idumea's Palms shall bow,
And Alpine Oaks thy fame allow.

No wreath of other leaves than thine
Around my faithful brow I'll twine;

Nor

Nor will I e'er soft measures breathe,
 But when I sit thy shade beneath;
 Thou all my confidence shalt prove,
 I'll tell thee secrets of my love.
 The smiles, the rigour of my Fair,
 Thou all my joys and griefs shalt share.

For thee with long protracted reign
 Shall friendly April deck the sky,
 No cruel nymph, nor faithless swain,
 Shall e'er beneath thy shadow lie.

Thy verdant leaves shall never own
 The bird of fable wing their guest;
 But tender Philomel alone
 Amid them form her faithful nest."

These Poems are said to be chiefly by Miss Watts; but a large proportion are from another pen.

ART. 17. *A Poetical Sketchb.* 8vo, 2s. 6d. Rivingtons. 1802.

The author very modestly calls this the first essay of youth and inexperience; but the sentiments and composition would do honour to a practised pen. Although Goldsmith and Gray seem to have been very much in the writer's mind, there are some passages which show great vigour and originality of thinking; and justify us in predicting, that he will write other and better things. The following compliment to Mr. Gisborne, is truly elegant and happy.

" Read o'er the annals of departed time,
 Nor deem the worth least known, the least sublime;
 Contemn not thou the far sequester'd shade,
 Where leaves in Spring look green, in Autumn fade,
 And learn some nobler, more exalted thought,
 Than the rude reed of Pastoral Mosechus taught;
 Nor there, like him, eternal man resign
 To be oh! earth for ever, ever thine;
 But walk with Gisborne, while his musing eye
 Marks in each new-born leaf eternity."

We think the second part more spirited, and distinguished by more originality of thinking, than the first.

ART. 18. *A New Version of the Psalms of David.* By Joseph Cottle. 12mo. 3s. 6d. Longman and Rees. 1802.

The author candidly professes this not to be a literal version of the Psalms: he has sometimes omitted, sometimes transposed, and sometimes paraphrased, as the occasion seemed to require. The following is a specimen.

" PSALM VIII.

Almighty Lord, in every place
 Thy hand omnipotent we trace,
 Through all the earth, thy works the same,
 Our gratitude and wonder claim.

The

The short-lived flower in splendor dress,
 The babe that hangs upon the breast,
 With all the things that move and are,
 Thy goodness and thy might declare.
 When wrapt in thought, I cast mine eye
 Upon the vast and spangled sky;
 Behold the heavens in pomp arrayed,
 The moon and stars which thou hast made,
 Surveying the majestic host,
 My soul in littleness is lost:
 Lord, what is man, abased I say,
 Defiled by sin, and formed of clay!

And yet to us, who are so low,
 Thou dost thy loving kindness show;
 That first of gifts thou givest free,
 The hope of immortality.
 What tongue shall tell the joy we feel;
 What words our glowing thanks reveal;
 Accept our hearts, tho' dead before,
 We would but cannot give thee more."

We have taken this Psalm without any particular selection; but let any reader peruse this in the common version, and how unsatisfactory will the present appear, how many beautiful images omitted, how feeble and inefficient! Examine only the second verse: "out of the mouths of very babes and sucklings hast thou ordained strength, because of their enemies; that thou mightest still the enemy and the avenger."

The sublime idea at the conclusion is totally lost in Mr. Cottle's Version, and the sixth verse is altogether omitted: "Thou makest him to have dominion of the works of thy hands, and thou hast put all things in subjection under his feet."

The reader will find amusement in many poetical passages; indeed the whole is generally harmonious, but it does not seem to be properly named a Version of the Psalms.

ART. 19. *Poems and Ballads*. 8vo. 63 pp. 3s. 6d. Mawman, 1802.

The author of these Poems speaks of them, in his Advertisement, with so much modesty, that we are far from wishing to scrutinize them severely, or, in the terms of his quotation, "curl our wrinkled front." They have, in truth, no great poetical vigour; but are in some parts tender, and not uninteresting. The longer Poems, we have not room to insert; but the following Sonnet will give some idea of this writer's manner, as well as enable our readers to appreciate his merit.

" SONNET TO SLEEP.

Ternona Ireland.

O Sleep! that to the mind where gloomy care
 Is fix'd for ever, doth (dost) afford relief,
 And to the pallid wretch oppress'd with grief
 A transitory respite from despair;

Why, when my pillow, tear-bedew'd, is prest
 In fancy's visions, giv'st thou not each charm
 Of her so dearly lov'd? That on her form
 Gazing, these eyes a moment might be blest'd.
 Then, as Hope whisper'd we should never part,
 Soft might I kiss the tear of joy away,
 Which down her unreluctant cheek would stray,
 And clasp her beauties to my beating heart:
 Then, grateful for my soul's returning ease,
 Oh! I would bless thee, Sleep, for moments such as these!" P. 34.

The Poems are printed with great elegance.

ART. 20. *Extract from the Regicide; an Heroic Poem, in Twenty-six Books: with Notes, and a Dedication to the Friend of Tallien. By the Author.* 8vo. 6d. Bickerstaff, &c. 1801.

The occasion of this publication has a little passed by; it was issued at a time when some not very enlightened members of a certain great assembly, thinking it a wise thing to show kindness to any person hostile to the government of their country, unfortunately selected Tallien as the object of their attention and respect. This Extract from a pretended Poem, like the criticisms on the non-existing Roliad, was a fair vehicle for a satire on such proceedings, and was dedicated to the particular friend of Tallien. It is filled with strong elucidations of the character of Tallien, from modern French history, and with sarcastic notices of various personages who will not all attain the dignity of being mentioned in the history of England.

ART. 21. *Poverty. A Poem. With several others on various Subjects, chiefly Religious and Moral. By Charles A. Allnatt.* 8vo. 59 pp. 2s. Mathews, 1801.

Of Poems published (as the author declares) with the design of promoting "humanity, benevolence, morality, and religion," it is our wish to speak as favourably as justice will permit; but we cannot often, consistently with that principle, say much in their praise. The first, and most considerable, in this collection, scarcely ever rises above mediocrity, and most of the others fall below it. The religious Poems are, in general, enthusiastic, or methodistical, and sometimes to a degree that renders them ludicrous. In the following lines, however, the celebrated verse, "*Lympha pudica Deum vidit, et erubuit*," is not ill amplified.

"An Address to Water converted into Wine.

Say was it shame, or was confusion thine,
 Or frantic fear, when thou didst start to wine?
 Ah, modest water if thy limpid hue,
 Transcendant pure, immaculately bright,
 Was thus o'erwhelm'd at Jesu's awful sight,
 Polluted sinners must avoid him too.
 Yet why avoid him? Since the same controul
 That chang'd thy nature, can transform the soul."

From

From our acknowledgment of this author's good intentions, we should have excepted a wretched attempt at satire, which is entitled *Ordination*, and by which he manifestly designs to vilify the established Church, and ridicule its ordinances. But this is the great design in which all such writers agree; of whatever stamp their talents may be, their hostility is one and the same.

ART. 22. *An Elegy, sacred to the Memory of Lady Wright, formerly of Ray House, in the County of Essex, but late of the City of Bath, in the County of Somerset, who, on Wednesday, the 6th Day of January, in the Year of Jesus Christ, 1802, quitted the dark Wilderness of this World, for the happy Regions of Light, Bliss, and Immortality. Written on the Evening of Sunday, the 10th Day of the same Month, by the Author of the Celestial Companion; and inscribed in Gratitude and Affection to his best Friend, George Ernest James Wright, of Ray Lodge, in the aforesaid County of Essex, Esq.* 4to. No Publisher's Name. 1802.

This long and circumstantial title-page, notwithstanding the solemnity of the subject, will, we apprehend, induce a smile from many readers; but the Elegy which follows is by no means destitute of interest, nor wholly devoid of the graces of poetry. Lady Wright, the subject of his present encomium, certainly deserved the highest praises. A well-engraved head of the author, whose name we understand to be Woolsey, is prefixed. We have seen his "Celestial Companion," of which we shall in due time take proper notice.

ART. 23. *The Rosciad. A Poem. Dedicated to Mr. Kemble.* 4to. 61 pp. 3s. Butler. 1802.

All the vivacity, and all the severity, of Churchill's *Rosciad*, have not been able to rescue that once popular Poem from neglect. Such is the inevitable fate of authors who write on merely temporary subjects, even with genius and wit. The writer before us is very good-natured, and not wholly injudicious, in his criticisms. Of his poetry, we are sorry not to be able to give any favourable specimen. It is mere "prose in rhyme."

NOVEL.

ART. 24. *The Paternal Present: being a Sequel to Pity's Gift. Chiefly selected from the Writings of Mr. Pratt.* 8vo. 187 pp. 2s. 6d. Longman and Rees, &c. 1802.

A collection of tales, which cannot fail to interest deeply the minds of young persons. In presenting them, however, to children, some regard should be had to the tempers of those who are to be improved by them. To children whose sensibility has occasion to be awakened or increased, these tales may prove useful and instructive; to those who possess lively and strong feelings they will be less serviceable; tending perhaps to soften, and relax too far, minds which require rather to be fortified and invigorated, to prepare them for encountering the trials and severities of real life.

DIVINITY.

ART. 25. *A Sermon, preached before the Lords Spiritual and Temporal, in the Abbey Church of Westminster, on Tuesday, June 1, 1802, being the Day appointed by his Majesty's Proclamation for a General Thanksgiving to Almighty God, for putting an End to the late bloody, extended, and expensive War. By Henry William Lord Bishop of Chester.* 4to. 1s. 6d. Rivingtons. 1802.

The Right Reverend preacher draws a very apposite parallel, from the condition of the Israelites at the close of David's life, when they were at rest from their enemies on every side, to that of this country. As David earnestly exhorted his subjects to show their gratitude by their piety, to set their hearts and their souls to seek their God, so does the Bishop exhort his countrymen, to show their sense of the evident agency of Providence in their favour, by adopting the conduct which David recommends, by increased devotion to the service of our Divine Benefactor, and by purification of life. This animated discourse concludes with acknowledgments to those who, under Providence, have been the chief causes of our present happiness; those who hazarded their lives for us; those who combined commercial engagements with military service; to the order of the clergy; and, in a more especial manner, to our beloved Monarch.

ART. 26. *A Sermon, occasioned by the Death of John, Earl of Clare, Lord Chancellor of Ireland, and Vice Chancellor of the University. Delivered in the Chapel of Trinity College, Dublin, on Sunday, the 7th of February, 1802. By the Rev. William Magee, D. D. Senior Fellow of Trinity College, Dublin, and Chaplain to his Excellency the Lord-Lieutenant.* 8vo. 43 pp. 1s. 6d. Dublin, sold by Mercier, Anglessea-Street; Cadell and Davies, London. 1802.

By the sudden manner in which the career of that distinguished personage, Lord Clare, was interrupted, and finally terminated, a most awful lesson was given of the uncertainty of life, and the fallaciousness of the most flattering hopes; and though the preacher recurs in his text, and in the opening of his discourse, to the example of Hezekiah, his hearers probably had their minds more closely intent on the recent instance, which had fallen within their own knowledge. The powers of Dr. Magee have long been held in estimation, and lately have been more completely evinced by the most learned and useful exertions*, nor have they been unsuccessful here, in decorating with new attractions, even the much-worn subject of reflections on mortality.

The preacher next proceeds to the character of Lord C. which certainly presented a fair and ample scope to his eloquence. He particularly expatiates upon his bold and manly character as a politician, and his

* See the account of his Sermons on Atonement, Brit. Crit. vol. xix. p. 591.

dispatch and integrity as a judge. In the former view, after describing with proper force the peculiar dangers of the times in which Lord Clare had held his high station, Dr. M. concludes by saying, that "he remained firm and unmoved: he stepped not for a moment from the post of duty and of danger; and sought no safety from the perils which assailed him, save what might arise from presenting to them a bold and manly front." P. 20.

To the religious character of Lord Clare, a strong testimony is drawn from his will, containing, as the preacher says, "not the effusions of a mind startled into an artificial piety, at the nearer view of approaching dissolution," but at a time of health and vigour, in December, 1800. The words cited are these:

"I earnestly entreat for pardon of my sins from Almighty God. I am truly sensible of and grateful for the many blessings, which, through his mercy and goodness, I have enjoyed in this world; and bow, as becomes me, with resignation to such afflictions as have been visited upon me; hoping, through the mercy and mediation of my Redeemer, his blessed Son, for salvation in the next world."

These words undoubtedly express the genuine feelings of a Christian; and we are happy in thus contributing to make more known an important part of the character of a great statesman, of necessity less open to observation, than his abilities, acquirements, or public conduct.

ART. 27. *The Sin of Schism: a Sermon, preached at the Parish Church of Remphstone, Nottinghamshire, on Sunday, July 6, 1800. By Edward Pearson, B. D. Rector. Second Edition. 12mo. 35 pp. 6d. Tupman, Nottingham; Rivingtons, and Hatchard, London. 1801.*

It must always give us pleasure, when such discourses as this have so rapid a sale, that we see them for the first time in a second edition. From 1 Cor. i. 10, Mr. Pearson proves so completely the sinfulness of Schism, that were not our violent Methodists and other sectaries, who admit the truth of the Apostles' Nicene and Athanasian Creeds, "among those, whose heart is waxed gross, whose ears are dull of hearing, and who have closed their eyes, lest they should see with their eyes, and hear with their ears, and understand with their heart;" we should think it impossible for one of them to read this Sermon, and not immediately return to the Church from which they have so causelessly strayed. Where all is excellent, it is difficult to make a selection; but the following argument seems peculiarly worthy of attention.

"It cannot be pretended, that our Church requires, as a condition of communion, any thing *unlawful*; and certain it is, that whoever departs from it, without being able to assign this as the reason of his departure, must incur, in a greater or less degree, the guilt of the sin, against which we are cautioned in the text. I do not deny, indeed, that our Church may require from those, who offer themselves as its *ministers*, conditions of admission to that office, to which they cannot, perhaps, conscientiously submit. For they ought to be convinced, not only that there is nothing *sinful* in the *form of worship*, in which they undertake to officiate; but that the *doctrines*, which they are required to teach, are *true*. A conviction of the first of these is all that the

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only are concerned in; a conviction of the latter, though in itself by proper means attainable, they are not called upon to declare, nor have they, in general, the proper means of attaining it. But, in every regular church, a conviction of both is very properly expected, and a declaration of the conviction demanded, of all those, who offer themselves as its *ministers*. Now it too often happens, that persons who cannot bring themselves to comply with this demand, but who are yet desirous of being employed as ministers, are very industrious in endeavouring to form separate congregations. This, however, is no justification of those, who may thus be prevailed on to separate from the Established Church. It concerns them to take care, that, in their separation, they fall not under the description of those, whom the Apostle censures, as *not being able to endure sound doctrine; who, after their own lusts, keep to themselves teachers, having itching ears; turning away their ears from the truth, and being turned unto fables*. To him, who employs himself in promoting a separation from the Church, it might be right to say—"With your opinions, Sir, you may be justified in avoiding the *ministry* of the church; but it does not follow, that you are justified in separating yourself from its *communion*; much less, that you are justified in persuading *me* to separate."

To this reasoning, we can conceive no reply possible to be made by him who admits, that there is nothing *sinful* in the *form of our worship*. In the Dedication of this Sermon to the High Sheriff of the County of Nottingham, in consequence of whose suggestion it was published, the author acknowledges that some of the arguments made use of in the middle part of it, were selected from Dr. Rogers's *Persuasive to Conformity*; but, from whatever source they may have been drawn, we intreat our readers of every description, to weigh their force in the balance of equity. If, indeed, there be any, who, from worldly considerations, "leave that form of worship, which, in their hearts, they approve and prefer, and not only countenance by their attendance, but take part in the administration of a different one, it cannot be expected," as the author observes, "that any thing urged in this discourse will have much effect upon *them*". Such men, as they seek a prize different from that, which religion, in any form, has to offer, if they succeed in their particular purpose, *have their reward*, and must not expect to find in it those spiritual satisfactions, those joyful retrospections of the past, and those still more joyful lookings forward to the future, which the religious man only can experience."

"* By some it will hardly be believed, that there are those, who consider their attendance at church as a personal favor conferred on the officiating clergyman, and who regulate their conformity to the establishment by their affection towards its ministers. I have witnessed the effects, in this respect, of a clergyman's conduct; and have often seen the conferring of a favor returned, and the withholding of one resented, on the following Sunday: nay, I have heard of a person, who, in negotiation with his pastor on some temporal concern, threw out, by way of threat, as an argument for obtaining a better bargain,—*I hope, Sir, you will not drive me away from the Church!*"

ART. 28. *The Influence of the Female Character upon Society, considered more especially with Reference to the present Crisis; in a Sermon, preached in the Parish Church of St. John, at Hackney, on Sunday, November 22, 1801. By the Rev. Henry Handley Norris, M. A.* 8vo. 59 pp. 1s. 6d. Rivingtons.

Professor Robison, in his celebrated book, entitled "Proofs of a Conspiracy," has taken occasion, from some attempts of the German Illuminati, to seduce women to be their agents in corruption, to expatiate upon the importance of the Female Character to society, and to write an eloquent and interesting address to our countrywomen, to maintain their exalted rank and virtuous influence in a Christian community. Mr. Norris, taking for his text the first four verses of chap. iii. in the first Epistle of St. Peter, has laboured to place the same exhortation on scriptural grounds also, and to leave nothing untried to give it full and permanent effect. The admonition of the Apostle is indeed beautiful and touching, recommending wives to cultivate the affections of their husbands, "that if any obey not the word, they may, without the word, be won by the conversation of their wives; whilst they behold their chaste conversation coupled with fear." This passage most powerfully implies the influence possessed by virtuous females for the benefit of the other sex, and gives occasion to the preacher to expatiate, with effect, on the topic he has chosen for discussion. The publication may be considered as consisting of two parts. The Sermon itself collects and enforces the scriptural passages which illustrate the powerful influence of females, in producing good or evil effects, according to their character; and the notes contain copious extracts from Professor Robison's book, conveying illustrations of the same topic, from various grounds of history and argument. "Wonderful indeed," says he, in the conclusion, "is the harmony; which appears, between what he (Professor Robison) has advanced, and what the inspired penmen have recorded for our admonition; and I cannot suppress the hope, that the setting forth this harmony may be a means of arresting the attention of the female members of the community to his affectionate admonition to them." May his endeavour be attended with success! which the docile and amiable dispositions of our countrywomen, in general, give the strongest reason to hope and to expect.

ART. 29. *A Sermon, preached on the Day appointed for a Public Thanksgiving for the Restoration of Peace, First of June, 1802. By the Rev. John Clarke, LL. B.* 4to. 1s. 6d. Woodbridge, Loder. 1802.

The preacher compares the late and present circumstances of this country with those of Judea in the reign of Jehoshaphat. With great vigour of style and strength of argument, he points out the aggression of the enemy, the advantages of having recourse to religion in the hour of distress, the wisdom of restraining the passions, the manifest interposition of Providence in our behalf, and its consequent and imperious claim upon us all for a reformation of manners. This will ensure the lasting reign of piety and benevolence.

ART.

ART. 30. *A Sermon, preached in the Chapel of Gosport, on Sunday the 14th of February, 1802, being the yearly Meeting of the Children educated at the Charity Schools in the Town of Gosport. By Edmund Paulier, M.A. Prebendary of Winchester.* 8vo. 1s. White. 1802.

This is a very animated exhortation to this particular branch of charity; and it appears, that the condition and circumstances of these Charity Schools of Gosport, in all respects justify the warm eloquence, and energetic zeal of the preacher.

ART. 31. *A Call for Union among the Members of the Established Church, enforced by a brief Review of the injurious Tendency of Controversies and Contentions among real Christians.* 12mo. 16 pp. 3d. Bulgin, Bristol; Longman and Rees, London. 1802.

This discourse contains a concise yet striking view of the divisions, which have at all times subsisted among Christians, with an examination of their causes, and an earnest exhortation to prevent, in the present day, their most pernicious effects. The author neither avows his name, nor betrays his attachment to any particular division of opinions; but very manifestly displays the spirit of a sincere Christian.

ART. 32. *A short and plain Preface to the Bible; being an Attempt to rescue that Sacred Volume from Obscurity, Indifference, Inattention, and Neglect. Pointing out the manifold prophetic and palpable Allusions to the great Event of our Redemption, which in the common and cursory Manner in which it is read are apt to escape our Observation. Selected in great Part, and abridged from the Works of our most able Commentators, and most eminent Divines; and comprised in a plain and perspicuous point of View, under the hope of promoting a more serious, a more general, and more profitable Study of the Holy Scriptures. Designed as a useful Appurage to be prefixed to the blank Leaves of every Family Bible, in every Christian Family, where it is not,*

Neglected on the Shelf its important Treasure sleeps.

By James Wickins, Esq. 4to. 15 pp. 6d. or 5s. a Dozen. Collins, Salisbury. 1802.

The copiousness of Mr. Wickins's title-page seems to flow from the earnestness of his zeal to do good; and that zeal is happily free from all impure and absurd mixture. The particulars collected in this short Preface may be useful to many readers, and therefore its circulation, as a cheap pamphlet, may be serviceable to the cause of truth. A more copious, or more methodical collection, might be less attractive to the careless or indolent reader; and it is wise to make provision for all.

ART. 33. *A Sermon on the Peace, preached at Barnstable, on the First of June, 1802. By the Rev. Richard Taprell.* 4to. 1s. Mawman. 1802.

We may very conscientiously praise the good intentions of the preacher; but there does not appear any thing, in the substance or argument

gument of his discourse, of importance or novelty enough to demand its publication. It is inscribed to Lord Nelson.

ART. 34. *A Discourse, addressed chiefly to Parents, on the Duty and Advantages of inoculating Children with the Cow Pock, preached in the Chapel of St. Edmund, in Dudley, on Sunday, February 14, 1802. By Luke Booker, LL. D. Minister of the said Chapel.* 4to. 1s. 6d. Hatchard.

The efficacy of vaccine inoculation is now so happily established, that it certainly becomes a matter of public duty, to recommend its universal practice. This is done with great vigour and earnestness in the above Discourse. Such and so fortunate is the progressive advancement of science, that we have in our possession a sermon, by a very pious and good man, preached at no very distant period, in which *the folly and the sin* of inoculation is pointed out and discussed with extraordinary zeal and energy!!

ART. 35. *Self-Employment in Secret. Left under the Hand-Writing of the Rev. Mr. Corbet, late of Chichester. A new Edition. By William Unwin, M. A. Rector of Stock cum Ramsden-Belbouse, Essex.* 12mo. 106 pp. 1s. Rivingtons. 1801.

These very pious, but somewhat desultory meditations and reflections, of a Christian racked by bodily pain (that of the stone) were "set down" betwixt the years 1663 and 1680, and have been repeatedly edited. The panegyric upon them, at p. 4, is less satisfactory to us than that by Mr. Howe, at p. 6. "Here are vivid representations of faith, love, and an heavenly mind; of humility, meekness, self-denial; and entire resignation to the will of God in their first and continued motions."—"Here it may be seen how an heart, touched from above, works and tends thitherward; how it depresses itself in humiliation, dilates itself into love, exalteth itself into praise, submits itself under chastenings; how it draws in its refreshings and succours as there is need." P. 6. The reason assigned by the editor, at p. 8, for a new edition of this tract, is creditable to his judgment and piety: "The gloomy apprehensions which seem to have crept in among some pious people concerning the Almighty, as though he was an angry arbitrary Monarch, rather than their reconciled Father, "full of mercy and compassion," were a further inducement to republish this little volume, which seems happily united to prevent the growth of such misconceptions; whereby (Ezek. xiii. 22) the hearts of the righteous are made sad, whom God has not made sad"; whereby too the bright lustre of that pure and undefiled religion they profess, has been greatly diminished in the eye of those, who are not the friends of evangelical truth."

ART. 36. *An Apology for the Sabbath. By John Prior Estlin.* 8vo. 48 pp. 1s. 6d. Bristol printed; Johnson, &c. London. 1801.

This is a well-written, sensible, and well-argued discourse, in favour of the religious observance of the Sabbath. It is improperly, in our opinion, termed *an Apology*; since it is not so much a reply to objections, as an enforcement of reasons in its favour. Many Christians

tians indeed, with reason, with that the word *Apology*, which has lately been rather fashionable, were banished altogether from subjects so sacred; since the mere implication, that the Word, the Ordinances, or the Wisdom of God can require *an Apology*, has something in it irreverent and improper.

Mr. Estlin, who appears by his Dedication to have preached to the same society of Dissenters at Bristol for thirty years, is justly earnest, though temperate, in his arguments for this sacred observance; which, from the reference in the fourth commandment to the creation, as its primary cause, he considers as of universal obligation. He takes part with those writers, who consider the Sabbath as not first established at the giving of the Jewish law, but as a patriarchal rite; and he defends the change of the day, to the first day of the week, or *the Lord's Day*, under the Christian Covenant, with the strongest arguments. He even suggests, but with less reason on his side, that the *first day* was possibly the day of patriarchal observance. In contending for this establishment of a Sabbath from the beginning, he opposes several great names, as Selden, Limborch, Le Clerc, Beausobre, and Paley, with some others, whom he treats with more respect than they deserve; such as Geddes, Evanston, &c. but he depends upon argument, and he makes an able use of it. The discourse is of the sound and useful kind; and may be recommended, with propriety, to Christians of all denominations.

LAW.

ART. 37. *Anguis in herba! A Sketch of the true Character of the Church of England and her Clergy: as a Caveat against the Misconstruption of artful, and the Misconception of weak Men, on the Subject of a Bill about to be brought into Parliament, for the Revival of certain Ecclesiastical Statutes, concerning Non-residence, &c. &c. &c. The Second Edition. By the Rev. James Hook, M. A. F. S. A. 8vo. 36 pp. 2s. 6d. Ginger, Old Bond-street. 1802.*

The leading subject, or primary occasion, of this tract being the famous statute against Non-Residence, we shall class it, as we have those of Dr. Sturges and others on the same subject, under the title of *Law*. Whether with strict propriety, in any of the instances, does not deserve much consideration.

Mr. Hook, a young man of good talents and acquirements, has been induced, in the present instance, to take up the pen, for the laudable purpose of defending the character of the Clergy at large against the insinuations which, through the medium of this discussion, have been circulated by insidious enemies. He was particularly excited to this interposition, by the appearance of a tract (of which we shall soon take further notice, entitled "the Necessity of the Abolition of Pluralities and Non-residence;" which he considers, though mild and urbane in manner, as of the most hostile tendency and design. Were it possible to find room for an extended notice of every tract, which, by the importance of its subject, or the ability of its execution, might appear

appear to deserve it, this now before us would be so distinguished; and, in placing it in this part of our Review, we may be considered as virtually apologizing to some other writers, whom we have been reluctantly obliged to treat in the same manner.

The author of this tract opens it by a spirited and honest avowal of his general opinions; including some able remarks on the events and dispositions of modern times. He declares against Jacobinism, and asserts the right of simplifying the example of the French Revolution against its passions, in spite of their attempts to throw discredit on such arguments. He speaks, therefore, boldly against those "who have been guilty of the vilest excesses to overthrow the government of ONE—for what? to substitute the government of another ONE." He considers the late attacks against the Church and Clergy, in various forms, as proceeding from the spirit of Jacobinism; and undertakes, with a becoming confidence, (because justified by the truth) to vindicate the character of his order; opposing the corruptions of Christianity, wherever found, not to any ideal model of perfection, but to the "virtues and excellence of our present establishment, as corrected and amended, by the progress of civilization, and the accession of talent: to our Church, as it now stands, steady to the true and unsophisticated worship of God, bereft of all its grossness, purged of its superstition, and served by a clergy, whose principles, talents, and deportment as a body, or taken individually, whose utility and beneficial exertions, as members of the community, may challenge Europe for a parallel, at any period of its history."—"Perfection," he adds, "is not an attribute of human nature; it stands out of the mortal economy;"—but if, in remote periods, the balance of the Church was against the good, it is now reversed, "and the exception applies to the defaulters." P. 12.

One artifice of those who would raise an argument against our Church from those arrangements, which arise from the scantiness of its revenues, is to decry curates, as inadequate to the charge put upon them. These he strongly and justly vindicates; pointing out, as the truth demands, "that the curate has received as regular an education, has produced to the Bishop as certified testimonials, and (if he be a priest) has been admitted into the bosom of the Church under the same form and ordination as his neighbour the vicar or the rector, —as our metropolitan himself. Nay further, if he take all the benefited clergymen of the establishment, the dignitaries of the Church, and the Bishops at their head, I verily believe he will find (with very few exceptions) that they have all, at one period of their lives, served the office of curate: and yet, were any foreigner, ignorant of the nature of our church polity, to peruse the treatise before us [on the abolition of Pluralities] he must necessarily conclude the office of curate to be at least, like that of the early deacons, a sort of attendant upon the temple, and upon the superior Clergy, whose humbleness may be suited to their employment, but who could never be preferred to the sacred offices of reading or preaching the word of God." P. 18.

These observations are of much moment; because, in their blind zeal for amendment, the *would-be* reformers of the times would not only vilify the whole body of curates, but, without warning or remorse,

more, would deprive them at once of their subsistence. Reforms, to be safe and useful, must be temperate and gradual; attaching rather upon future aspirants than present occupiers. Mr. H. proceeds to give a correct and clear sketch of the history of our Church, illustrative of its principles, temper, and gradual improvements; and contrasts the present restriction of Pluralities with the enormous abuse of them in former times, when one incumbent frequently held from five to fifteen benefices. A more equal distribution of the value of preferments appearing to be impracticable, especially since the spoliation of the church revenues by Henry VIII. he concludes, as others have done, that Plurality is the only remedy for inequality; and he argues strongly, that, under its present restrictions, it is not pernicious.

We have been led insensibly to give a longer account of this tract than we usually introduce into this part of our Review; and, after all, we have omitted much that deserves to be mentioned: nothing remains, but to recommend the publication itself to the perusal of all who feel an interest in examining the subject.

ART. 38. *A full Report of the Proceedings on the Second Trial in the Cause, Kerlake against Sage and Others, Directors of the Westminster Insurance Office, including the Evidence and Opinions of Doctors Carmichael Smyth, Crippson, Willich, Reynolds, Latham, and Blane, on Cases of Pulmonary Consumption, faithfully taken in Short-Hand, &c.* 8vo. 131 pp. N. Row, Great Marlborough-Street.

The cause here detailed is highly interesting, and was investigated by the court with attention suited to its importance. It had been tried before, and in that, as well as in the present trial, the jury gave a verdict in favour of the claimant against the Office. The following is a brief outline of the case, as it was stated and admitted by the parties.

In March, 1799, Mr. Robson, since deceased, applied to Mr. Kerlake, through the medium of Mr. Howard, a money-broker, for the loan of 360*l.* for which Mr. Robson was to grant an adequate annuity during his life. The terms were settled, and Mr. Kerlake agreed to lend the money, provided the Westminster, or any other public office, would insure so much on the life of the grantor. Mr. Howard took Mr. Robson to the Westminster Insurance-Office, where, after making the usual enquiries, relative to his age, habits of living, and the general state of his health, the Directors agreed to insure the proposed sum upon his life. The policy was therefore executed, the premium paid, and Mr. Kerlake lent Mr. Robson the money. On the 13th of the following December, Mr. Robson died, of which the claimant, Mr. Kerlake, gave notice to the Office, and, at the proper time, applied for the sum insured, 360*l.* But the Directors of the Office, having in the interim been informed that Mr. Robson was not in a good state of health, agreeably to the disposition made at the time when the policy was granted, refused to pay the money.

To understand the force of this objection, it is necessary to observe, that, by the rules of the Insurance-Office, every person proposing to

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make

make an insurance, is required to sign a testimonial, importing, that the party on whose life the money is to be insured is in a good state of health, and not subject to any disease that has a tendency to shorten life. On enquiry, it appeared that Mr. Robson had been attacked in the month of August, 1797, with hemorrhage from his lungs, and in February, 1799, he had suffered a second attack, more violent than the first, from which he was however recovered. The Office considering this recurrence of the hemorrhage as a proof of disease existing in the lungs, contended, that the averment, that Mr. Robson was in a good state of health, and not subject to any disease having a tendency to shorten life, was not true, and consequently that the policy was forfeited. But the jury collecting from the evidence of the physicians, who were examined on the occasion, that though hemorrhage from the lungs frequently lays the foundation of consumption, and when occurring without any great violence being suffered, is always to be suspected, yet that persons do sometimes recover under those circumstances, and live many years after, without falling into that disease, they established the policy. In this case also it came out, that the deceased had been extremely intemperate several weeks previous to his death, had taken violent exercise, and exposed himself inordinately to cold and wet, causes sufficient in themselves to occasion his death, without recurring to any previous disease. They might also probably consider, that as the Offices always examine the parties, on whose lives any sum of money is proposed to be insured, as to their health and general mode of living, and take references from them to such medical or other friends, as may be likely to give them the necessary information on those points, prior to their agreeing to make the insurance, if they suffer themselves to be imposed on, by taking the suffrages of improper persons, they ought to bear the consequences, and not attempt to shift the loss on the purchasers of the annuities, who ordinarily have no acquaintance, or knowledge of the grantors, and who would not lend their money if the Office were to refuse to insure it. In this case, the sum proposed to be insured being small, it does not appear that the Office made any enquiry as to the state of Robson's health, except of himself, and of Howard, whom they consider as the agent of Kerlake, he having obtained the policy for him. But the Offices know very well, that though the broker transacts the business, both for the borrower and lender, he is properly only the agent for the person who borrows the money, by whom he is paid for his trouble, and that he is interested in getting the policy, as unless that is obtained the bargain will not be completed. The Offices ought not, therefore, to accept the testimony of the broker, as to the state of health of the person proposing to grant an annuity, unless he is known to them to be a person of integrity, and worthy of credit. The case is well drawn up, and the observations by the editor are judicious, and will be read by persons engaged in this kind of traffic with satisfaction.

NATURAL HISTORY.

ART. 39. *Prodromus Lepidopterorum Britannicorum. A concise Catalogue of British Lepidopterous Insects, with the Times and Places of Appearance in the winged State. By a Fellow of the Linnean Society.* 4to. 46 pp. Holt printed; sold by Hurst, Paternoster-Row. 1802.

We have but one objection to the title of *Prodromus*, which is, that it is a snare to unclassical naturalists; who, as we have heard in instances beyond number, uniformly call it *Prodromus*, in defiance of the laws of metre, and the genius of the Greek language. With due caution then, that its name is to be called *Prædromus*, we shall not hesitate to recommend this little tract, which is the forerunner of a complete account of British Moths, Butterflies, &c. under the title of *Lepidoptera Britannica*. For the purpose of rendering that account perfect, a method has been adopted, which may with great advantage be imitated in other departments of Natural History. A society has been formed, possessing a public Cabinet, called in this instance the AURELIAN CABINET, to which every member of the society agrees to give up, from his private collection, every *Lepidopterous insect* not already contained in it. By this method have been assembled, "upwards of eleven hundred species, and above three hundred strong varieties, many of which will probably, on future investigation, be ascertained as distinct species." It will be evident, on the slightest consideration, how very efficacious a method this is, for investigating any particular branch of Natural History within a certain district.

This Catalogue consists only of three columns; the first containing the trivial name, the second the time, and the third the place, of appearance. The generic names are prefixed to each division.

POLITICS.

ART. 40. *Considerations on the Debt on the Civil List. By the Right Hon. George Rose, M. P.* 8vo. 1s. 6d. Hatchard. 1802.

As much misconception had prevailed on account of the debt on the Civil List, a question lately agitated with great solemnity in Parliament, Mr. Rose, who, from his situation, had the most perfect knowledge of the subject; and who, from his character, inspires confidence, has given the public this plain statement.

The writer forcibly observes, that in arithmetic there is no eloquence to persuade, no partiality to mislead; he has therefore contented himself, with giving a very intelligible representation of the progressive expences of the Civil List; and will satisfy the candid examiner, that the increase of the expenditure is imputable, neither to the extravagance or corruption of the late Administration, but is to be fully justified by unavoidable circumstances.

ART. 41. *A Memoir of Transactions that took place in Saint Domingo, in the Spring of 1799; affording an Idea of the present State of that Country; the real Character of its black Governor, Toussaint L'Ouverture; and the Safety of our West-India Islands from Attack or Revolt; including the Rescue of a British Officer under Sentence of Death. By Captain Rainsford, Twenty-four Years an Officer in his Majesty's Army.* 8vo. 31 pp. 2s. 6d. Lawrence, Strand. 1802.

Although this Memoir does not, in our opinion, perform, in its full extent, what the foregoing title-page would lead us to expect, it is, considering the short time and untoward circumstances of the author's visit to St. Domingo, by no means uninteresting and uninteresting. It appears, that the author was driven, by stress of weather, in his passage from Jamaica to the Windward Islands, in an American vessel, into the harbour of Cape François; and, passing for an American officer, was well received there, and suffered to remain unmolested till the ship had been repaired; but, after his departure from thence, having incautiously landed in another part of the island, he was seized, tried, and condemned as a spy, and escaped only by the liberality and clemency of Toussaint; who, on being apprised of the sentence, gave immediate orders for his release. His account of Cape François shows to what a state of desolation it had been reduced, even before the last fire, by which that city, and almost all the sea-ports, suffered on the landing of the French troops. Considering all the additional calamities which that colony has undergone since it was visited by Captain Rainsford, the opinion of those, who think it will be a work of time and difficulty completely to restore its commerce and opulence, seems, in a great degree, confirmed. His description of Toussaint's troops gives a very high idea of their numbers, zeal, and even discipline; and he scruples not to declare his opinion, that they would be found (in that island) invincible by the French armies. Subsequent events have shown that he overrated their prowess or their advantages. A short character and description of Toussaint may be found at p. 20.

Captain Rainsford seems to think, contrary to the general opinion, that our West-India possessions would not have been endangered by the permanent establishment of a black government in St. Domingo.

ART. 42. *Porcupine's Works, containing various Writings and Selections, exhibiting a faithful Picture of the United States of America, of their Governments, Laws, Politics, and Resources; of the Characters of their Presidents, Governors, Legislators, Magistrates, and Military Men; and of the Customs, Manners, Morals, Religion, Virtues, and Vices of the People: comprising also a complete Series of Historical Documents and Remarks; from the End of the War in 1783 to the Election of the President in March, 1801. By William Cobbett. In Twelve Volumes. 8vo. 5l. 5s. Cobbett and Morgan. 1801.*

These are the collected writings of a man, whom we long praised and patronized, though unknown to us; admiring the rough spirit of his

his style, and having at that time much reliance on his integrity. But as we have lately experienced, to our own certain conviction, that when his passions are inflamed (a thing which seems easily to happen) *he no longer regards either justice or truth*, we feel diffident of much that we have said in his behalf; and cannot regard ourselves, nor recommend to others, what he calls his Works, as worthy of any careful examination.

MISCELLANIES.

ART. 43. *A brief Sketch of the principal Features which distinguish the Character of his present Majesty.* GEORGE THE THIRD. By T. Dutton, A. M. *Intended as an Accompaniment to the Print published in Commemoration of the providential Preservation of his Majesty's Life, at Drury Lane Theatre, May 15, 1800.* 12mo. 127 pp. Riley, Warwick-square, Newgate-street. 1802.

The print to which this book is an humble attendant is a work of considerable merit; it contains a fine portrait of his Majesty, from a painting in enamel by Collins, with allegorical accompaniments, alluding to the distinguished event which it commemorates. The picture was painted for the Queen, by R. Corbould; and has been engraved with great spirit, by that veteran artist Bartolozzi, near the age of eighty. A most copious list of subscribers proves, that a work on such a subject cannot want patronage. Of the brief Sketch, as it is denominated, we wish it were possible to say, that it is in any degree worthy of the topic on which it is employed. The style is at once inflated and weak, pompous and nonsensical; and the expressions often imply the contrary to what they profess. What writer in his senses would say, by way of praise, that he "would only *contrast* [instead of *compare*] the principles of his Majesty's speech with his conduct, his *professions* with his *practice*." P. 30. If there be nothing insidious in this, it is beyond the common reach of absurdity; but, by the author's quoting the most unjust and virulent defamer of his Majesty, as "a writer of distinguished celebrity," we should suspect the former.

The print will live; but for the panegyrist, the best that can be wished for him is, that his performance may sleep, as it will, in profound oblivion.

ART. 44. *A new History of Great Britain, from the Invasion of Julius Cæsar to the present Time; exhibiting to the Minds of Youth a Variety of instructive and pleasing Information; and some Particulars, now first adapted to the Capacities of young People of both Sexes. The Whole calculated to operate as Moral Lessons, while it contains every leading Trait of the History of England, on a Plan nearly similar to that of Dr. Henry.* By the Rev. John Adams, A. M. *Author of Lectures Selectæ, &c. &c.* 12mo. 4s. 6d. Law. 1802.

We have before had occasion to recommend this author's exertions in behalf of studious youth. The present publication does not perhaps

haps exactly answer the vaunting promise of its title-page, and it is printed on execrable paper; but, on the whole, it seems no improper introduction to the history of our country.

ART. 45. *The Pleasing Preceptor, or familiar Instructions in Natural History and Physics; adapted to the Capacities of Youth, and calculated equally to inform and amuse their Minds, during the Intervals of more dry and severe Study. Taken chiefly from the German of Gerhard Ulrich Ambrosy Vieth, Mathematical Teacher at Dussow. Intended for the Use of Schools, and illustrated with Cuts. Two Volumes. 12mo. 7s. Robinsons. 1802.*

We have been so well pleased with the design and execution of these two little volumes, that we are inclined to regret they were not accompanied with better engravings, and printed on better paper; both are as bad as possible. We have not often seen two little volumes better calculated to promote the amusement and instruction of young persons.

ART. 46. *The Life of Toussaint Louverture, Chief of the French Rebels in St. Domingo: to which are added, interesting Notes respecting several Persons who have acted distinguished Parts in St. Domingo. By M. Dubroca. Translated from the French. 12mo. 2s. Symonds, 1802.*

The reader is here presented with the life of this most extraordinary character, by a Frenchman. How far it is entitled to credit, we pretend not to determine, but it is certainly amusing. This man, whose name once inspired universal terror, and who is certainly endowed with wonderful talents, both natural and acquired, has been sent prisoner to France, to answer for presumed crimes of treachery and treason against those who, no great while since, extolled him as a hero.

ART. 47. *Multum in Parvo: or a brief Display of more than a Thousand Errors in each of the undermentioned Writers; Johnson, Sheridan, Walker, Nares, Perry, Entick, and in the Works of other Philologists, who, in their Remarks on the English Language, have given Directions how to speak inharmoniously and improperly. With original Observations on the Lancashire, Welsh, and Scotch Modes of Speaking. Also, (printed on One open Sheet) a radical Table of Words, unique in its Kind, and of peculiar Excellence. By W. P. Russell. 12mo. 108 pp. 1s. 6d. Barrat, 21, Portugal-street. 1802.*

This gentleman writes in so facetious a style, where the subject seems not to demand any thing of the kind, that it is not always easy to comprehend his meaning. His style more resembles that of our friend, the ancient Professor of St. Omer's, than any other composition we have lately seen. His *Multum in Parvo* has unfortunately

been overlooked for some time, but a more recent tract comes immediately after this. How to deal with this curious *Verbotomist*, it is not easy to decide; he pronounces Reviews to be nuisances; yet the public will probably continue to receive their opinions, even in opposition to their most doughty assailants; and of his small publication we cannot but say, that it does not deserve its Latin title so well as he seems to conceive. Small as it is, it might be reduced to a tenth part of its present size, by removing only the useless excursions of the author's pen. That the author has some ingenuity, we will not deny; but it will require much regulation, to make it very useful to himself or the public. As to the particulars of his doctrines, we leave them to be discussed by the various authors from whom he dissent.

ART. 48. *Hints to Legislators, to prevent Libels, and to increase Learning and Politeness; with satisfactory Arguments, to prove that the Reviewers are a set of mean dastardly Writers, frequently scurrilous, and, on the present Plan, Nuisances to Society. By W. P. Russell, Verbotomist. 12mo. 49 pp. 1s. Badcock. 1802.*

We do not feel ourselves called upon to enter the lists with this *Verbotomist*; who begins, by pleading the cause of a friend of his, author of a pamphlet, which the Anti-Jacobin reviewers had censured. This author, however, admits, in a subsequent passage, that he is also "impelled by some wish to gratify a little private revenge." His great objection to Reviews is, that each article of criticism is not signed with the name of the writer. We shall not here enter into a justification of the present practice, which long usage has sanctioned, and which, for several reasons, is likely to be continued. Generally speaking, the proprietors and conductors of Reviews, who are the responsible persons are well known, and their characters are pledged to the public for the due conduct of them; and the writers of particular articles are frequently ready to avow themselves when any proper occasion demands it. But to be exposed to the retort of every censured scribbler, would be too irksome for any man of credit to endure, though of no dastardly temper. But Reviews, says this writer, are nuisances, because they "are the cause of superficial knowledge." The same thing might be said of all compendiums of science, or abridgments of any extensive work. Such publications have sometimes produced superficial scholars; yet, in several points of view, they are highly useful; and it remains to be proved, that all who read Reviews would, if no Reviews existed, read the works themselves. This author is either not aware of the arguments in favour of Reviews, or purposely keeps them out of sight. His friend (the author of the pamphlet) is more candid. He, in a Letter subjoined, professes to know and respect many gentlemen concerned in Reviews, and to consider their office as a national advantage. The Letter on Illuminations contains nothing worthy of particular notice. The notes in this pamphlet are very miscellaneous, and rather desultory. We met, however, here and there, with some just sentiments. One passage, in particular, accounting for the moral conduct of some Infidel writers, we should perhaps

perhaps have extracted; but that this author highly censures Reviewers for extracting passages, under the notion that they injure thereby the sale of the works from which such extracts are made.

ART. 49. *Astronomical and Geographical Lessons; being an Introduction to the Use of the Globes; with a Variety of Problems and Examples, for the Use of Schools.* By James Levett, Master of an Academy, Colchester. 12mo. 2s. Badcock. 1802.

This is a perspicuous and easy manual, to lead young people to the knowledge of the use of the globes, and may properly be recommended for that purpose.

ART. 50. *Observations on the Establishment of a Royal Military College, for the Instruction of the Officers of the British Army, as proposed by the Secretary at War.* 8vo. 29 pp. 1s. Egerton. 1801.

This tract contains a concise view, with much commendation, of the plan, supposed to originate from the highest military authority, for establishing such a College. But the writer does not confine himself to that subject; he proceeds to notice many things, which he considers as pernicious, in the present state of the army, and strongly recommends a reformation of them.

ART. 51. *A Dissertation on Landed Property, so far as respects Manors, Farms, Mills, and Timber.* By Robert Serle. 8vo. 40 pp. 2s. 6d. Hatchard. 1802.

This author, in his Preface, states that he was "employed, in the spring of 1800, by the Bishop of Winchester, to carry into effect a plan for rectifying abuses in some manors belonging to that See;" and that this circumstance "afforded him frequent observation, and enabled him to form some conclusions on that subject." These, which relate to the particulars mentioned in the title-page, are not thrown into a very regular form or method, but professedly published as loose hints, resulting from experience. Most of them are such as common sense would suggest to any intelligent person employed in the management of an estate, or to any attentive landlord; but they may afford some instruction to persons of little or no experience, who have such concerns to manage; and, at all events, they may serve to draw the attention of landlords, and stimulate their enquiries into their own concerns. The suggestions respecting coppices (in page 22) are less trite than the rest, and more likely to have escaped the notice of landlords and their stewards than any other of the author's remarks.

FOREIGN CATALOGUE.

FRANCE.

ART. 52. *Histoire des Mathématiques, dans laquelle on rend compte de leur progrès depuis leur origine jusqu'à nos jours; où l'on expose le tableau et le développement des principales découvertes dans toutes les parties des mathématiques, les contestations qui se sont élevées entre les mathématiciens, et les principaux traits de la vie des plus célèbres: nouvelle édition, considérablement augmentée et prolongée jusqu'à l'époque actuelle par E. Montucla, de l'institut national. Tomes III. et IV. achevés et publiés par Jérôme Delalande, de l'institut national; with 19 Plates, and the Portraits of the late Montucla, and of Mr. Delalande. Price of the 2 voll. in 4to. 31 fr. 30 c. Paris.*

It is now upwards of thirty years since Mr. *Montucla* published the first edition of the two first volumes of this work, which contain the History of Mathematics to the end of the seventeenth century. This part was, however, incomplete; and the author made considerable additions to these two first volumes, which were likewise published about two years ago.

The third and fourth volumes, which we now announce, and which comprise the History of Mathematics from the commencement of the eighteenth century to the present time, had never before appeared; though it is, perhaps, more rich in this respect than any of those by which it was preceded, being that of *Euler, Dalember, Condorcet, la Grange, la Place, Delalande, &c.* The literary public has had the misfortune to lose Mr. *Montucla*, when he was occupied in completing the two volumes. Of the third volume, the end was left imperfect by him, and a great part of the fourth; the defects of which are here very ably supplied by Mr. *Delalande*. To the third volume, he has prefixed a Preface, composed by himself; and has likewise added to the end of the fourth a Life of Mr. *Montucla*, together with such a general Index to these two last volumes, as Mr. *M.* had subjoined to the two first.

Espr. d. Journ.

ART. 53. *Oeuvres diverses de P. L. Lacretelle, aîné. Mélanges de philosophie, et de littérature, 3 Voll. in 8vo. of about 550 pp. each; pr. 35 fr. Paris.*

The works of Mr. *Lacretelle* form three collections; differing very much in their nature and subjects from each other; namely, 1. Miscellaneous of Philosophy and of Literature; 2. Of Eloquence and judiciary Philosophy; 3. Of political Philosophy.

The pieces contained in these three collections, are the fruit of the labour of twenty-two years; they relate to three departments, literature, philosophy, and the bar; having likewise been composed at three different epochs, before, during, and since, the Revolution, the parts which

which will, perhaps, attract the greatest attention, appear now for the first time. *Ibid.*

ART. 54. *Cours complet d'histoire-naturelle par Buffon, Castell, Patrin, Bloch, Sonnini, Latreille, Brongniart, de Tigny, Bosc, Lamarck, et Mirbel, in 8o Voll. L. 18mo. of about 350 pp. each. Paris.*

The very valuable and splendid work here announced is ornamented with about 1000 plates, representing more than 4000 subjects, designed after nature by *Desfœe*, who is deservedly celebrated in this department, engraved under his direction, and highly finished. This collection has been published in the following order.

1. *Théorie de la terre—Discours sur l'histoire naturelle—Histoire naturelle d. l'homme—Histoire naturelle des quadrupèdes—Histoire naturelle des oiseaux—par Buffon, classée par ordres, genres et espèces d'après le système de Linné, avec les caractères génériques et la nomenclature linnéenne, par René Richard Castell, auteur du poëme des Plantes, et professeur du Prytanée français. Ornamented with 205 plates, representing about 600 subjects.*

2. *Histoire naturelle des minéraux, par E. M. Patrin, membre associé de l'Institut national de France; with 40 Plates.*

3. *Histoire naturelle des Poissons, avec des figures dessinées d'après nature par Bloch; ouvrage classé par ordres, genres et espèces d'après le système de Linné, avec les caractères génériques; par René Richard Castell, &c. ornamented with 160 plates, representing about 600 species of fish.*

4. *Histoire-naturelle des reptiles, avec figures dessinées d'après nature, par Sonnini, homme de lettres, naturaliste, et Latreille, membre associé de l'Institut national; with 54 plates, representing 150 different species of serpents, vipers, snakes, lizards, &c.*

5. *Histoire naturelle des insectes, composée d'après Réaumur, Geoffroy, Degeer, Rœsel, Linné, Fabricius, et les meilleurs ouvrages qui ont paru sur cette partie; rédigée suivant la méthode d'Olivier, avec des notes, plusieurs observations nouvelles et des figures dessinées d'après nature, par F. M. G. de Tigny, et Brongniart pour les généralités; ornamented with many plates.*

6. *Histoire-naturelle des coquilles, des vers et des crustacés, contenant leur description, leurs mœurs et leurs usages, avec des figures dessinées d'après nature, par L. A. Bosc, membre des sociétés d'histoire naturelle de Paris, Bordeaux, Bruxelles, de la société linnéenne de Londres, et de l'académie de Turin. Ornamented with 94 plates, representing about 600 subjects.*

7. *Botanique, ou Histoire-naturelle de tous les végétaux, avec leurs caractères, ordres et genres, leurs propriétés, usages, &c. &c. par J. B. Lamarck, de l'Institut national de France, professeur-administrateur du muséum d'histoire-naturelle, et par C. F. B. Mirbel, naturaliste.*

All the parts of this collection are actually published, except this last, which will appear in the course of a few months. They are sold either together, or separately. The whole of what is now published may be had at the following prices: Papier carré fin d'Angoulême, figures en noir, 172 fr.—The same paper, fig coloriées, 280 fr.—Same paper, fig. color. 432 fr. *Ibid.*

WE doubt not that the classical readers of the British Critic will be entertained by the following Letter, which was occasioned by the opinion which is expressed in a note to the book before us, (p. 423) and which has been communicated to us by a learned friend.

Dear Sir,

I readily agree with you, that *mortalis* (in Horace, Epist. II. ii. 188) neither is, nor can be, an epithet to the word *Deus*. Maximus Tyrinus, in the fifteenth dissertation, expressly says, Καὶ τίθωσι θέναι μὲν κατὰ τὸ ἀνθρώπιον καὶ ἀθάνατον, δαίμονα δὲ κατὰ τὸ ἀθάνατον καὶ ἰμνασθῆναι, ἀνθρώπων δὲ κατὰ τὸ ἰμνασθῆναι καὶ θνατῶν. &c. &c. P. 272, edit. Lips. 1774. If therefore the passage in Horace be genuine, I should be under the necessity of allowing, that *mortalis* is used for *mortalium*. But I will give you my reasons for believing both that line, and the following, to be spurious.

In the first place, I have considerable doubts as to the phrase, "Naturæ Deus humanæ." However, you shall have Pulman's note: "Observasse videor, ab antiquis illis scriptoribus, naturæ Deum appellari, non eum, qui universæ naturæ ac summa rerum administrationem curamque gerit, quique cœlo, mari, terræ præest; sed qui naturam hominis cujusque aut hominum regit, fovet, tuetur, curat, sanat: estque quidam hominis Genius. Exstat in Bacchid: prologus, non ille quidem a Plauto scriptus, qui tamen antiquitatem olet, in quo Genialis Deus, Silenus, naturæ Deus dicitur. Sic enim scribitur:

Naturæ Deus sum, Bromii altor maxumi.

Et apud M. Aëlium in Menæchmis:

Nunc ipsi naturæ Deo mihi respondere adolescens."

Thus Pulman writes.

But no play with this title, if I mistake not, was ever ascribed to Aëlius. Lambin, in his notes upon Horace, tells us that the last passage is in the *Menæchmi* of Plautus; I cannot, however, find it there. The former line occurs in the Prologue to the *Bacchides*.

Naturæ Deus sum, Bromii altor maxumi.

Turnebus has this note: "Est enim naturæ Deus, non qui universæ naturæ præest, sed qui naturam hominis curat, et quidam hominis Genius est."

The speech assigned to Silenus is not to be found in Lambin's edition. Pulman, who perhaps was a *plagiary* in his interpretation, fairly owns that it was not written by Plautus; and

and perhaps, upon examining it, you will allow with me, that no stress can be laid upon its authority. Let us further hear what Gerard Vossius, in his *Etymolog. Ling. Latin. ad vocem, Veterinum*, tells us of this writer. *Utroque (i. e. Afrida, et Veturio) utitur ineptus, sed antiquus auctor Prologi, qui Plauti Bacchidibus præmittitur in antiquioribus editionibus. F. Gronovius says: "Prologus et scenæ principis initium, est ex editione Colonienfi Gisleberti Longolii, Ultrajectini. Fabulatur Lascaris, Grammaticus ille Græcos, in epistolâ ad Bernbum, se Messanæ in Siciliâ ista invenisse. Sunt etiam, qui à Francisco Petrarchâ conficta opinentur. Etiam in Basiliensi Edit. leguntur."* But that great scholar is under a mistake as to the *time*, when the Prologus, &c. first appeared; as Ernesti shows very plainly, where he speaks of the Florentine edition of Plautus. "*Illud editio Angelii habet præcipuum, quod prima Bacchidibus prologum et Actûs primi initium addidit, de quo magnificentius in præfatione loquitur, quam res erat. Nam se restituisse Prologum et initium Actûs primi ait, diligentiam suâ inventum, cum ipse totum hoc additamentum in capite fabulæ subditum, ut est, judicet. Ex quo, ut hoc quoque obiter admoneamus, falsum fuisse Gronovium patet, cum, in adnotatiunculâ ad caput Bacchidum positâ, hoc auctarium Colonienfi Gisleb. Longolii editioni tradit deberi, cum et in Gryphianis, quæ Longolianam præcessere, reperiatur, ut jam Taubmannum admonuisse reperi."* *Ernesti. Præfat. ad Plant.* Now, whensoever the passage was introduced, and by whomsoever it was written, it is evident that no critic supposes it to have come from the pen of Plautus; and of course it can have little or no weight, as a *parallel* passage, in justifying the line which we read in Horace.

I think the same of the other passage; said, but erroneously, by Lambin, to be in the *Menachmi*; and, therefore, I hope you will not censure me for doubting, whether the expression "*Naturæ Deus*", or "*Naturæ Deus humanæ*", occurs in any classical writer.

I have already stated to you my reasons for believing, that *mortalis* cannot be the attribute of a Genius. I am not satisfied with *vultu mutabilis*. Different Genii have different qualities, whence we read in Maximus Tyrius, *ἕκαστος φύσεως ἀνδρῶν, ποικαῖται καὶ δαιμόνων*. *Dissertat. 14. p. 268, edit. Lips.* But the same Genius, presiding over the same man, would not be "*vultu mutabilis*."

Spence acknowledges the difficulty of these lines in Horace; see p. 154 of the *Polymetis*. He would solve the matter thus:

"Genii were supposed to share in all the enjoyments and sufferings of the persons they attended. A man's turn and temper is the chief

estate and former of his good or bad fortune, said the antients, and therefore this Genius may be said to preside over every man's life. These ideas, if well grounded, will go a great way toward explaining three lines in Horace, that I used to think as difficult as any in that author. He closes them with saying, that this Deity had two very different airs in his face; that he looked sometimes white and sometimes black upon you; which may signify no more, than that your Genius looks pleased and cheerful upon you when things go well with you; and sad and gloomy when they go ill: as Hannibal's Genius came smiling to him, when he is said to have appeared to that General amidst his successes in Spain, to animate him to go into Italy; and Brutus's Genius looked frowning on him a little before the fatal battle of Philippi."

Now, my friend, this criticism, however ingenious, cannot be applied to the passage under consideration. Horace describes the different pursuits and tempers of *two different brothers*, not of any *one* person only, and therefore he says nothing of different effects produced upon those tempers and persons by the *same* Genius. The respective Genius of the two brothers produced that difference, or at least *knew* the cause of it. But each brother had his own distinct turn of mind and habits of life, and each was under the direction of his own Genius. You will see presently, however, that if my opinion of the passage be admitted, it will entirely remove the difficulty, which perplexed Mr. Spence.

Again: *albus et ater*, as applied to inanimate objects, mean favourable and unfavourable. They have the same meaning, even when those objects are personified, as

Quid albus.

Peccet Iapix,

and,

Post equitem sedet atra cura;

but when applied to real persons, they retain their primary and literal signification. Thus, in the distich of Catullus upon Cæsar:

Nil nimium studeo, Cæsar, tibi velle placere;

Nec scire, utrum sis *albus*, an *ater*, homo.

That *mortalis* should, in this passage *only*, be found for *mortalium*, is an additional cause of suspicion.

Such are my objections to these two lines, as they are found in all our editions of Horace. But the sense of the passage will be complete, and the versification quite satisfactory to the ear, if we exclude these, and suppose that Horace wrote only

Scit Genius, natale comes qui temperat astrum.

This

This line is usually, and very properly, explained by two well-known verses in Menander.

Ἀπαγγί δαίμων ἀνδρὶ συμπαρίσταται,
Εὐθὺς γινόμενος, μυστάγωγος τοῦ βίου.

Vid. p. 260, edit. Cler.

There is, however, another sense in which *δαίμονες* may be called comites, according to the employments which are assigned to them by Maximus Tyrius. *οἱ μὲν τέχνης συνήγαται, οἱ δὲ ὁδοῦ ἀνέμποροι*. Dissertat. 14. But this goodly office has no connection with the reasoning of Horace, and it may be doubted whether *δαίμονες*, who distributed their occasional and partial services to different persons, can with propriety be called in Latin *Genii*.

When writing to an old friend like yourself, I often venture to talk, as old Hesiod says, *περὶ δρῶν, ἢ περὶ πέτρων*. Let me then lay before you a distinction, which the Romans *did*, but the Greeks did *not*, make in the titles of *Genii*, and which, though it has no relation to the passage in Horace, may be amusing to you. Take it then in the homely words of Gerard Vossius.

“Romani, non tam loca habuere pro Diis, quam locis quibusque suos præfecere *Genios*, qui et urbium erant, et Regionum. Atque hi vocabantur *Dii Magni*, ut inscriptione eâ, quæ Puteolis reperta.

DEO MAGNO PUTEOLANORUM ET PATRIÆ SUÆ.

Nemere, *διακριτικῶς*. Nam *Genius* quidem, in cujus tutelâ quisque erat ab nativitate suâ, *ἀπλῶς* dicebatur, *Genius*: sed ille totius patriæ nuncupatus est, *Deus Magnus*. Et possis non modò ad terræ partes, sed ad *Genios* etiam referre, tùm Masculum Numen, *Nemestinum*, Nemorum Deum, tùm femineum, *Collinam*, Collium, *Vallinam*, Vallium Deam. Ac par est similium ratio.”

Vid. Voss. de Orig. et Progr. Idololat. lib. ii. p. 640.

Give me leave to state my opinion upon two other passages in Horace, which appear to me not genuine.

Vidère Rhæti bella sub Alpibus
Drusum gerentem Vindelici: quibus
Mos unde deductus per omne
Tempus Amazoniâ securi
Dextras obarmet, quærere distuli:
Nec scire fas est omnia. Sed diu
Latæque victrices catervæ
Consiliis juvenis revictæ
Sensere, etc. Od. Lib. iv. 4.

First, let me give you Baxter's note on lin. 18.

“Tanaquillus Faber miratur hæc ab Horatio scripta et nollet factum: at ego nolle n hoc a Fabro dictum. Planè necessarius est iste locus ad indicandam hostis ferociam.”

Now

Now you shall hear what Gesner says on *quærerere, diffult*.

"Videtur hoc dicere; de originibus gentis hic quærere nolo; sed etiam si non sint Amazonum progenies, certè latè victrices catervæ fuerant, Quid? si mordet Domitii Marci poema, Amazonida: in quo nimis operosum fuisse auctorem colligat ex Martiali iv. 29. Certè nihil fuit cur Fabro ita displiceret totum illud, "*Quibus mos—omnia*"; multò minùs, cur quatuor versus eliminaret Sanadonus."

You see that Faber was offended with these lines, and that Sanadon was for boldly rejecting them. Lambin acknowledges, "usque ad hunc locum, includenda sunt interpolationis notæ; vel potius, ita sunt legenda, ut a proposito sermone aberrantia,—quod genus appellant Græci hyperbatum."

I know not what the reasons of Sanadon were, but I will tell you my own. This Ode in Horace is very animated. The images are grand, and succeed each other with great rapidity. My mind therefore has always been shocked* at the sudden interruption of its career by the words, *Quibus mos unde*, &c. There was no occasion surely for Horace thus to describe the fierceness of the Vindelici; and the passage which is supposed to contain the description is, to my taste, exceedingly languid. Horace very unnecessarily adverts to a most unimportant circumstance, and after all he leaves it undecided. He breaks in upon the regular order of the ideas which really belong to his subject, and he concludes with a dull, moral sentiment, which, in such a place, and in such a form, was far more likely to proceed from some Monkish interpolator, than from a Lyric poet. Instead of refuting Lambin's explanation, or rather apology, about the word "*sed*," I am content with observing, that if the former words were interpolated, the interpolator found *sed* necessary for his metre. But, if the metre had been complete, *sed* was not absolutely necessary to the sense. The length of the supposed hyperbaton increases my suspicions.

* We believe there are few readers of the least taste who have not felt the same shock. *Rev.*

(To be concluded in our next.)

ACKNOWLEDGEMENTS.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The *duplicity* pointed out, in strong and manly terms, by a *Constant Reader*, could not possibly escape our notice. We mean, however, to take an early opportunity of entering into a more careful and serious investigation of the subject.

Amicus writes us an angry Letter, which he desires us to insert. He thinks that, in the progress of our Review, some things, much too harsh, have been said of the *good and virtuous* Dr. Priestley; and there is something like an intimation, that we are too friendly to *Popish principles*. Such acuteness, as discovered by *Amicus*, will probably soon find us inclined to the doctrines of Mahomet, and the principles of Confucius.

We have received, and are obliged to the editor, for his observations on the Complaynte of Scotland.

LITERARY INTELLIGENCE.

Messrs. Blagden and Prevost have prepared a volume for the press, which will appear in a few weeks, under the title of *Mooriana*. It will contain several pieces never before published, and a Portrait of Dr. Moore, from an original picture.

In the press, and will be ready in two months, a *Comparative Anatomical Exposition of the Structure of the Human Body, with that of a Tyger and common Fowl*, in six numbers, with ten plates in each.

The whole works of *Chatterton*, including those attributed by him to Rowley, will soon appear, in three volumes, octavo.

The great work of *Denon*, on the discoveries of the French in Upper and Lower Egypt, will speedily be given to the public in an English translation, by *Mr. Arthur Aikin*.

Dr. Bisset has written, and is about to publish, a *History of the Reign of his present Majesty, to the Conclusion of the Peace*.

A general Survey of Great Britain, containing the Counties, in alphabetical order, will soon be published. The authors are *Messrs. D. and S. Lysons*, on whose abilities for the task it is unnecessary to expatiate.

ERRATA.

In our Review for June last, p. 663, in the note at the bottom, for "to be next to nothing," read "to be *founded on* next to nothing."

We meant, what has since been more fully confirmed to us by correspondents, that the instances alledged was *solitary, accidental*, and happened nine or ten years ago; a very different case from deliberate, repeated, or continued practice.

At p. 167, l. 6 from the bottom, for "of the note or text," read "of the text."

THE
BRITISH CRITIC,

For SEPTEMBER, 1802.

Ἰδὼν ἵς πολὺδ' ἀνδρῶν ὑλητόμος ἰλθὼν
Παρεταίνει παρίοντος ἔδην πόδιν ἀρξεται ἔργῳ. THEOCRITUS

On our tired fight such crowds of volumes burst,
Which shall we lay aside, which study first?

ART. I. *The Journal of Frederick Horneman's Travels, from Cairo to Mourzouk, the Capital of the Kingdom of Fezzan, in Africa, in the Years of 1797-8. 4to. 14s. Nicol. 1802.*

THE progress which has of late years been made, in the discovery of the interior of Africa, must be highly satisfactory to every lover of geographical science. Some illustration of this quarter of the globe, more or less perspicuous and satisfactory, has been attained in every direction; and the names of Bruce, of Browne, of Park, and of Barrow, and in particular of Frederick Horneman, the author of this Journal, are alike honourable to the undaunted spirit of enterprise which distinguishes the individuals themselves, and to their country, which encourages and rewards their undertakings. The African Society, instituted in the year 1788, for the express purpose of exploring the interior of Africa, have accomplished all that could be obtained from a steady and unremitted attention to their purpose, and by a liberality proportioned to their perseverance.

Major Rennell also, to use the words of the editor, "by analysis, and a comparative view of accounts given of journeys and

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and places, in reference to the plans of D'Anville, and other geographers, to modern travels, to ancient expeditions, to descriptions of ancient writers, and, above all, to those of the father of history, Herodotus, has corrected the map of Africa with a learning and sagacity which has converted conjecture into knowledge."

We have, in former Reviews, noticed, with due commendation, the journals of those who have penetrated into Africa, under the auspices of this Society; and, with all the zeal in our power, endeavoured to do honour to Ledyard, Lucas, and, above all, to Mr. Park; not omitting our tribute of regret to the memory of the unfortunate Major Houghton. The reader will doubtless be anxious to have some account of the present traveller, who appears, in an eminent and particular degree, to possess every faculty and qualification, both of mind and body, necessary to prosecute and obtain his object.

Mr. Horneman offered himself to the Society in 1796, to explore the continent of Africa, proceeding westward from Cairo. As he appeared suited to the purpose, he was sent, at the expence of the Society, to Gottingen, to learn the Arabic language, and such sciences as might render his intended travels both interesting and useful. In 1797, he went from London to Paris, and thence to Marseilles, where he embarked for Alexandria. In August, 1798, he wrote from Cairo the following Letter.

" SIR,

" In my last letter I mentioned my intentions of leaving Cairo about the end of May. The plague beginning to rage in the month of April, it became a proper and necessary precaution, not only to defer my journey, but absolutely to shut myself up in my house. My zeal for the undertaking I have engaged in, would have led me to break through this confinement and leave the city, with a view to join the merchants at their place of rendezvous, whence they were directly to depart for Fezzan, had not obstacles, arising from the difficulty of procuring the necessary credits for my equipment, prevented my immediate procedure.

" As soon as, from abatement of the pestilence, I could safely go abroad, I met and renewed my acquaintance with several of the caravan, who remained in the city, expecting the return of others from Mecca. A French commercial house, on whom I had no letters of credit, or other claim to confidence, than what arose from private friendship and esteem, having handsomely offered such advance of monies as I might require, I was enabled to prepare for my journey, and set out with this caravan, as soon as complete and ready for departure. All these designs were suddenly frustrated, by the arrival of the French on the coast of Egypt. Those who formed the caravan at Cairo quickly dispersed; that from Mecca coming to join it was not yet arrived: myself and other Europeans were seized and confined in
the

the castle, rather as a place of refuge from the indignation and fanaticism of the populace, than as a prison; and we remained there until the arrival of the French at Cairo.

"Soon after their coming, I made acquaintance with two of their learned men, Berthollet and Monge; they liberated and presented me to the Commander in Chief, and he received me with every mark of attention and goodness. His regard for science, and esteem of learned men, are too well known to render it necessary for me to expatiate on these high qualities. He promised me protection, he offered me money, or whatever was requisite to my undertaking, and he directed the necessary passports to be prepared for me.

"I lost no time in seeking out my friends, the merchants of Fezzan, and renewing my connections with them. Gradually as the public tranquillity became assured, they returned, one by one, into the city, till the whole were again assembled; and fifteen days have now passed, since we have been making preparations for our final departure, actually fixed for the day after to-morrow.

"Commonly those who engage in an extraordinary enterprise, consider means yet more extraordinary, as requisite to the success of the undertaking; my opinion, and therewith procedure, will be founded on directly the contrary proposition. The plan which I have chalked out for my journey will be simple and easy to pursue. You shall have it in a single line, "it is to travel as a Mahommedan merchant of the caravan." I am assured, that under such a character I can travel with the same surety as the natives of the country.

"Many of the caravan having been at Mecca, are aware that there are numbers of good Mussulmen, from various countries, who speak not Arabic, and who have different usages and customs; and thus simply attaining a knowledge of certain religious ceremonies and prayers, there is no difficulty in passing generally as a Mahommedan; for as to a certain less equivocal criterion of a personal nature, the delicacy of Mahommedan manners precludes any danger of inquiry.

"To travel as a Christian, will perhaps be impracticable for at least five years to come; for it is incredible, how deep and strong an impression the expedition of the French has made on the minds of the pilgrims to and from Mecca: dispersed to their several homes, they will carry an aggravated prejudice against Christians far and wide, and to the very heart of Africa.

"Should it be objected to me, that I risk a similar fate with that of Major Houghton, by travelling as a trader, my answer is, "that by travelling as a Mahommedan trader, I shall never travel alone; and with those too of the caravan, considered as one of the least of its merchants."

"In respect to my astronomical instruments, I shall take special care never to be discovered in the act of observation; should those instruments, however, attract notice, the answer is ready, "they are articles for sale;" nor is there fear that I should be deprived of them, whilst master of my price. My comrades know the value of gold at least better than myself. In a word, the merchants of our Fezzan caravan are men of wealth, integrity, and enterprise; but Mahommedans the most prejudiced and fanatic.

Q 2

"I have

" I have not yet fixed or methodized my design, as to a further journey into the interior of Africa; but I have made acquaintance, with a man who has been at Bornou and Cashna, a place, from every account which I can collect, and particularly from the Jalabs, deserving my immediate attention after arrival at Fezzan.

" I expect to be at Fezzan by the beginning of November; and I should propose in the next year, setting out for the Agades and Cashna, residing in and exploring those countries during ten months, and then returning *via* Mecca or Senegambia. Should any necessity of the case oblige me to return to Tripoly, I should not consider my tour as complete, but (with permission of the Society) hold myself in readiness for a further undertaking.

" I will write again from Fezzan, if I can do so without danger; the safest plan that occurs, is to pack up some bale of goods with an ordinary letter of advice in Arabic, making any real dispatch the package or covering of some article of trade.

" Pray write to and direct the English Consul at Tripoly, or elsewhere, never to make inquiry after me of the traders from Fezzan, and particularly when conveying any thing from me consigned to you. These people are of a very jealous and inquisitive temper; and any inquiries made after me by a Christian, might raise a thousand suspicions, and prove even of fatal consequence to me.

" Nay, should yourselves not hear of me these three years, make no inquiry. Under such precaution, my danger will not be that I travel as a trader and Mahommedan, but such only as results from climate, and ordinary perils of voyage, in these countries; which I trust successfully to oppose, with a good constitution and strength of body, and with courage and suitable temper of mind.

" It remains only for me to recommend to the Committee, the man whom I mentioned in a former letter. I met with the person in question, Joseph Frendenburgh, who was born in Germany, just on the eve of his intended departure from Cairo for his native country. I engaged and employed him as interpreter; and, pleased with the office, he offered to continue in my service, and attend me in my expedition. He had been ten or twelve years past forced to embrace the Mahommedan religion; had three times made the voyage to Mecca, and spoke perfectly both the Arabic and Turkish languages; in short, he was precisely the man that suited me. The connection with him will ensure me character and confidence from others; and indeed, without him, I should scarcely be able to pursue my journey, without actually embracing and professing Mahommedanism myself; I now well know him on ten months experience; and, in just reliance on him, have no apprehension of the calamity incident to travellers, of being robbed by their servants.

" I shall consign to him the care of my camels and my horses, (for we merchants of the caravan all go armed, and on horseback,) he will further have the care of my merchandize, and altogether, I shall have leisure for my inquiries, and for attending to the general objects of my undertaking. The demands of this man are far from exorbitant; and I request of the Society, the attending to a just remuneration of his services; and especially if, in case of my death, he should faithfully pre-

preserve my journals and papers, and proceed with them to England.

"I have been in some doubt as to the means of sending this letter; but, on my request, General Bonaparte has, with great goodness, himself condescended to take charge of its safe conveyance.

"I hope my next will be from Fezzan; and that, after three years, I shall be enabled to give account of the interior of Africa.

"I am, &c. &c. &c.

"FREDERICK HORNEMAN." P. xix.

We have been induced to insert this Letter, as exhibiting the spirit and character of the man, and to interest, which must unavoidably be the case, every reader in his behalf.

Five days after the date of the above, he proceeded in his travels to Fezzan by Siwah, or the Oasis of Ammon, by a route different from that pursued by Mr. Browne. The latter went from Alexandria, along the coast as far as Bareton, and thence directly south to the Oasis. Mr. Horneman left Cairo with the caravan, and travelled due west to Ummosegeir, from whence Siwah is in a south-west direction. Thus far the traveller met with no difficulty or obstruction; and his account of the inhabitants of the Oasis, their language, manners, and antiquities, are given in a concise but interesting manner. We do not detain the reader in this part of the work, as his curiosity must already, in a great measure, have been satisfied by the narrative of Mr. Browne. The circumstances in which these two gentlemen disagree, such as the extent of the Oasis, and the measurements of the sacred Egyptian building, are amply commented upon, and satisfactorily explained, by Sir William Young, Secretary to the Society, in the Appendix.

On Mr. Horneman's departure from Siwah, towards Schiacha, he was involved in great peril; from which, however, he extricated himself, with a presence of mind, which gives the fairest promise of his ultimately succeeding in his undertaking, to the entire gratification of his employers and the public. We shall give the anecdote in his own words.

"I now proceed to the recital of an event in which I was personally and principally concerned. I shall give the recital in detail, as, in its consequences, being of the highest import to the future safety of myself, and therewith to the progress of discovery which I have engaged in; and, as it has afforded me self-confidence and new encouragement, ever favourable to the success of enterprise, so will it, I trust, give satisfaction to those who have employed me, inspiring just and well-founded hopes of my finally accomplishing the great purpose entrusted to my care.

"The state of quiet and security usually attending our encampments was interrupted, whilst at *Schiacha*, by the arrival of some Siwahans,

Siwahans, who, about eight o'clock in the evening, came with intelligence, that a numerous horde of Arabs from the vicinity of *Faime* were hovering in the Desert, ready to fall upon our caravan. These messengers at the same time assured us, that the people of Siwah had resolved to come to our assistance, and to escort us to the next watering-place; adding, "that their little army would arrive in a few hours, determined to risk with us every thing in opposing the attack of the Bedouins," whose force they represented as consisting of from 800 to 1000 men. Our leader, the Sheik of the Twaters, immediately assembled the principal people of the caravan, when it was decided not to desert our post, but to await the enemy. Scarcely was our little council broke up, when we heard from afar the braying of some hundred asses, giving notice of the approach of the *Siwabans*. They use this animal on their military excursions, from the advantage it affords of more easily proceeding by narrow and rugged passes among the mountains, and evading or attacking any enemy, who from ignorance of the country, or from the nature of its cattle requiring safer roads, is obliged to confine its march to broader defiles or vallies. Some men were immediately dispatched from the caravan, requiring the *Siwabans* to halt at half a mile distance from our post. The night passed in disquietude and alarm: each got his arms in readiness, and prepared for a battle on the ensuing day. A little before sun-rise, the *Siwabans* advanced on foot, and gave apprehension of immediate attack. Some *Augilans* rode forward, to inquire their intentions, and were answered, "that the caravan had nothing to fear:" on reporting this to the Sheik, he sent the messengers back, to say he should consider and treat them as enemies, if they advanced a step further. On this message the *Siwabans* halted, formed a circle, and invited some *Augilans* to a conference. During all this time, I remained quiet with my baggage, having sent my interpreter to collect intelligence of what was passing. Seeing him return, and judging from his manner and haste, that he had something of importance to communicate, I ran to meet him. He immediately accosted me with, "curst be the moment, when I determined upon this journey; we are both of us unavoidably lost men; they take us for Christians and spies, and will assuredly put us to death." With these words he left me, and ran to the baggage, where he exchanged his single gun for my double barrelled one, and armed himself with two brace of pistols. I upbraided him with his want of firmness, told him "a steady and resolute conduct could alone preserve ourselves and friends, and reminded him that his present behaviour was precisely such as to give weight to the suspicions entertained:" I further urged, "that on his own account he had nothing to fear, having for twelve years been a Mahomedan, and perfectly acquainted with the religion and customs, that myself alone was in danger, and that I hoped to avert it, provided he did not intermeddle with my defence." "Friend (answered he) you will never hear of danger: but this time you will pay for your temerity."

"Perceiving that terror had wholly deprived him of the necessary temper and recollection, I now left him to himself, and walked up unarmed, but with a firm and manly step, to this tumultuous assembly.

"I en,

"I entered the circle, and offered the Mahometan salutation, "*Af-fu-lum Alekum*," but none of the *Siwabans* returned it. Some of them immediately exclaimed.—"You are of the new Christians from Cairo, and come to explore our country." Had I at this time been as well acquainted with Mahometan fanaticism, and the character of the Arabs, as I have been since, I should have deduced my defence from the very terms of the accusation, and stated that I was indeed from Cairo, having fled from the Infidels; as it was, I answered nothing to this general clamour, but sat down and directed my speech to one of the Chiefs, whose great influence I knew, and who had been often in my tent whilst at *Siwab*. "Tell me, brother (said I) hast thou ever before known 300 armed men take a journey of three days, in pursuit of two men, who dwell in their *midst* for ten days, who had eaten and drank with them as friends, and whose tents were open to them all? Thyself hast found us praying and reading the Koran; and now thou sayest we are Infidels from Cairo; *that is*, one of those from whom we fly! Dost thou not know, that it is a great sin to tell one of the faithful that he is a Pagan?" I spoke this with an earnest and resolute tone, and many of the congregation seemed gained over by it, and disposed to be favourable to me: the man replied, "that he was convinced we were not Infidels, that he had persuaded no one to this pursuit, and as far as depended on him alone, he was ready to return to *Siwab*." On this I turned to one of the vulgar, who was communicating some of the accusations against me to the people of our caravan. "Be thou silent (said I) would to God, that I were able to speak well the Arabic, I would then ask questions of thee, and of hundreds like thee, who are less instructed in the *Islam* than I am." An old man on this observed, "This man is younger than the other, and yet more courageous!" I immediately continued, "My friend is not afraid of thee, but thou oughtest to have fears of my friend: dost thou know what it is to reproach a man, who lives with sultans and with princes, with being an Infidel?" I was then asked for what purpose we carried Christian papers. I now found that my interpreter had unwarily shewn a passport which I had obtained from General Bonaparte, with a view not to be detained at the French posts through which I was to pass to the caravan. My interpreter at this moment came up, and finding me alive, and the assembly less angry and violent, than when on being first questioned, he had exasperated them by inconsiderate and perplexed answers; he recovered himself, and stood sufficiently composed and collected, whilst I explained partly in German, partly in Arabic, what had passed. Knowing, however, that the paper in question would be demanded, and not choosing to trust to his prudence in the manner of producing it; I went myself for it to the tent, and returning, brought likewise a Koran with me. I immediately tendered the paper to a Chief of the *Siwabans*, who having unfolded it, asked, "if any bystander could read it." I could not help smiling at the question, perilous as was my situation. The same question was then put to us, when I answered, "that we did not understand what it contained, but were told, it would allow us to quit Cairo without being molested." "This is the book (interrupted my interpreter) which I understand;" and immediately took the Koran from my hand. We were ordered,

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by reading in it, to give proof of our being truly of the religion. Our learning in this respect went far indeed beyond the simple ability of reading. My companion knew the entire Koran by heart, and as for me, I could even then write Arabic, and well too: which with these people, was an extraordinary proficiency in learning. We had scarcely given a sample of our respective talents, when the chiefs of our caravan, who to this moment had been silent, now took loudly our part; and many of the Siwahans too, interfered in our favour. In short, the inquiry ended to our complete advantage, though not without the murmuring of some in the multitude, who lost the hopes of plunder which the occasion might have afforded.

"Thus the character of Mussulman which I assumed was firmly established, and I shall not be subjected in future, to like inquiries, on which, perhaps, more decisive proofs might be required, and which I could not give. The security of my future voyage is thus assured, and so great an advantage more than compensates for some losses attending the above incident, but which yet I must regret." P. 31.

Having surmounted this obstacle, which might have checked the ardour of any common adventurer, the traveller proceeded towards Mourzouk. The next place of any importance at which he arrived was Augila, which Herodotus places at ten days journey from the city of the Ammonians, and which occupied these travellers nine days by forced marches; exhibiting another remarkable proof of the extreme accuracy of the Greek historian. From Augila we accompany Mr. Horneman to Temissa, through a march of almost perpetual solitude, and a wearisome journey of sixteen days; this march, however, and this period, brought him within the territory of Fezzan. A Chapter is employed in describing the mountainous desert of Harutsch. The customs of the people in the district of Temissa are thus briefly described.

"We were yet an hour's march distant from Temissa, when the inhabitants of that place greeted the caravan with welcome and congratulation on its arrival. They put questions without number, concerning our health, intermingling wishes for peace in the Arabian stile and manner. The incessant repetition of the same words appeared to me extraordinary, but I was soon given to understand, that it denoted polite manners, according to the usage of the country. The more noble and educated the man, the oftener did he repeat his questions. A well dressed young man attracted my particular attention, as an adept in the perseverance and redundancy of salutation. Accosting an Arab of Augila, he gave him his hand, and detained him a considerable time with his civilities, when the Arab being obliged to advance with greater speed to come up again with his companions, the youth of Fezzan thought he should appear deficient in good manners if he quitted him so soon: for near half a mile he kept running by his horse, whilst all his conversation was, How dost thou fare? Well, how art thou thyself? Praised be God thou art arrived in peace! God grant thee peace! How dost thou do, &c. &c.

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"On our approach to Temissa, the pilgrims arranged themselves with their kettle drum and green flag. The merchants formed a troop, at head of the caravan, and pranced and curvetted their horses as they led on, and in this manner we passed on to our place of encampment near the town, whilst the women assembled without the walls, welcomed us in their Arabian custom with reiterated and joyful exclamation, to which we answered by discharge of our fire-arms; and these compliments continued till we pitched our tents in a grove of date trees." P. 53.

The next place in our traveller's itinerary of any note is Zuila, which is praised for the hospitality of its inhabitants. From hence we are conducted to Mourzouk, the object of immediate research. The individuals of the caravan were introduced to the Sultan with the following ceremonies.

"The Sultan had posted himself on a rising ground, attended by a numerous court, and a multitude of his subjects.

"Our caravan halted, and every person of the caravan, of any importance, dismounted to salute him. With others I approached, and found the Sultan seated on an old-fashioned elbow chair, covered with a cloth striped red and green, and placed at the extremity of an oval area, round which soldiers were drawn up, of but mean appearance. The Sultan himself wore the Tripolitan vest, and over it a shirt or frock, embroidered with silver, in the Soudan manner. Close to him, on each side, were white Mamelukes and Negro slaves, with drawn sabres; behind these were six banners, and black and half-naked slaves, holding lances and halberds, of a fashion as old perhaps, as the times of Saladin. We entered the circle by an opening left facing the Sultan, and about the middle of the area. According to the ceremonial of his court, we pulled off our slippers, and approached barefoot to kiss his imperial hand. Each having paid his compliment, alternately passed to right or left, and seated himself behind the Sultan: the merchants being thus ranged in two equal groups on either side the throne; lastly entered the Sheik of the pilgrims, with his sabre drawn, and kettle-drum, and green flag of Mecca borne before him. The pilgrims followed, chaunting praises to God, who had so far conducted them in safety; and continued their hymns until the Sultan was pleased to dismiss their leader, with a gracious promise of sending his royal present of dates and meat to every tent. This ceremony of audience being over, the Sultan remounted his horse and rode back to the city of Mourzouk, preceded by kettle-drums and banners, and amidst his lance-men and halbardiers; whilst his courtiers, joined by the Arabs of our caravan, pranced and curvetted their horses on each flank of the procession." P. 60.

The following Chapter is employed in describing the people of Fezzan, the natural history, and customs of the place. The population is said to be about 75,000 souls: the inhabitants are described as languid, feeble, and effeminate, addicted to drunkenness and sensuality, and by no means unacquainted with

with those terrible diseases which are the scourge of the most civilized people. Here the narrative of the traveller terminates; not, however, without the promise of a more enlarged and circumstantial detail, when he shall have the good fortune of returning to his country. For this he has our sincerest good wishes, to which he appears not more entitled from the plain and simple honesty of his mind, than for his personal intrepidity in every scene of trial and of danger, for an ardour in the accomplishment of his object which nothing seems able to interrupt or intimidate, and finally for the very serious importance which his discoveries promise to various branches of human knowledge.

A long and interesting Appendix succeeds, the subjects of which it may be sufficient concisely to notice. The first article is a paper of Observations on Mr. Horneman's Description of the Country and Antiquities of Siwah, with Reference to ancient Accounts of the Oasis and Temple of Ammon, by Sir William Young, Secretary to the Society. This is learned, interesting, and ingenious. The Postscript gives some further account of the traveller, after his arrival at Mourzouk. He proceeded to Tripoly, from whence he again returned to Mourzouk, with the determination of immediately setting off for Bornou. The country between Tripoly and Mourzouk is so very imperfectly known, that we should much regret not receiving any description of it from Mr. Horneman, were it not for the well-grounded expectation that our curiosity will hereafter be fully satisfied.

The following Letter cannot, nor ought it to be abridged.

" SIR,

" Our caravan is on the point of setting off for Bornou, myself shall join it in the evening.

" Being in an excellent state of health, perfectly inured to the climate, sufficiently acquainted with the manners of my fellow-travellers, speaking the Arabic language, and somewhat of the Bornou tongue, and being well armed and not without courage, and under protection of two great Shereefs, I have the best hopes of success in my undertaking.

" The Soudan caravan left this place about a month ago; I did well not to join it, as some time past a number of Tibbo were seen hovering, with an intention of attacking that caravan.

" Being the first European traveller undertaking so long a journey in this part of the world, *I will not put my discoveries to the hazard, by exposing myself to the casualties of long and unnecessary residence and delays in any one place*, and propose staying no longer at Bornou than till the month of September, when I shall proceed to Cashna with the great caravan, which always about that time of the year sets out from Bornou for Soudan.

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" I cannot yet decide on my further procedure on leaving Soudan, or Cashna, but you may depend on my best intentions and wishes to give full satisfaction to the Society.

" Consider this letter as the last for this year, or perhaps as the last before my arrival at some port on the coast of Africa. March the 24th I sent a long letter from Tripoly, and being by a good opportunity, have no doubt of its arriving safe.

" In addition to what I stated in my letter of the 24th of March, I have to observe, that in the small-pox, the application used here to preserve the eyes of children, consists of what they term *sansuc* (tamarinds) and *zarenbula zigellan* (onions) and this with good effect, as I am told.

" I have more particularly made inquiry respecting venereal disorders, and can confirm what I before wrote, that salts and coliquintida (in Arabic *bandal*) are specific remedies for that disease in this country, and used in the manner I described.

" From every information I can collect, the natives of Fezzan are not susceptible of venereal infection more than once in their lives. It is singular, that notwithstanding there is a great difference as to the nature of this disease, between poxes brought here by the caravan from Soudan, and by those from Tripoly and Cairo, yet never (or at least very seldom) can a man get these two sorts one after the other in the course of his life.

" Some days past I spoke to a man who had seen Mr. Brown in Darfoor; he gave me some information respecting the countries he travelled through, and told me, that the communication of the Niger with the Nile was not to be doubted, but that this communication before the rainy season was very little in those parts; the Niger being at the dry period reposing, or *non fluens*.

" Not long ago, the same custom was observed at Bornou as in ancient time at Cairo; " a girl very richly dressed, was thrown into the river Niger."

" Comparing my enquiries as to Soudan, and its communication with the western and south-western coasts of Africa, it must lay generally by the way of Nyffé and Jerba, and be twelve times greater than that between Fezzan and Soudan.

" I recommend myself to your remembrance, and assuring you of my great esteem, am

" SIR,

" Your most obedient,

" FREDERICK HORNEMAN." P. 102.

Six Sections succeed, which communicate to the reader such intelligence concerning the interior part of North Africa as Mr. Horneman was able to procure. Much of this portion is very interesting. Among other things we learn that, in all probability, Haussa, or Houssa, which was generally understood to be a city even larger than Tombuctoo, is the name of a province. We learn also, that is, as far as Mr. Horneman's intelligence may be relied on, that the Niger, which in Soudan or Haussa, for they are synonymous, is called Gu-bi or Gaora,

Gaora, takes a southern direction from Burnu, and falls into the Nile to the south of Darfoor.

For the remainder of the volume, we are indebted to Major Rennell. It consists of geographical illustrations of Mr. Horneman's route, and additions to the general geography of Africa. This part is also accompanied by an excellent Map, which shows the progress of discovery and improvement in the geography of this part of the globe. It must be perfectly unnecessary to state, how highly these remarks of Major Rennell are entitled to the study and the praise of the curious reader. The following general observations are the result of the Major's examination of the discoveries of the different African travellers.

" It is an unquestionable fact, that Geography has gained very considerably by Mr. Horneman's travels; though not quite so much as if he had transmitted the general bearings of the different portions of his routes; as well as the latitudes of some important geographical points; together with an account of the time employed between Fezzan and Tripoly. However, very great allowances must be made, for the critical situation in which he was placed; from the difficulty of supporting the character he had assumed, whilst he was forwarding the purposes of the Association.

" It may be justly remarked, that the course of a few years, has solved many of the questions respecting the geography and natural history of Africa, that appeared the most important and curious, during a series of ages: and it may be added, that the physical geography of Africa, turns out to be more remarkable than was even supposed.

" Of the questions either wholly, or in part, solved, may be reckoned the following:

" First. The general direction of the stream of the *Niger*, now proved by Mr. Park, to be from west to east; although the *place and mode* of its termination, are not *exactly known*.

" Secondly. The place of the remote head of the Nile; in all ages a *desideratum*: and which, although it has not been actually visited, may fairly be believed, on the authority of Mr. Browne's information: more especially, as it agrees so nearly with the report of the Darfoor people, to Ledyard, at Cairo; with the reports of the Arabian geographers; and with the information collected by M. Maillet, in Egypt.

" Thirdly. The place of the Oasis, and remains of the temple of Jupiter Ammon; discovered by Mr. Browne, and corroborated by Mr. Horneman: as also, the exact position and extent of the Greater Oasis, by Mr. Browne; and the approximated position of the Lesser Oasis, by the joint inquiries of the same gentlemen.

" Fourthly. The position of the nation called *Garamantes* by the ancients; derived from information collected by the African Association.

" Fifthly. The truth of the question respecting the *Lotus*; which, considered fairly, and stripped of the poetical ideas annexed to it, is really what the ancients described it to be. The merit of this discovery, or at least, the distinct proof of it, rests, in a great measure, with Mr. Park.

" Sixthly.

" Sixthly. The proof of certain facts stated by the ancients ; as,

" 1. The Dates of the distant inland tracts, being gathered by the people of the sea coast.

" 2. The *Mons Ater* of Pliny, recognised in the *Black Haruspex*.

" 3. The site of Memphis, before involved in doubt and obscurity.

" 4. The singular conformation of the Mound of *Bubastis*, in Lower Egypt, proved by the French *Savans*.

" Although a part, only, of these discoveries, have been made by persons employed by the Association, yet it is probable that the gentleman to whom we owe some of the most brilliant of them, was in part determined to the pursuit, by the discussions set on foot by the Association ; which had been established some years before Mr. Browne's travels commenced." P. 186.

Thus we conclude our account of a volume, of which the interesting information it communicates is very far beyond the proportion of its bulk. Happy shall we be, at some future period, not, we hope, very remote, to congratulate the public on the auspicious return of Mr. Horneman to this country ; and, by detailing the successful continuation of his laborious researches, at the same time promote the circulation of geographical knowledge, and confirm and establish the reputation he will so well and so honourably have deserved.

ART. II. *Lectures on Ecclesiastical History. To which is added, an Essay on Christian Temperance and Self-Denial : by the late George Campbell, D. D. Principal of Marischal College, Aberdeen. With some Account of the Life and Writings of the Author. By the Rev. George Skene Keith, Keith Hall, Aberdeenshire. In Two Volumes. 8vo. 16s. Johnson. 1800.*

AN Advertisement is prefixed to these Lectures by the editor, which very concisely explains the nature of the publication. The Lectures are in number twenty-eight, and form a considerable part of a course delivered in Marischal College ; and they have been selected, as having been particularly judged to be " the most curious and entertaining." The learned author himself, it appears, had transcribed and revised them, and to the day of his death was making additions to them. The editor, in the same Advertisement, pronounces them to be " clear and decisive in all that may be termed the hinge of the controversy between High Church and others ;" adding that, " seldom, very seldom indeed, has the subject been treated with the perspicuity, candour, and moderation, which distinguish the writings of Dr. Campbell."

Dr.

Dr. G. Campbell's name and reputation are well known, and "perspicuity, candour, and moderation," are but what we ought to expect to find in all his works. Nevertheless, Dr. Campbell's notions of church government were not in unison with our own; nor, upon a careful perusal of the work before us, can we be brought to subscribe to the expression applied by the editor to his arguments upon this head, namely, that he is *decisive* in what he terms "the hinge of the controversy between High Church and others;" for, under this expression, we conclude he means to embrace all that is acknowledged of episcopacy, as it obtained in the first ages of the Church. As to the gradual establishment of the papal hierarchy, Dr. Campbell has, indeed, with great ability, judgment, and clearness, brought together some of the strongest and most *decisive* proofs of its being a most unwarrantable and barefaced usurpation. In the whole of this part of his enquiry, Dr. C. rests his arguments on facts, which though long known to those conversant in such matters, are well exposed and admirably arranged by the learned Professor.

With respect to the question of episcopacy, though Dr. Campbell is careful to pronounce it (as established in most Protestant countries) to be a very allowable form of church government, yet, through a natural partiality to the church he belonged to, he obviously prefers the form of the Scottish Presbyterian Church, as nearer to the form most approved by the Apostles. According to him, indeed, episcopacy and presbytery, in the modern sense of these words, are both deviations from the polity of the churches founded by the Apostles, which he describes as *congregational*, and independent on each other. On this subject, he has adopted the opinions of the celebrated author of *An Enquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church*, published in 1713; and seems even to have sometimes quoted the Greek and Latin Fathers of the Church, through the medium of that work, without consulting the original authors. The controversy upon this point has occupied the attention, and employed the pens, of so many able judges of the subject; and every passage in the writings of the early Fathers on this head have been so repeatedly handled and appealed to on both sides, that we must think it reduced to a mere matter of conscience. Disputes between the really learned, and the truly sincere, are no longer necessary. Each side should be left to draw their own conclusions; only this should be noted, that if episcopacy, cleared of papal corruptions, may be admitted, as the learned Professor actually admits, it to be capable of every good effect arising from church government, then great care should be taken not

to unsettle the minds of the unlearned and unstable, to the hazard of occasioning schisms and divisions, by depreciating the forms to which they have been attached.

From Dr. C.'s own account of the Primitive Church, any person might discover, we think, both the expediency and the apostolic institution of episcopacy; though many local circumstances and changes may have necessarily operated, as well to extend the episcopal jurisdiction, as to advance and improve the outward circumstances of the heads of the church. But if episcopal government be not necessarily objectionable, but when well regulated, may stand upon at least as sure a footing as the Presbyterian, where is the utility and candour of representing it always as a wilful usurpation? When, in fact, if it were allowed to be not strictly of divine institution, it would still be but another form of ecclesiastical presidency. Thus much we thought fit to say, because, notwithstanding the high character and eminent situation of the learned author of these Lectures, some expressions have undoubtedly escaped him, too much leaning this way; too much confounding episcopacy in general with the absurd usurpations and extravagant appointments under the See of Rome; and even too much countenancing those democratical principles, which have so long threatened ruin both to Church and State.

Mr. Keith, the editor of these Lectures, has very much enhanced the value of the publication, by prefixing a copious and interesting account of the learned and respectable author. From which we learn that he was a native of Aberdeen, and born on the 25th of December, 1719; his father being the Rev. Colin Campbell, one of the ministers of that city; at first he was designed for the profession of the law, which however he early gave up. Soon after the commencement of his theological studies, a society was formed, called the Theological Club, of which Dr. Campbell was a very active and valuable member, being generally esteemed "the life and soul of the society." The club was established in 1742, and being dissolved a few years afterwards, a new one was formed in 1758, under the auspices of Dr. Reid*. This last society did not confine itself to theological subjects.

Dr.

* For the amusement of the reader we shall subjoin lists of these two societies. Of the first, besides Mr. Campbell, were, John Glennie, now the Rev. Dr. Glennie, Minister of Mary-Culter, Mr. James McKail, afterwards Minister of Monwhitten, Mr. William Forbes, Mr. Alexander Forbes, Messrs. Watt, Grant, David Brown, William Moir,

Dr. Campbell became Principal of Marischal College, in 1759, on the demise of Dr. Pollock. It was soon after this appointment, that he published his most able *Dissertation on Miracles*. In 1771, he was elected Professor of Divinity in the Marischal College, in the room of Dr. Gerard. In 1776, he published his *Philosophy of Rhetoric*. In 1779, he published a Sermon on *the happy Influence of Religion on Society*, from which the editor gives us some extracts, which we think highly deserving of notice.

“ Religion is highly conducive to the exaltation and felicity of the body politic (or nation) by the tendency and extent of its laws; by the assistance which it gives to the civil powers, both in securing fidelity and in discovering truth; by the nature and importance of its sanctions; and by the positive enforcement of equity and good government on the rulers, and of obedience and submission on the people.” He concludes this discourse with two reflections. The first is, that “ the secular powers ought to give all possible countenance to religion, as the principal support of their authority, and to the ordinances of divine worship, the principal external means by which a sense of religion is propagated and preserved among mankind.” The second inference is written in such masterly language, that though this discourse was both preached and published many years before the late convulsions in Europe, one would almost think that he had seen, with a prophetic eye, the baneful effects of throwing off all regard to religion. “ If religion,” says he, “ is of such indispensable necessity for the support of civil society, what shall we think of the patriotism, or public virtue, of those who assiduously endeavour, as far as their influence extends, to undermine its fundamental principles, and set men loose from all its obligations? Do not such appear to be as real enemies to their country as to christianity? Some perhaps would not scruple to add enemies to human nature. Let people but coolly ask themselves if our free-thinkers, our speculative and philosophical latitudinarians, should succeed in the dark design, they seem sometimes so zealously to prosecute, and if the disbelief of the principles, and the disregard of the rules of religion, which already appear in too many, and plainly show their evil influence on the morals of the age, should, agreeably to the ordinary course of things, descend to the lowest ranks, and become universal, what will be the consequence? Who can hesitate to answer

Moir, Thomas Mercer, John Freebairn (Ministers afterwards of different churches) Dr. Alexander Gerard, Professor of Divinity in Marischal and King's Colleges, and James Trail, afterwards Bishop of Down and Connor. Of the second society, Dr. Campbell, Doctors Reid and Gregory, Dr. David Skene, a Physician, Dr. Robert Trail, Mr. John Stewart, Professor of Mathematics in Marischal College, Dr. A. Gerard, Professor of Divinity, Dr. James Beattie, Professor of Moral Philosophy, Dr. George Skene, Professor of Natural Philosophy, and Mr. John Farquhar.

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the utter fall of religion? Let it not be pretended, that there is no danger from the reasonings of sceptics, because they are far above the comprehension of vulgar understandings. For those men will fondly adopt the conclusion, who are incapable of apprehending aught of the premises. The authority of great names among the learned will ever be to them a sufficient foundation; and if once our faith is subverted, is any so blind as to imagine that religion will fall alone? Can her disgrace fail to be accompanied by that of virtue and good manners? In such a general ruin who will be safe? Can we be vain enough to imagine, that our laws and liberties, or any part of the constitution, will long survive? The subject is too full of horror to expatiate on. I leave it to the serious reflections of my hearers." P. xxxiii.

The last work which Dr. Campbell lived to publish, was his translation of *the Gospels*, with preliminary dissertations and explanatory notes, in two quarto volumes. In noticing the public prayers of Dr. C. the editor makes some remarks, which we cannot but think not only very judicious, but from their purport, particularly recommendatory of an established Liturgy. We shall extract the whole passage, both for the credit of Dr. C. and the value of the observations alluded to.

" Besides his sermons, divinity prelections, and different publications, there is yet one part of his public character as a clergyman, that deserves to be considered, viz. the appearance he made when offering up public prayers. As there is no liturgy in the established church of Scotland, there is, in this respect, a wonderful diversity among the different Scotch preachers. It does not admit of a doubt, that in times of civil commotion, the clergy of that church possess great power, or may have very considerable influence on the minds of the people, by having the public prayers expressed in such language as they themselves choose to adopt, when speaking as the mouths of their respective congregations. This was frequently, and sometimes fatally, experienced during the civil wars in the last century. But even on ordinary occasions, a public speaker, who is a man of piety, finds, that independently of the duty of this part of worship, a good prayer has all the effect, which a great orator proposes to produce by the exordium, or introduction, of his discourse, *reddere auditores benevolos, attentos, dociles*;—to conciliate the good-will of his hearers, to raise their attention, and to make them willing to receive instruction. It is also true, that in the last age, some preachers used too much freedom in their expressions, and that of late years a vile fustian, or language loaded with epithets, has been sometimes used in public prayers. But this pious and learned man always rose up with great modesty and humility, and offered up public prayers in that simple language, which is characteristic of true devotion, avoiding all pompous expressions, and all technical phrases, or words, which are used in religious controversy (and which mark the sectary rather than become the christian, when speaking to his God) often warming the hearts of his hearers with the piety of his sentiments,

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ments, but always expressing those sentiments with the greatest simplicity, and humble, though elevated, devotion." P. xxxix.

We have, p. l. of the Life, a curious and interesting account of a conversation, held between Dr. C. and Dr. David Cruden, during an illness, in which the former had given up all hopes of living. The latter part we shall transcribe, for the satisfaction of all true believers.

"After prayer, he again took my hand, and pressed it with more force, saying, *God has been pleased to give me some understanding of his promises in the gospel of his son Jesus Christ. These I have communicated to others in my life. I now entertain the faith and hope of them; and this may be considered as the testimony of a dying man.* This he spoke with a higher elevation of voice, and in a very feeling manner, inasmuch, that from the ardour of his mind exciting him to speak more strongly than what his feeble frame could bear, and from the exertion on the occasion, it was wished by silence to lead him to finish the conversation." P. li.

In June, 1795, he resigned his Professor's chair to Dr. William Laurence Brown, in a manner very honourable to his character.

Dr. C. died April, 1796. Many very interesting particulars of his character are preserved by Mr. Keith, which it is out of our power to transcribe at length: his character in general is thus summed up at the conclusion of his life.

"Thus lived, wrote, and died, Dr. George Campbell. His character may be thus summed up in a few sentences. His imagination was lively and fertile—his understanding equally acute and vigorous—and his erudition was at once very deep and wonderfully diversified. His piety was unfeigned—his morals unimpeached—his temper cheerful—and his manners gentle and unassuming. His love of truth was even more remarkable than the uncommon success with which he sought after it. Where intuitive faculties could be of service to any man, he saw at once if he saw at all. But his deep perspicacity was not satisfied with a superficial view of any thing: his piercing eye darted to the bottom of every subject, to which discernment could be applied. Where study and reflection were necessary, he could bestow as much time on patient thinking, as if he had been possessed of no genius at all, and had acquired only a small share of erudition. And when once he began to examine any subject, he was never satisfied till he had viewed it in every light in which it could be seen. He always fought for truth in the love of truth—but he could not bear to be suspected of deviating from it; for he neither courted those who might support, nor feared those who did oppose him. The tone of his mind was high, and he would not let it down from the elevation of truth and of virtue. Whether engaged in conversation, or employed in study, he could pass easily from the lightest subject to the most serious one. And the reach of his mind was so great, as to comprehend a great

a great variety of subjects. He could explore the causes of that pleasure, which arises in the mind, from dramatic entertainments, and lay down the rules of scripture criticism. He could illustrate the whole theory of evidence, or detect the false reasonings of Mr. Hume. He could explain the spirit of the gospel, marking the extremes of superstition and enthusiasm; and both as a philosopher, and a divine, declare the nature, extent, and importance, of the duty of allegiance. While he zealously contended for the faith, he could warn the christian against imbibing a persecuting spirit; and yet show the influence of religion upon civil society, warning his countrymen against infidelity, before they had seen its dreadful effects. He could, with manly eloquence, describe the success of the fishermen of Galilee, while preaching the doctrine of the cross to prejudiced Jews, learned Greeks, and ambitious Romans;—and at the same time, with well applied erudition, he could delineate the characters of the pretended successors of the apostles, and trace the progress of the hierarchy through all the dark and middle ages, until the reformation of religion. As the principal of a college, a professor of divinity, or a minister of the gospel—as a true patriot, a good man, and a sincere christian—*Quando ullum invenies parem?* P. lvii.

Annexed to his life, is a general view of Dr. C.'s Prelections in Theology, very well drawn up; and a Copy of a Letter from Mr. Hume to the Professor, on the publication of his Dissertation on Miracles.

To pass now to the Lectures themselves. The first and second are introductory, containing many useful directions for the study of the Scriptures, as well as for acquiring a competent knowledge of the sacred writers themselves, and the chief circumstances relating to the several books that pass under their names. In the third Lecture, he begins his account of the origin and progress of Church Government. It is in this Lecture that, speaking of the mixture of the civil and ecclesiastical powers, Dr. C. takes occasion to object to the principle of the English Test Act. On this subject we must say, that though the learned Professor is far from adopting the coarse language, yet he very much falls into the common cant, of the most ignorant objectors to this system of policy; dwelling much on the perversion of so holy a sacrament. It would certainly be a circumstance much to be lamented, if so sacred an institution should be perverted in any way; which it certainly would be, if it should be applied to any other than the most serious purposes. But what more serious purpose can be imagined, than the public testimony of a man's faith and principles, for which, as being so sacred an ordinance, this sacrament is peculiarly adapted. Evils, of great and deplorable magnitude, having been found to arise from admitting different sectarists into offices of government, it was wisely and providently

dently ordained by the state, that, in future, none should be suffered to acquire such power, but those whose religious professions were in conformity to an established institution. Now, according to such institution, every sincere and devout Christian is held to be bound for the good of his soul, and, independent of all civil considerations whatsoever, to participate frequently "in the holy communion of the body and blood of Christ." The enquiry that is meant to be made, therefore, under the Test Act is, not whether he has occasionally conformed to qualify for a civil trust, but whether, from the obligation of his profession as a Christian, he has been in the habit of participating in this holy rite, "according to the forms of the established Church." No persons can be more disposed than we are, to press this earnestly on the consideration of those infatuated people, who do so dreadfully pervert this holy sacrament to worldly purposes; but, as long as nothing less than a sacred obligation can secure us from the risk of evils of incalculable magnitude, we cannot feel disposed to abandon the principle of the Act; though, as happens also too often in the case of perjury, there may be some so base, and some so daring, as to make a mockery of the most sacred institutions.

In the fourth Lecture, the author (having treated in the preceding of what he calls "the Usurpations of the Church on the temporal Powers") proceeds to the general purport of his Lectures, "the Usurpations of Part of the Church upon the collective Body." It is in this Lecture, then, and the seven following, that he enters into the controversy relative to the form of Church Government instituted by the Apostles. The usual references to the Fathers are discussed, as well as the different interpretations of the names, titles, and offices which occur in the apostolic writings; but the quotations from the Fathers are partially made, and the interpretations of the names of offices do not always indicate an intimate acquaintance with the language of Christian antiquity. As the whole, taken together, amounts only to a fresh proof, that different conclusions *may* be drawn from the same premises; we shall do no more than advise the reader, whoever he may be, before he judges and decides, "*audire alteram partem*," especially as it is supported by Hooper, Hammond, Maurice, Potter, and others, too many to enumerate. It is true, the learned Professor applies himself particularly to answer some of the arguments adduced by these very writers, yet certainly not with such success as to overrule any of our former opinions. It cannot be expected, that we should enter further into a subject, the full discussion of which has already filled so many volumes; especially as the most dangerous positions main-

maintained in these Lectures have been so completely overturned by Mr. Daubeny, in the Preliminary Discourse to his Eight Sermons, lately published*, that it would be little less than impertinence in us to thrust our sickle into his harvest. We pass on, therefore, to another period in Ecclesiastical History, where, as far as truth is concerned, we can accompany the learned Professor with more satisfaction. The disgraceful contests that early began to take place, among different parties in the Church, and the offensive measures taken to establish a corrupt and intolerable hierarchy, terminating at last in the despotism, both temporal and spiritual, of the Church of Rome, Dr. Campbell has most ably detailed. The vain pretence of the Popes to be the successors of St. Peter, and their groundless assertions of that Apostle's primacy, are well exposed in Lecture XII†.

In Lecture XIV. the Professor particularly treats of the controversies which arose in the early ages of the Church, and the method of settling them by synods. He gives a curious account of the confusion introduced by the compound terms with which the Greek language supplied the orientalists, and which the Western Church awkwardly endeavoured to transfer into their own tongue: thus, says he,

"It was the extravagant humour of these fanciful and prating orientals, assisted by their native idiom, which produced many of the new fangled and questionable terms I have been speaking of; the terms produced the controversies; and these, in return, gave such consequence to the terms that gave them birth, and created so violent an attachment in the party that favoured them, that people could not persuade themselves that it was possible, that the doctrine of the gospel should subsist, and be understood or conveyed by any body without them. Men never seemed to reflect, that the gospel had been both better taught and better understood, as well as better practised, long before this fantastic dress, borrowed from the schools of the sophists, was devised and adapted to it. However, the consequence which these disputes gave to the Greek terms, occasioned an imitation of them in the less pliant language of the occidentals. Hence these barbarisms, or at least unclassic words, in Latin, *essentialis*, *substantialis*, *consubstantialis*, *Christipara*, *Deipara*, and several others of the same stamp, to be found in the writings of the ecclesiastical authors of the fifth and following centuries." P. 5.

The different characters of these two branches of the Christian Church, as opposed to each other, are well set forth in the following extract.

* Which we shall notice probably this very month.

† This subject is resumed in Lecture XVII.

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" Though the Greeks, taken together, were, in all literary matters, an overmatch for the Latins, yet, as the latter kept pretty close united, whilst the former were split into parties, eternally disputing and squabbling, the Latins derived hence an inconceivable advantage. For however much the Greeks in general affected to despise them as rude and illiterate, compared with themselves, no sooner did they take a side in any controversy, than they were sure to gain over that party of the Greeks whose side they took; the general rivalry between Greeks and Latins was swallowed up in the love of victory, so natural to professed combatants, and in the particular emulation that each entertained against a hated antagonist in the controversy. Though both nations were greatly degenerated from what they had been in the Augustan age, the vestiges of their original and respective national characters, as described by the prince of Latin poets, were still discernible:

" Excudent alii spirantia mollius æra :
Credo equidem; vivos ducent de marmore vultus ;
Orabunt causas melius : cœlique meatus
Describent radio, et surgentia sidera dicent.
Tu regere imperio populos, Romane, memento,
(Hæ tibi erunt artes) pacique imponere morem;
Parcere subjectis, et debellare superbos. *Æn.* l. 6.

" That the Romans, by their valour, their public virtue, and their immense superiority in the art of war, should have raised an empire over the undisciplined surrounding nations, who were all, except the Greeks, so much their inferiours in every thing but animal courage and brute force, is not so very astonishing as to a careless eye it may at first appear. But that, after their extraordinary success had enriched them with the spoils of all nations; after their riches had introduced luxury, effeminacy, and indolence; after they had, by their vices, become, in their turn, a prey to the barbarians they had formerly subdued; after the empire came to be torn to pieces by Goths, Vandals, Huns, and Lombards; when the sun of science was now set, and the night of ignorance, superstition, and barbarism, was fast advancing; that out of the ruins of every thing great and venerable, there should spring a new species of despotism, never heard of, or imagined before, whose means of conquest and defence were neither swords nor spears, fortifications, nor warlike engines, but definitions and canons, sophisms and imprecations; and that by such weapons, as by a kind of magic, there should actually be reared a second universal monarchy, the most formidable the world ever knew, will, to latest ages, afford matter of astonishment to every judicious inquirer." *P.* 17.

The sixteenth Lecture is wholly taken up with an account of Pope Gregory the First's extraordinary conduct, in regard to the dethronement of the Emperor Mauritius; and his adulatory address to the usurper who destroyed him and his family. This case is well argued to prove, that even the best of the Popes never suffered any considerations to interfere with the advance-

advancement of their power. It would be impossible for us to follow the learned Professor regularly through his history of the papal usurpations. He is not a bare narrator of facts; but he enters deeply into the causes that led, step by step, to this extraordinary tyranny. The particular engines which, through craft and policy, were set to work, and which for some time worked imperceptibly, are well explained, and their operations clearly traced. In the nineteenth Lecture, he shows the use that was made, for this purpose, of Monachism, the history of which he gives at some length.

Many of the following Lectures are devoted to the consideration of the exercise of the papal power, and the different opinions entertained concerning it, at the famous council of Trent. In Lecture XXII. we have a curious extract from a work of the Cardinal Rasponi's, containing a description of the Pope's consecration, which, as it may amuse the reader, we shall insert here.

"It may not be amiss to subjoin here, the description of the pope's consecration, given by cardinal Rasponi, in his book concerning the church of the Lateran, which is also related by father Bonanni, in his medallion history of the popes, and by Lenfant, in his history of the council of Constance. "Before the usage of the conclave was introduced by Gregory the Tenth," says cardinal Rasponi, "the cardinals, three days after the obsequies of the former pope, convened in the Lateran church, where, after the invocation of the Holy Spirit, and the celebration of mass, they proceeded to the election of a pope. The election being made, the first cardinal deacon invested the pope elect in his pontifical habits, and announced the name which he chose to take:" for it has been the custom now, for several centuries, that the pope should assume a new name on being elected. "Afterwards, two cardinals, the most eminent in dignity, one on his right hand, the other on his left, conducted him to the altar, where he prostrated himself in adoration of God, whilst they sang the *Te Deum*. After the *Te Deum*, the cardinals seated the pope in a marble chair, which was behind the altar, under a sort of dome, or vault, where the pope, being set, admitted the cardinals, the bishops, and some others, to kiss his feet, and to receive *the kiss of peace*. Then the pope rising, the cardinals conducted him through the portico to another chair, bored like what is called in French, *selle percée*. This chair was thence very properly named *stercoraria*, the stercoratory. It was formerly placed before the portico of the patriarchal basilic, and is now to be seen in the cloister of that basilic. The use of these chairs, however, was afterwards abolished by Leo the Tenth, probably for this, amongst other reasons, because the perforated chair was become connected with the fabulous story of the female pope. That, however, is not a protestant fable, as some persons ignorantly pretend, for it was current long before the days of Luther. But the continuance of the use of that chair preserved the memory of the story, and might appear to the credulous an evidence of its truth. Whilst the pope sat on the stercorary,

rary, the choir sang these words of scripture: *Suscitat de pulvera egenum, et de stercore erigit pauperem, ut sedeat cum principibus, et solium gloriæ teneat.* Psalm cxiii. 7. The last clause is not in the Psalm. *He raiseth the poor out of the dust, and lifteth the needy off the dunghill, that he may set him with the princes of his people, and that he may possess the throne of glory.* The intention of this ceremony, it was said, was to insinuate to the pope the need there is of the virtue of humility, which ought to be the first step of his greatness. After remaining some time in this chair, the pope received from the hands of the chamberlain three deniers, which he threw to the people, pronouncing these words: *Silver and gold I have none for my pleasure, but what I have I give you.* Afterwards, the prior of the Lateran basilic, and one of the cardinals, or one of the canons of that basilic, took the pope between them, and whilst they walked in the portico, shouts of acclamation were raised near the basilic, and the election was declared, with the name which the pope had taken. In this manner they conducted the pope to the basilic of St. Sylvester, where, being placed before this basilic in a chair of porphyry, the prior of the basilic put into his hands a *ferula*, in sign of correction and government, and the keys, to denote the power which God gave to St. Peter, Prince of the apostles, of opening and shutting, of binding and loosing, and which passes (according to our historian) successively to all the Roman pontiffs. Thence the pope, carrying the *ferula*, and the keys, went to place himself in another chair, resembling the former; and, after remaining there some time, restored the *ferula* and the keys to the prior, who girt him with a girdle of red silk, giving him a purse of the same colour and stuff, wherein there were twelve precious stones, and a small bit of musk. Onuphrius, in his treatise on the basilic of the Lateran, says, that it was the prior of this basilic that gave these things to the pope. His sitting in the two chairs, denoted the primacy which St. Peter conferred on him, and the power of preaching the gospel conferred by St. Paul. The girdle signified continence and chastity, the purse denoted the treasure, out of which the poor were to be nourished, the twelve precious stones represented the power of the twelve apostles, which resides totally in the pontiff; in fine, the musk denoted the fragrancy of good works, according to that saying, *We are to God a sweet savour of Christ.* In this chair the pope elect admitted the ministers of the palace to kiss his feet, and to receive the kiss of peace. There, too, several pieces of silver were delivered to him by the chamberlain, to the value of ten pence. These he threw to the people at three different times, pronouncing these words, *He hath scattered; he hath given to the poor; his righteousness remaineth for ever.* All this being done, the pope elect went next Sunday, attended by all the orders of the sacred palace, and the principal people of the city, to the basilic of the Vatican, and there, before the confession of St. Peter, he was solemnly consecrated by the bishop of Ostia, to whom this office specially belongs. After this function, the archdeacon and the second deacon gave the pail to the pope, the archdeacon pronouncing these words, *Receive the pail, which is the plenitude of the pontifical office, to the honour of Almighty God, of the most happy virgin his mother,*

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number, of the blessed apostles St. Peter and St. Paul, and of the holy Roman church." P. 223.

In a reference also afterwards to Lenfant's account of the coronation of Martin the Fifth, we are told, that as the Pope rode from the cathedral to the Augustin monastery, "the Emperor on foot held the reins of the Pope's bridle on the right, walking in the dirt, whilst the Elector of Brandenburg did the same on the left."

At Lecture XXIII. the Professor passes on to consider the declension of the power of Rome. This naturally embraces all the causes leading to, as well as the principal events of, the Reformation. As this is a very important part of Ecclesiastical History, it seems to have engaged the author's particular attention. The account of the Inquisition is given in a masterly style. The character of Luther we shall extract.

"Let it not be imagined, that by these free remarks on that first and most eminent reformer, I mean either to lessen his character, or to depreciate his work. Few, on the contrary, have a greater veneration for the one, or set a higher value on the other. Luther had certainly great qualities and virtues; he had also great faults; but the former much preponderated. His penetration and abilities were considerable. I mean his knowledge, his eloquence, his skill in disputation, and his readiness in finding resources, even in the greatest difficulties. But these are only intellectual talents; he was largely supplied with those active virtues, which are necessary for putting the afore-named qualities to the best account. An unconquerable zeal for what he believed to be truth, constancy in maintaining it, intrepidity in facing danger, an indefatigable industry in employing every opportunity that offered for exposing error and superstition, and defending what he thought the unadulterated religion of Jesus Christ. But his virtues were not without defects: nay, his great qualities themselves were not untainted with those vices, to which they are thought to bear an affinity. His logical acuteness sometimes degenerated into chicanery. But this was the fault of the age he lived in, and of his education. His zeal, and the warmth of his temper often betrayed him into an unjustifiable violence. His magnanimity was not untinged with pride and resentment. His transports of rage, and even his buffooneries, against the pope, did unpeakable injury to his cause with the wiser and more intelligent part of mankind; even with those who desired nothing more ardently than a reformation from the corruptions which prevailed, and a defence of christian liberty against the too well established tyranny of ecclesiastical superiors. His perseverance would, perhaps, on some occasions, be more properly termed obstinacy. When he had once publicly supported a tenet, he seemed incapable of lending an impartial ear to any thing advanced in opposition to it. In short, what he did, and what he was, notwithstanding his errors, justly merit our admiration, especially when we consider the times in which, and the people amongst, whom he lived; I may add, the kind of education he had obtained." P. 357.

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We must here conclude our account of these Lectures. Though we have stated why we cannot bestow on them unqualified approbation, we acknowledge, with pleasure, that in many parts they are highly instructive and entertaining. Their inequality, indeed, in point of merit; the violence of the language in which the opinions of high-churchmen are controverted, so unlike the language employed by Dr. Campbell in his controversy with the sceptic Hume; the positions maintained in them so dangerous to the constitution, as well of the Church of Scotland, as of our own, and indeed every national Church; and the length of time which was suffered to elapse, between the death of the author and the publication of these volumes, almost raise in our minds suspicions that undue liberties have been taken with the manuscripts. Yet Mr. Keith's character, we understand, forbids such suspicions to be attached to him.

At the end is added, an Essay on Christian Temperance and Self-denial, found among the Doctor's papers, in which the errors of Monachism are ably and candidly considered.

ART. III. *A Treatise on Astronomy, in which the Elements of the Science are deduced in a natural Order, from the Appearances in the Heavens to an Observer on the Earth; demonstrated on Mathematical Principles, and explained by an Application to the various Phenomena.* By Olinthus Gregory, Teacher of the Mathematics, Cambridge. 8vo. 532 pp. Nine Plates. 15s. Kearsley. 1802.

ASTRONOMY has received such vast improvements in the last century, that all general treatises on the subject, prior to that time, are now of very little use. That drawn up by Dr. Gregory was of considerable consequence at the time it was published, as it explained very clearly the physical principles of astronomy, as given by Sir I. Newton, from the law of gravitation, together with the method of determining the orbits of comets, and the general principles of the science; but it had not sufficient reference to practice, to show the reader the actual methods by which all the determinations are made. After this work, we had nothing of importance published on the subject, till Dr. Long gave us his *Treatise on Astronomy*, which explained very clearly all the general principles of the science; but it entered only a very little into the practice, and can be considered as little more than a popular Treatise; for the purposes intended, however, it must be considered as a valuable

ble work. A translation of M. de la Caille's Astronomy was published by Mr. Robertson, a work of considerable merit, as embracing many practical matters in the science. Ferguson, in his Treatise on this subject, has explained, with his usual clearness, all the common principles of astronomy, and given some account of the causes of the irregularities of the moon's motion, with the method of constructing eclipses. But we still wanted a treatise, comprehending the theory and practice of the science, according to the latest improvements; and this Mr. Professor Vince has produced in a work, entitled a *Complete System of Astronomy*, in two volumes, quarto, of which we have given an account, in our Review for the year 1800. This work he abridged and published in one volume, octavo, making part of a course of mathematics and philosophy, published by himself and Mr. Wood, for the use of students in the Universities, of which work we have also given our opinion. In the Treatise on Astronomy now under our consideration, the author has explained the elements with great clearness; and if we sometimes feel ourselves under a necessity of pointing out some mistakes, we trust he will have candour enough to consider that we are then only doing our duty; and that he will avail himself of our observations, and make the necessary corrections and improvements in a future edition of his work.

The author enters upon his work by observing, that

"it is confined chiefly to that part of astronomy which directs us how to ascertain, from observations, the magnitudes, relative and absolute situations, and motions of the heavenly bodies: physical astronomy will be but occasionally touched upon, and references will be made to those authors who have given the best information."

He then proceeds to consider the figure and magnitude of the earth; and here he gives the usual arguments in proof of the rotundity of the earth, and states the different measurements which have been made at different times, by measuring the arcs of a meridian; observing from hence, that

"as the arc of a degree of the meridian is different on different parts of the earth, the earth cannot be a sphere but a spheroid;" and this, he observes, "is further confirmed by the vibration of pendulums, the same pendulum vibrating slower at the equator than towards the poles, indicating gravity to be the least at the equator, from whence it appears that the equatorial diameter is longer than the polar."

From the length of two degrees of the meridian at two different distances from the equator, the author gives the method of determining the greatest and least diameters; and observes, that "the same ratio is deduced from experiments on pendulums."

lums." But we must here observe, that the ratios deduced from the lengths of two degrees, made at different places, differ very considerably among themselves; and this is also the case in respect to the conclusions deduced from pendulums at different places. The French astronomers seem to depend most upon the conclusions deduced from solar eclipses.

An explanation of terms relative to some imaginary points, lines, and circles, on the earth and in the heavens, is next given, and reference made to a figure, for the better understanding of them. The doctrine of the sphere, the length of the year, and precession of the equinoxes, very properly follow next in order. But this author's method of determining the apparent motion of the sun, is such as can never be put in practice. He says, "on March 20, we must note some fixed star that comes to the meridian exactly at the same time as the sun does;" but this is a circumstance which probably never did, nor ever will take place. The right ascension is every day determined by a clock adjusted to sidereal time, by means of a transit instrument, and not by the telescope of the astronomical quadrant, which cannot be depended upon as moving with sufficient accuracy in the plane of the meridian; but, at the same time, it may be sufficiently accurate to determine the altitude, so as to give the declination without any sensible error. Dr. Maskelyne's rule is given for finding the latitude and longitude of an heavenly body, from its known declination and right of ascension. The author recommends the setting of a celestial globe to any given hour of the night, and comparing the stars in the heavens with it, as the best method of acquiring a knowledge of the stars; and in this we agree with him. He observes, that "some have supposed the latitudes of the stars to be invariable; but such supposition is erroneous, for it assumes in the first place, that the *obliquity of the ecliptic* is always the same, which is contrary to fact." Now the obliquity may vary, and yet the latitude of the stars may remain the same; because that variation is owing to the motion of the equator, and the latitude is measured from the ecliptic. The principal matters, however, in this chapter are very well explained. Parallax, Refraction, and the Equation of Time, are next explained; and, on the latter of these subjects, the author has given Dr. Maskelyne's rule as demonstrated by Mr. Vince. The next chapter treats on the Rising and Setting of the Heavenly Bodies; and here Mr. Gregory has given all the various problems, and very properly added Trigonometrical Solutions of the different Cones. The reader will find this a very useful chapter, and the matters in it are very well explained.

After having treated of the diurnal phenomena of the heavenly bodies, the author proceeds to consider the different systems which have been invented to solve all the various phenomena. An account of these, with the reason for embracing the Copernican, is given with great clearness, and the explanation rendered familiar. In respect to the theory of apparent motions, as taken from M. de la Caille, and the description of the Epicycloids, we think it would have been better to have omitted it, as it seems to be totally unnecessary; and is now, we believe, generally rejected, as answering no good or useful purpose. The Laws of the Planetary Motions are next treated of; and here the author has given the usual demonstrations of the law of force, necessary to make a body move in a conic section about the focus. For finding the time of the solstices, Dr. Halley's method is given; but that method is by no means sufficiently accurate for the purposes intended, as it may vary from the truth several minutes, since a very small error in the observations may make a considerable error in the result. The next chapter treats on the Methods of determining the Orbit of the Earth, its Eccentricity, greatest Equation, and Places of the Apides; these the author has very fully and clearly explained; giving the various methods by which those matters have been determined. He next proceeds to investigate the same for the planets, together with the situation of the nodes, and inclination of the orbits to the ecliptic; all these are very well explained; and the elements of the orbits are all given according to the latest determinations. M. de la Caille's rules are given for finding the heliocentric latitude and longitude of a planet, from knowing the geocentric latitude and longitude;

"but," as this author observes, "these calculations being very tedious, and requiring a considerable portion of care and patience to perform them accurately, astronomers have constructed tables, by the assistance of which, much of this labour is saved, and the place of a planet found with comparatively little trouble."

The method by which Mr. Robinson determined the orbit of the *Georgian Sidus*, is here given from the Edinburgh Philosophical Transactions. The next chapter is upon the apparent diameters of the Sun and Planets, explaining the various methods by which they have been determined. The mean densities of the planets are also stated, according to the best determinations; but some of them are still liable to a considerable degree of uncertainty. The rotations of the planets about their axes are next considered; and here the author shows how the progressive and rotatory motions of a planet may be produced by one force acting obliquely to the surface.

Bernoulli

Bernoulli first showed where this force must act, so as to produce the proper progressive and rotatory motion of each planet. Mr. Cagnoli's method of determining the position of the sun's axis, and place of the node of the equator, is here given; and M. Cassini's method of finding the time of the sun's rotation. The times of rotation of the planets, are also given from observations of the spots upon the surface; all these matters are very well and familiarly explained. The next chapter treats on the phases, situations, and other appearances of the planets, delineating the luminous part as seen from the earth; and here he has given Dr. Halley's method of finding the position of Venus when brightest, applying the same solution also to Mercury. He shows in what part of the orbits of Venus and Mercury these planets will be morning and evening stars, and investigates the situations of the planets when they appear stationary to a spectator on the earth; the method of finding the time, also, when these circumstances take place, is explained. The time between the heliocentric conjunctions of any two planets is investigated, and it is stated from M. de la Lande in what period any planet, and the earth, return to the same points in the heavens; this is done by finding, from a table of their mean motions, a number of years agreeing to a complete number of revolutions of the planet. Venus returns very nearly to her same relative situation, in respect to the earth, in about eight years.

The Moon's motion is the next subject which this author considers; and he begins with stating her irregularities, as given by Dr. Hutton in his Mathematical Dictionary, and which, Mr. Gregory says, he has condensed into a small compass. We have not that work by us, and therefore cannot say how faithfully the author has abridged the articles he mentions, but some of them, as here stated, are false. It is asserted, that "the inclination of the Moon's orbit varies, being least when the nodes are in Syzygies, and greatest when in quadratures," and a reason is attempted to be given why these circumstances take place. The contrary however is true, the inclination of the Moon's orbit being *greatest* when the nodes are in Syzygies, and *least* when in quadratures. It is further asserted, that "the apsides of the Moon go forward when she is in the Syzygies, and backwards in the quadratures; but in a whole revolution they go forward with the greatest velocity, when the line of the apsides is in the *nodes*"; it ought to have been, when the line of the apsides is in *Syzygies*; he adds, "and if they are going back when in the nodes, their regression is the slowest of all, in the same revolution"; we cannot
 annex

annex any meaning to this last assertion. The author goes on : " When the line of the apsides is in quadratures, the apsides are carried in *consequentia* with the least velocity, when the Moon is in Syzygies"; the motion in *consequentia* is then the greatest in that situation of the apsides. It is also said, that " in one revolution of the Moon the nodes move in *antecedentia* with the greatest velocity when *she* is in Syzygies ; then slower and slower till they are at rest, when *she* is in quadratures"! The regression of the nodes depends principally upon the situation of the nodes, and not so much upon the situation of the Moon in her orbit, the regression being greatest when the nodes are in quadratures, and least when in Syzygies, where they rest. The methods by which the elements of the Moon's orbit are found by observation are next explained, and it is shown that the Moon's orbit is always convex towards the sun. The remaining articles in this chapter are, to determine the Moon's magnitude and time of rotation ; to explain the phases of the Moon ; to find the altitude of the lunar mountains ; to explain the appearance of the harvest Moon ; to account for the horizontal Moon ; on the Moon's libration ; to find the Moon's age, and the time of her southing : all these matters are explained with considerable clearness and accuracy. The Satellites of the other planets are next considered ; and here the author first shows the directions in which they revolve about their primaries, and the situations of the planes of their orbits ; he then gives the method of finding the time of a synodic revolution, and thence determines the periodic times, by comparing which with their mean distances, they are observed to follow the law of the primary planets about the sun. Attempts, he observes, have been made to determine the magnitudes of the satellites, but without much success. Cassini, Maraldi, and Pound, concluded from their observations, that the satellites revolved about their axes, and this Dr. Herschel has confirmed in respect to those of Jupiter. The nature of the eclipses of the satellites are very well treated of ; and, from the times at which they happen in different situations of the earth, it is concluded that light moves with a velocity which is finite, and this Dr. Bradley confirmed from his observations on certain of the fixed stars.

" The satellites," says the author, " of Jupiter, Saturn, and the Georgian planet, are subject to changes in their orbits, with respect to the situation of the apsides and nodes, the inclination of their orbits, and their excentricity, similar to those of the moon, and from similar causes. But in many instances they prevail to a greater degree, in consequence of the disturbing forces on each other ; hence, therefore, a frequent revision of the tables is necessary."

The

The ring of Saturn is next treated of; and here the author has explained all the phenomena, and given all the discoveries, which Dr. Herschel has made upon it, with its magnitude and distance from Saturn. The doctrine of Eclipses is next considered; in explaining which, Mr. G. has delivered the precepts with great clearness, and shown the methods by which the computations of solar and lunar eclipses are made. He has also given a rule for the computation of occultations of fixed stars by the Moon; but here we think he has been deficient, in giving neither demonstration nor example. Rules in astronomy are of very little use without examples; and particularly when the rule is long, and of an intricate nature, as in the present case, difficulties very frequently arise in applying a rule to practice, which may not appear in looking over the rule only. The next chapter is upon the transits of Venus and Mercury over the sun's disc. The subject is first explained in a popular way, and then the author gives Dr. Maskelyne's rule for computing the effect of parallax, as first, we believe, published by Mr. Vince, in his work on Astronomy. The result of the calculation is added, the calculation itself being too long to be inserted in an elementary treatise. In treating of Comets, the author first gives the opinion of the ancients respecting them, some of whom considered them as a kind of planet.

"The determination of the orbits," he justly observes, "is a very troublesome and difficult business, chiefly because none of them are visible through the whole of their revolutions: and as the orbits in which comets move are extremely extensive, the arc of a comet's orbit may be considered as a parabola, without any sensible error."

The author therefore gives such properties of the parabola as are sufficient for the purposes here wanted. He then explains the method given by Boscovich for finding the elements of the orbit of a comet: and when a parabola is found to agree tolerably nearly with the positions given, it is needless to proceed further in the approximation. The periodic time also in an elliptic orbit is investigated; but that, as the author observes, can be of but little use, as a very small error in the observations will change the elliptic orbit into that of a parabola or hyperbole. The only way to determine the periodic time is by observing when two comets have the same elements, in which case they are probably one and the same. This subject is concluded with the different opinions respecting the nature of the tails of comets. The next chapter is upon the aberration of light in the fixed stars. The author first explains the cause in the usual way, by the composition of the motion of the earth and of the velocity of light, and then gives Dr. Bradley's

Bradley's explanation, which we conceive to be the only correct one, by showing that the tube of the telescope is not directed to the star, which deviation is the aberration. The aberration in latitude and longitude is first computed; and it is shown when these are increased and diminished by the aberration; when they arrive at their maxima, and when they are nothing. But as it is of importance to know the aberration in right ascension and declination, rules have been invented to deduce these from the former. The rules here given are demonstrated by Mr. Simpson in his *Essays*; they are not, however, so good as those which have been given by M. Cagnoli in his *Trigonometry*, which the reader will find very fully explained by M. de la Lande and Mr. Vince. This subject is concluded by pointing out the method by which the aberration of a planet may be found. The next chapter is upon the methods of finding the latitudes and longitudes of places upon the earth's surface. The practical methods of finding the latitude are given, and some others are added, which are merely theoretical; and these are all explained in a very clear manner. In respect to the longitude, the author begins with some general explanatory circumstances respecting the subject, and then proceeds to treat of the various methods which have been invented for the solution of that problem; and he bestows a just tribute of praise to Dr. Maskelyne, to whom we are indebted for bringing the lunar method into practice, and for proposing and computing the *Nautical Almanac*, in order to facilitate the computations. The whole of this subject is treated in a very easy and familiar way, and will be found very useful to the young student. The last chapter is upon the distances, magnitudes, and number of the fixed stars. The author has given the latest discoveries upon this subject made by Dr. Herschel; and added some very proper reflections upon the proofs of a Deity, as shown by the works of the Creation. The work concludes with some *Astronomical Tables*, and an explanation of their use in practical astronomy.

From this account of the work, the reader may expect to find a great quantity of matter, well adapted to the use of students in the science of Astronomy. We have fairly pointed out its merits and defects, and trust that the author will do us the justice to believe, that we have not produced the errors and deficiencies of his book for the sake of cavilling, but from a wish to see a work of considerable merit rendered more perfect.

ART. IV. *The Metrical Miscellany, consisting chiefly of Poems hitherto unpublished.* 8vo. 224 pp. 6s. Cadell and Davies. 1802.

THE elegance of this collection of Poems will not probably be denied by any reader, critical or uncritical; nor will curiosity want its incitement, when the eye traces, in the Table of Contents, the names of the Hon. H. Erskine, Mr. Roscoe, Dr. Darwin, Mr. W. Spencer, Mr. Sheridan, Mr. Fox, Mr. Mathias, Mrs. Riddell, the Dutchess of Devonshire, and various other persons of distinguished talents, as authors of the Poems contained in the volume. The title-page informs us, that the chief part of the contents had hitherto been unpublished; and a short advertisement subjoined gives the assurance, that nothing of that kind has been brought forward without the concurrence of the author; so that, while the public is gratified, the private individuals have not been injured.

From works so various in their contents, we can only select a few specimens, assuring our readers, that the remainder have in general a greater or less degree of merit. In the present case, we cannot but declare that, whatever we may cite, we must leave behind a very large proportion of Poems, at least equal in poetical beauty. We shall begin, then, with a Poem by Mrs. Riddell, whom we understand to be the editor of the collection. It has no title in the page where it stands, but in the Table of Contents is called

“ THE REVERIE.

Come dusky shadows of the night,
Companions of the midnight hour;
Sleep binds his fillet o'er my brow,
And silence guards the lonely bow'r:
Ah come, this restless mind engage,
Soothe it with retrospective bliss;
Recall the joys of early life,
And all the present gloom dismiss.

2.

Give me one golden minute back
Of those when prosperous fortune smil'd;
When friendship looth'd each passing care,
And pleasure's witching voice beguil'd:
Call back those dreams of fond romance,
That lull'd me with their specious name,
With faith's firm pledge, and honor's vow,
Love's soft deceit and transient flame.

3. DREAMY

3.

Dreary and toilsome is the path
When life's aerial schemes are flown;
When kind illusions cheat no more,
And sober reason claims her own:
Burns then the ardent patriot's fire?
Availe the stoic's boasted aid?
Alas! hear godlike Brutus mourn
How "Virtue's self was but a shade."

4.

The world's wide desert I survey,
With fainting step and cheerless breast;
No soul congenial blends with mine,
I taste no bliss, I feel no rest:
Fled the bright forms which fancy drew,
Nor hope's gay visions cheer my eye!
Oh, drown the sense of present woe!
Oh, save me from reality!" P. 81.

This is a picture, truly poetical, of a mind fixed chiefly on worldly prospects and joys; but we trust that the fair author has other and better hopes, views, and supports, at those moments when poetry gives way to the true and only consoling prospects of religion. The picture is melancholy in all aspects, but dreadful if not thus duly enlightened.

The following Song, attributed to a Miss C——, has still more pathos, and more justness of sentiment.

"The tears I shed must ever fall,
I mourn not for an absent swain,
For thoughts may past delights recall,
And parted lovers meet again.
I weep not for the silent dead,
Their toils are past, their sorrows o'er;
And those they lov'd their steps shall tread,
And death shall join to part no more.

2.

Tho' boundless oceans roll'd between,
If certain that his heart is near,
A conscious transport glads each scene,
Soft is the sigh, and sweet the tear.
Even when by Death's cold hand remov'd
We mourn the tenant of the tomb,
To think that e'en in death he lov'd,
Can gild the horrors of the gloom.

3.

But bitter, bitter are the tears
Of her who slighted love bewails,
No hope her dreary prospect cheers,
No pleasing melancholy hails.

Her's are the pangs of wounded pride,
Of blasted hope, of wither'd joy,
The flattering veil is rent aside,
The flame of Love burns to destroy.

4.

In vain does Memory renew
The hours once ting'd in transport's dye;
The sad reverse soon starts to view,
And turns the past to agony.
Ev'n Time itself despairs to cure
Those pangs to ev'ry feeling due;
Ungenerous youth! thy boast how poor!
To win a heart—and break it too.

5.

No cold approach, no alter'd mein,
Just what would make Suspicion start,
No pause the dire extremes between;
He made me blest, and broke my heart.
From Hope, the *wretched's** anchor, torn,
Neglected, and neglecting all,
Friendless, forsaken, and forlorn,
The tears I shed must ever fall." P. 120.

Among the best of the Poems in this collection, but too long to be extracted, is the last, by Mr. *T. Smyth*; by whom there are several others of great beauty. Mr. Fox also shines with much lustre as a poet, in one or two instances. But it is with concern that we see, in this good company, a Song or two, marked with the initial R.† of high merit certainly, in point of poetry, but of most mischievous tendency, at the time when they were produced. The first, "From the Vine-cover'd hills," p. 25, was received and considered as the *ça ira*, or *Marseillois Hymn*, of Britain, and was doubtless expected by many to produce an equal effect. But the "quiet good sense" of Britain prevailed, and the Hymn has become harmless, indeed, as to political influence; but remains a shameful memorial of the frantic wildness of a particular party, at that period; and a still more shameful insult upon the memory of Mr. Burke, every one of whose predictions, censured in it, has been more than justified by events. That the writer himself should not now be ashamed of having ridiculed that great man, for effusions which time has shown to be the voice of true wisdom, or of having called his admirers "pedants and fools," whose better understanding

* Better, surely, "wretch's anchor." *Rev.*

† They follow a Poem by Mr. Roscoe, and are usually attributed to him. He has several pieces of much merit in this volume.

has since been proved to demonstration, is sufficiently strange; but, if he feels not those things, his friends should feel them for him; and not force into notice what would with much more kindness and propriety be consigned to oblivion.

We have little more, that is particular, to remark on the collection; a few trifling errors, such as *Aicon* and *Lionella*, for *Acon* and *Leonilla*, in the translated Epigram, p. 92; *rest* for *left*, p. 56; *idem* for *eadem*, a few times in the Table of Contents, &c. are not of much consequence. The "Directions to the Porter," in p. 129, are from the French, which might have been mentioned. The book is elegantly printed, and in all respects attractive.

ART. V. *Substance of the Speech of the Right Honourable Sir William Scott, delivered in the House of Commons, Wednesday, April 7, 1802, upon a Motion for Leave to bring in a Bill relative to the Non-Residence of the Clergy, and other Affairs of the Church.* 8vo. 58 pp. White, &c. 1802.

OUR attention, and that of our readers, has been drawn, by several able pamphlets, to the subject of the laws respecting clerical residence; but we have now before us, that which is of much more consequence than any private speculations, the mature and declared opinion of the able man who has undertaken the patriotic task of proposing to the legislature, such regulations as the present times require. The present tract professes to contain the Substance of the Speech, in which Sir William Scott explained to the House of Commons, the considerations and the principles on which he had founded the Bill which he then proposed to bring into Parliament. We shall take for granted, that the Speech is here accurately represented, as to its substance and arguments, and shall therefore analyse it with the utmost care, that we may, as clearly as possible, convey its true intentions to our readers.

But before we enter upon this analysis, we must pause to congratulate the public on having such a business entrusted to such hands. To a man matured in the education of Oxford, distinguished as a scholar in that noble University, where he first displayed those talents, and that character, which have secured to him the honourable distinction of being her representative. To a man at the head of the civil law, and called to the councils of his Sovereign; deeply versed in the knowledge of our ecclesiastical constitution, and qualified by wisdom and
experience

experience to distinguish, in a venerable institution, what is found from that which is imperfect, that which should remain from that which requires improvement. From such a man, there could be no reason to apprehend any rash innovations or experiments, any thing of the empiricism of modern reform. He might be relied on to hold the balance with firmness, between those who would attack the Church, and those who, from exaggerated notions of impracticable perfection, would fetter and oppress it. Such a man exactly was required for the delicate task of amending the laws of clerical residence, and such a man was happily found in the author of this Speech.

Sir W. Scott prefaces his Speech by the declaration, that he had not desired the task in which he was then engaged; sensible of its difficulties, he would not have desired to encounter them; but he yielded to the suggestions of other minds (which, let us add, evinced their wisdom by the choice) and to the sense of public duty. He disclaims also any preconceived system on the subject. The thing required was, to revise the statute 21 Henry VIII. which the legislature, by a temporary suspension of it, had *admitted* to require reconsidering. It was in itself a fit subject of consideration. It was a statute immediately connected with the religion and morals of the country, but made three hundred years ago, "in a state of religion and manners very different from the present." Lord Coke and Lord Hobart admired its original wisdom, but the former allowed that it required alterations; and, with deference to the *knowledge* of those eminent men respecting the actual laws of their country, Sir W. hesitates not to controvert their *judgment* on this point of legislative policy. He thinks that it was not originally so wise as they were willing to presume. To prove this, he adverts to the times in which it was produced; times of great fermentation, and of particular enmity against the Church, in consequence of the corruptions then recently discovered and exposed; "times the least fitted, in any country, for a happy exercise of deliberative wisdom." The sanguine passions of the King were also irritated by the slow progress of his divorce, and he urged on the Bills respecting the Church, "*to let the Pope see what he could do if he were offended, and how willingly his Parliament would concur with him, if he went on to extremities.**" Under this ferment of passions, not very auspicious to its wisdom, was this statute conceived; which seems to have been of questionable policy, at least, in the first instance, in referring an ecclesiastical regulation to the common tribunals of the country. The impolicy

* Bishop Burnet,

of this measure, which was not only a novelty, but a novelty without a necessity, Sir W. Scott illustrates not merely by referring to the contrary practice of various churches, and the distinct tribunals of the navy and army, but by showing in fact, that the courts of law do, and must of necessity, follow the strict construction of the statute, without venturing upon that equitable interpretation, which must in many cases be required. Thus non-residence, under the statute, could be justified by no plea short of a physical necessity; and the *Rector of Bow Church* was found liable to the full penalties (though it was proved that he performed in the most exemplary manner all the duties of his office, public and private) because he did not reside in a house inadequate to his accommodation, and incapable of improvement. A court of law, acting upon the express letter of a statute, assumes no discretionary power, and "is forbidden by this very statute to call in the interposition of episcopal discretion."

Having thus considered the general policy of the old statute, Sir W. adverts to its particular provisions. The common informer put into the place of the Bishop, to enforce residence; the penalties, "contrary to every principle of our happy constitution"—a forfeiture ruinous, and exceeding the powers of payment; far exceeding, in the majority of cases, the whole income of the delinquent:—and what was the object secured by this severity? Only *corporeal presence*; the incumbent, inhabiting his parsonage house, might neglect all the duties of his station, might be no better, in fact, than "a parish nuisance, and a parish scandal," with entire impunity. If these are marks of wisdom, in a statute of this nature, the praises of Lord Coke and Lord Hobart are well deserved; but if not, Sir W. Scott must be allowed to have proved his point, that the Act was, in many respects, radically and originally bad. The same character attaches itself yet more manifestly, if not more strongly, to the provisions in it respecting farming and other matters of clerical property, which Sir W. next considers.

He is therefore naturally led to the conclusion, that

"nothing could have concealed the vices and infirmities of this statute, but its having been consigned by almost general consent to almost general inefficiency, ever since its birth, till within the last two years, when it has been made the commercial bank of two or three trading attorneys. Before that time, it had rarely been heard of, but occasionally as a postscript to a dispute about tithes, or to some personal squabble between the parishioner and his parson, generally discountenanced, in the particular instance, by the excellent persons who have presided in the courts," P. 18.

Such

Such being the original character of this statute, its provisions have not been improv'd in their operation by the lapse of time. Its money penalties have become, in some instances, as inadequate as in others they are oppressive. Nor has it derived more advantage from the change of manners. This change has rendered the strict locality of residence, according to the letter of the statute, more unreasonable; and the restrictions relative to farming perfectly oppressive and injurious. The latter circumstance is admirably explained in Letters which Sir William quotes, from two clergymen in the West; but his own comment upon their text is still more important.

"I see," says he, "that in this country the parish priest is, by the very constitution of his office, *in some degree*, an agriculturist; he is *ex officio*, in part a farmer. He is to take care, undoubtedly, that the ecclesiastic shall not merge in the farmer, but shall continue the presiding and predominating character; but the moderated and subordinate practice of farming, supplies many means of cheap subsistence for the clergyman and his family; many means of easy kindness and hospitality to his poorer parishioners; many opportunities of distinguishing the industrious and well-disposed by the favour of employment; and many motives of pleasing attachment to the place, which furnishes the healthy and amusing occupation of his vacant hours." P. 27.

But on the impoverished state of many churches, Sir W. chiefly insists, as creating an urgent necessity for altering the statute. This law "demands universal residence, under one uniform penalty, and *universal residence cannot be had without universal competency.*" Sir W. S. after giving an historical sketch of this fact, confesses that it is now too late to undo what was done at the Reformation, respecting impropriations; but he quotes the very memorable words of Lord Bacon, and others, to prove that Parliament is bound in conscience to find *some remedy* for the evils occasioned by their alienation. The legislature itself, he observes, has confessed the fact, by lamenting, in the preamble to the statutes of *Union of Benefices and of Dilapidations*, "the decay of parsonage houses, and the insufficiency of single benefices, for the maintenance of a minister." The only remedy of any magnitude, actually provided, has been by the splendid benefaction of the first fruits and tenths, made by Queen Anne: and how little this has been able to effect its purpose, under the best management, appears from a statement of the Secretary to the Bounty-Office, purporting, that there are still, after all the augmentations, a thousand livings in England and Wales that do not, upon an average, exceed

exceed 85l. per ann. of which, a very large proportion do not even amount to 30l*.

On the subject of *equalization*, which some have proposed as a remedy, Sir W. S. observes that, besides twenty other objections, there are two which seem to dispose of it completely: first, that it could not be effected without an enormous plunder of the laity, who have bought and possessed advowsons, as attached to livings of a certain value†. Secondly, that if it could be done, it would not answer the purpose intended. The whole mass of preferments, of every denomination, being melted together (a matter, as is most wisely observed, "not to be effected without a convulsion and laceration of the civil state of the country, of which no man can foretell the consequences") the *maximum* of an English benefice would be about 167l. a year, a dead and hopeless level, evidently destructive of all emulation, and of all dignity; the "general effect of an equality and mediocrity of provision, being to produce *an equality and mediocrity of talent*." In saying this, the Right Hon. Bart. does not overlook the supposed exception of the Church of Scotland, which he shows to have less weight than has usually been attributed to it; and he particularly remarks, that the harvest of literature in that Church has been principally produced within the last thirty or forty years, within which time, "a more liberal provision has, by the authority of the courts of justice, been made for its clergy." The literary fame and eminence of the Church of England has, on the contrary, long been conspicuous, and highly distinguished, throughout Europe.

Having dispatched these previous arguments, Sir W. S. proceeds to state the principle of his Bill. This he allows, at once, cannot be *Universal Residence*; for how, he asks, "can the public demand, under pains and penalties, that there shall be a resident incumbent in each parish, when so large a proportion of the benefices in the kingdom do not pay more than what most members of Parliament pay to their upper servants?"—"Establish," says he, afterwards, "a rigid rule of residence to be carried into hasty effect, under the letter of a

* Sir William Scott here takes occasion to correct an important mistake of an honourable Baronet, who has represented the income of the Bounty, as at present amounting, *probably*, to from 40,000l. to 50,000l. per annum, whereas he shows that it does not exceed its original 14,000l. or 15,000l. per annum.

† It is a very remarkable circumstance here stated, that, out of 11,600 livings and upwards, in the kingdom, 9,100 are in the patronage either of lay-individuals or lay-corporations.

statute, and you turn these persons adrift from situations where they have spent their lives innocently and usefully, to seek their bread, where, on a supposition of universal residence, it is not to be found—perhaps at an advanced time of life, and with a family dependent upon them.” The case of curates is also justly noticed, with the humane and striking observation, that, unless due attention be paid to them, “*the reformation of incumbents would be the persecution of curates**.” It follows then, that a *discretionary power* must somewhere be placed, “at least till the charity and piety of Parliament has put the lower parts of the Church Establishment on a more favourable footing;”—and where can this discretion most constitutionally be lodged? This is the important question, which is ultimately answered by entrusting it to the hands of the Bishops.

Sir W. Scott, however, states the present Bill to be only *provisional*, being firmly of opinion, that nothing radical or permanent can be projected, till the situation of the lower clergy shall be improved, with respect to their parsonage houses, and other circumstances, which, he trusts, *will soon become the subjects of parliamentary attention*. But for framing the present Bill, to answer its immediate purposes, Sir W. recommends to the Parliament a firm adherence to the following principles :

1. “Not to recede from ancient foundations, nor to attempt reforms, upon high, *à priori*, notions of a theoretical perfection, but to use and apply the existing means in the constitution, in order to obtain such a quantity of good effect, as is really attainable.

2. “Not to look to a petty, harassing system of regulations, that is to be dogging and hunting men, in every hour of their lives, and at every turn of their steps, for no sufficient purpose of respectable utility, but to a substantial, *bona fide*, enforcement of substantial, *bona fide*, duties.”

The Bishops, he observes, are at present supposed to have powers, which, in fact, they have not the means to exert, “Give them then, *not* new or unknown powers, but prompt and commodious means of applying those they have,” and the expectation and attention of the public will be the pledge for the exercise, and the proper exercise, of them.

3. That these regulations should be carried into effect, without harshness or insulting methods. But in this part, so very honourable to the feelings of the Right Hon. Speaker, we think it a duty to quote his words at large.

* On this topic, we have already taken occasion to express our sentiments, most perfectly in unison with those of the Right Hon. Bart. See our preceding number, p. 208 and 9.

" In the third place, that this enforcement of duties should be framed with as little vexation to its objects, as is consistent with its efficacy ; without any unnecessary harshness or restraint, still less without disrespect and degradations: with all decent attention to the situation of the order in the state, and to the personal convenience of individuals. Their profession is, in all countries, of most important use to society, and its general utility depends upon its general estimation. In this country, it is an eminent order of the state : it has always stood by the state with firmness, *and in no times more meritoriously than in the present.* The individuals are, in a large proportion of them men of learned, and many of them of elegant education. Literature, both useful and ornamental, has been in no country so largely indebted to its clergy. Many of them are taken from among the best and most respected families of our country ; and it is on all accounts, religious, moral, and political, anxiously to be wished that the families of our gentry should continue to supply a large proportion of our clergy. Such men are not the subjects of an extreme and overstrained legislation. Something must be trusted to their own sense of duty* ; something allowed to their personal convenience. They are to be governed, it is true, but *lenibus imperiis*, by an authority efficacious in its results, but mild in its forms, and just in its indulgences. May I add, that while we have seen, in other countries, Christianity suffering in the persons of the oppressed clergy, it imposes a peculiar obligation upon us, to treat our own with kindness and respect, and to beware of degrading religion, by an apparent degradation of its ministers. If there has been an undue laxity in this matter, let the legislature signify firmly, that they should generally repair to their benefices ; but not as men stigmatized and neglected—carrying their resentments to their solitudes—and from whom, after unkind treatment, a cheerful and ardent performance of duty can hardly be expected. Surely, Sir, is it upon such subjects, more than any others, that one ounce of sweet spontaneous duty, is worth whole pounds of compelled performance." P. 53.

Sir William Scott then draws his Speech to a conclusion, giving first the following outlines of the Bill to be proposed ; in which he says,

" On the part of the clergy there is offered ; 1st, an entire amnesty for past neglect, where no prosecution had been commenced ; and, 2dly, where there had been, an exemption from further prosecution, on payment of costs already incurred. 3dly. On the matter of farming, a liberty given in the cases where they were injuriously prohibited by the ancient statute, 4thly. On the matter of residence, to give a

* Sir W. Scott observes, in another place, that though there are offensive cases of non-residence, he is persuaded that the majority of cases are such, " as a man of even strict religious principles, tempered with a little human feeling, would find to contain circumstances of more extenuation than he had supposed." P. 51,

fair and reasonable allowance of time to the clergyman, for the occasions of private life, free from the doggings of any intemperance, though still subject to the superintendence of his proper superior—to allow an *ipso facto* exemption from all penalties for clergymen bearing certain offices, during the times required for the duties of those offices—to restore the power to Bishops to grant licences for absence, in certain enumerated cases, which licences shall protect from the common prosecutor—and in other cases, which cannot be specifically foreseen, or provided for, to allow the concurrence and content of the Metropolitan to have that effect." P. 56.

That the principles of this intended Bill are just and humane, and the views of the Right Hon. framer of it, wise, political, and pious, will not surely be controverted by any reader of this Speech. The Bill itself is not subjoined, nor should we think ourselves authorized to discuss it, if it were. It is before the legislature, who, we trust, will modify and complete it, according to the concurrent effect of the wisdom of many counsellors; and, we firmly trust, without losing sight of those humane and liberal principles which pervade this whole Speech of the Right Hon. Member who proposed it. Under these expectations, we are content to wait the issue, which, when the Bill shall be again resumed, will have been prepared by long consideration. That spirits hostile to the Church are in various places at work, to take advantage of the present circumstances, we cannot doubt; it is for the wisdom and justice of Parliament to repress their malice, and baffle their machinations, preserving in every step a well-balanced regard for private rights and public utility.

ART. VI. *A Charge delivered to the Clergy of the Diocese of Oxford. By John, Lord Bishop of that Diocese, at his Primary Visitation in June, 1802. Published at the Request of the Clergy. 4to. 25 pp. 1s. 6d. Oxford printed; Rivingtons, London. 1802.*

THE tried and acknowledged abilities of the Bishop of Oxford, in that University and Diocese where his situations are now so deservedly eminent, naturally excite a peculiar attention to his Primary Charge. The Diocese of Oxford has been, as the Bishop expresses it, known to him by long experience, and endeared by long attachment :

“ In

"In which," he adds, "I passed my very infancy*, and in which also I received a great part of my education; having held successively almost every inferior office of the Church, as those of Curate, Rector, and Canon of its Cathedral; having passed through almost every kind of employment†, in that University, which gives to this Diocese a distinguished and almost peculiar character."

From all these ties there can be no doubt, that the Diocese of Oxford must regard its present Bishop with a marked attention and attachment, and must be anxious to receive and to consider his primary admonitions. We can pronounce, on a careful perusal, that they are well worthy of all attention and respect. The Bishop, for the present, waves considerations merely local, to speak of those which are of a higher and more general nature; and, in a compressed and manly style, represents the peculiar evils of the present age, and the causes which "demand from the clergy an increase of diligence and of labour." After a view of these things, more masterly and comprehensive, perhaps, than can any where be found in the same compass, he proceeds thus:

"But the face of things, it may be thought, is now changed. Sad experience has indeed taught men, that, in pursuit of a more improved state, they have plunged into all the horrors of anarchy, without any desirable end in prospect before them. Many have sought to tread back their footsteps, and have renounced the extravagant doctrines which were once their war-whoop. But every thing having been set afloat which can mislead the wayward will of man, pervert his understanding, or inflame his passions; and all the restraints of authority and respect, which formerly held in check the dangerous tendencies of each, having been removed; to restore what has been lost, and to bring back things into their former, or into any settled state, is not a task easily or suddenly to be accomplished. The success of the conqueror leads him not to this; his armed thousands have no power or strength for such a work. The tree is soon felled, but it requires years to rear it again to its full size and beauty. It is true, that anarchy will soon subside into some form of government, because it has not wherewithal to maintain itself; but the ancient cement which held society together being dissolved, and the ties broken which had the sanction of custom, and the force of old attachment, there is no security into what form it shall subside, or what stability shall attend it; and it usually ends in something more despotick than before, because force is now become the only mean of government. It is true also, that men cannot and will not long be content without a religion; and the superiority of the Christian is so great, that the return will

* The Bishop is a son of Dr. Randolph, late President of Corpus Christi College, so highly esteemed for his theological writings. *Rev.*

† As those of Tutor, Pro-rector, Proctor, &c.

probably always be to that, in a country where it has been once known: but that all the above wild notions should in themselves settle into a form of sound words, and into a pure Christianity, and into the best form of discipline, or even any that shall be effectual, is more than can well be expected." P. 5.

After this preparation, his Lordship proceeds to give a particular exhortation to the parochial clergy, a class of which he says generally, that being planted in every part of the kingdom, it is ever at hand to give assistance. To whose past efforts, also, he bears this just and animated testimony:

"Even in what has passed, your steadiness and good conduct has contributed much to stem the torrent. *THE COUNTRY OWES ITS THANKS TO ITS CLERGY.* Follow up then this good work." P. 7.

The Bishop then states, that some good effects have arisen out of the dangers of the times; but, ere long, proceeds to notice some of a contrary complexion. The following picture of an evil, very prominent at present, is drawn with the ability of a great master, and the justice of an excellent man.

"But with others, the impression has been so strong, as to create a new evil. The revulsion has driven them into the contrary extreme. They have imbibed a spirit of enthusiasm; and, led away by the warmth of imagination, consider others, who cannot follow them in the same track, as insensible of their duty, or deficient in it. They encourage therefore the irregularities of those, who act without commission, or beyond their commission; and, in seeking for greater purity of religion, they wound the church of these realms, established for its support. They find ready associates in all those who were before employed, through enthusiasm, vanity, or interest, in gathering congregations, or drawing after themselves a multitude of followers; or who are now inclined to enter upon the same talk, flattering to the pride of man. Out of this compound has arisen a set of men, styling themselves *Evangelical Ministers*; a title, which if assumed, as it is, exclusively of others, is in itself separation and schism. When they go farther in practice, uniting themselves into a party, and seeking to bring the persons and labours of all others into disrepute, it is confederacy and conspiracy. For it cannot, my Rev. Brethren, have escaped your notice, how eagerly they beset men of more serious dispositions than common, engage them in new connections, uniting the most discordant elements, and endeavour so to involve them, that their return may be difficult. The true character of the Church of England, I apprehend, is open and generous; leaving men to the natural causes of connection, and to the performing their duty in their proper province. My suspicions are excited, wherever I see indications of party. Then as to this preaching itself, presumptuously called *Gospel* preaching, so far as it has fallen under my observation, it consists chiefly of a jargon of words, drawn indeed from Scripture, but divested of all precision and meaning in the application of them, the same being repeated on every subject; and its whole character is totally different, and stands

at the farthest distance from the original Gospel preaching; I mean the plain and rational discourses of our blessed Saviour, recorded in the Gospels, and handed down to us by his holy Apostles, as our grand exemplar of teaching. Its aim is directed to the imaginations of men, to cause them to think or fancy themselves inspired; a bold assumption of the special privilege of the Apostles and their immediate successors, and an intrusion into their pale. All this is accompanied with the grossest flattery to each other: men of the most moderate talents, and of the meanest acquirements, are no sooner enlisted into this sect or party, whatever be its denomination, than they are taught to think themselves, and others are required to believe them, to be persons of commanding talents, and under no necessity of listening to the authority of others: their works, of the meanest stamp, are studiously disseminated, and as extravagantly cried up, even whilst they are such as a man of real learning throws aside with disgust. Meanwhile the sober and pious labours of the most respectable clergymen, who happen to be of a different temper, are disregarded, their smallest faults are uncharitably exaggerated, and unmercifully reviled. Let it not be said that I am dealing out reproaches; I am not solicitous to fix motives upon any man, much less to ascribe the same to all. I am willing to believe, that these things are with many, in their origin, the mere aberration of good and pious minds; but so far as they are the cause also of deviations from the true doctrine and discipline of the Church, I think it my duty, and I doubt not but that you, my Rev. Brethren, will also think the same, to obviate their effects. For their effects are undoubtedly pernicious, both in themselves, in the vain and idle notions which they engender, and because they tend to render the clergy of the establishment odious in the eyes of their neighbours and parishioners, to bring into question, without authority, the merit or demerit of their labours, and to take out of their hands those whom the law has entrusted to their care. St. Paul himself, an inspired Apostle, and specially commissioned, was careful of exceeding his province. I must insist upon it, that if life and vigour be to be restored to religion, and its salutary influence increased, it must be done by the instrumentality of the Church; that such is the law of this our national Church and realm, and, I believe, I may venture to say, of Christ himself." P. 11.

After this, the Charge notices more particular topics; among which it specifies some clandestine methods, too successfully practised, for concluding improper marriages.

We have read the whole of the Charge with a satisfaction, by no means diminished, even by a highly raised expectation; and we earnestly and cordially recommend it to all those with whom our recommendation can possibly have weight or effect.

ART. VII. *Philosophical Transactions of the Royal Society of London, for the Year 1801. Part II.* 4to. 213 pp. G. and W. Nicol. 1801.

THIS Second Part of the volume of the *Philosophical Transactions* for 1801 contains twelve papers, besides a list of presents, and the Index.

XII. *A Historical and Anatomical Description of a doubtful amphibious Animal of Germany, called, by Laurenti, Proteus Anguinus.* By Charles Schriebers, M. D. of Vienna.

The subject of this description is an imperfect animal, which is but seldom found in a small lake, called *Sitticher See*, in Carniola; and, as it seems, in that lake only.

Various imperfect accounts of this natural production have been published by different writers; and it is remarkable, that some of them reckon it an imperfect animal, such as the larvæ of some lizards, while others consider it as a perfect animal.

The author of the present paper, omitting to refute the objectionable arguments of other writers, only gives an accurate description of what he himself observed, at a careful anatomical dissection of the animal; where he endeavoured to divest himself of every particular preconceived opinion. To this, however, he prefixed some observations, made by Baron Zois, upon some living specimens of this natural production.

The external shape, and the principal internal parts, of this animal, are delineated on two copper-plate engravings, which follow the paper. The first of those plates represents the animal apparently in its full-grown state, as in the act of swimming; the second plate exhibits delineations of its liver, its intestines, its organs of respiration, the viscus which is supposed to be the kidney, and of the head, with the upper and under jaws.

The general shape of this animal is somewhat like that of a lizard.

"One of the largest specimens," this author says, "was about 13 inches long and 1 inch in diameter; three others were between 9 and 10 inches long; and the smallest (apparently the youngest and most imperfect) was about 8 inches long, and hardly the third part of an inch in diameter.

"The head is $1\frac{1}{4}$ inch long; its fore part somewhat resembles the bill of a duck, being flat and narrow, rather broader behind than the body, somewhat compressed, and rendered uneven by some smooth protuberances, occasioned by strong muscles. The upper jaw is somewhat

what larger than the under one, and surrounds it with a thick folded skin, forming a considerable lip, and making the mouth itself larger and broader than it would be, according to the size of the skull. It has no nostrils, external ears, or appearance of eyes.

" This last circumstance occasioned the mistake of Dr. Laurenti, and of all the other naturalists, who affirmed that the animal was really destitute of eyes. It is true, that there is no appearance of them after death, particularly when the animal has been kept in spirits; and indeed they are scarcely to be discovered even while it is alive; but, if the skin is removed from the front of the head, they may be seen at the base of the rostrum, beneath the foremost protuberances. They are very small, and black; seem to be very simple, and are not quite so globular as those of fishes, but more flat; they lie in a small cavity of the skull, and seemed to be somewhat attached, at least by some glutinous matter, to the skin itself; as, by removing the skin without sufficient care, they adhered to it, and came out of their cavity, along with a small thread, which I think was the optic nerve.

" On the sides of the occiput are apertures, like those of fishes; and over them, ramified branches of vessels, or branchial appearances, similar to those of tadpoles, or other larvæ of amphibious animals; which analogy has occasioned so many doubts and dissentions among the learned about this animal, as well as about the still ambiguous *Siren lacertina* of Linnæus. These appendages are formed by three very large branches of blood-vessels, of which the uppermost is the largest, the next somewhat smaller, and the lowest the smallest: each of these is divided into smaller branches, which lastly are bordered on their under edge by many very small and thin ones. Their direction is towards the body, almost parallel to it; and, upon removing them, the branchial apertures are seen directed to, and communicating with, the mouth, like the gills in fishes. Each of these apertures is divided by three thin simple membranes (not vascular, as in fishes) attached in like manner to three oblique cartilaginous bones, but leaving only two holes between them; in which circumstance, and in the red colour of the appendages during life, this animal differs materially from fishes, and from tadpoles, or other larvæ.

" Behind the appendages, the head becomes narrower, and forms a round neck, reaching from thence to the insertion of the fore feet, about half an inch long, and a little narrower than the body.

" The body itself is round, equally thick throughout; and, from the insertion of the fore feet to that of the hind feet, about $6\frac{1}{2}$ inches long. The fore feet are about 1 inch long, consisting of the thigh and leg, and terminating in three toes, without nails, whereof the middle is the longest. The hind feet are about one-sixth of an inch shorter than the fore feet, and terminate in only two ill-shaped toes.

" Behind these feet, the body grows narrower, and terminates in the tail, which is $3\frac{1}{2}$ inches long, compressed on the sides, and very fleshy and strong in the middle; it grows narrower towards its end, which is almost pointed; and, as well as the edge above and underneath, is surrounded by a thin membrane, which gives it a considerable

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breadth,

breadth. Underneath, rather lower than the hind feet, is the anus, an oblong aperture, surrounded by a strong wrinkled sphincter."

With respect to the description of the internal parts of this curious and rare animal, we must refer our readers to the paper itself.

XIII. *Observations tending to investigate the Nature of the Sun, in Order to find the Causes or Symptoms of its variable Emissions of Light and Heat; with Remarks on the Use that may possibly be drawn from Solar Observations.* By Wm. Herschel, LL. D. F. R. S.

Dr. Herschel commences his paper by observing, that from what has been advanced by himself in a former paper, there appears to be reasons sufficient to believe, that the Sun is a most magnificent habitable world; and that the same conclusion seems to be confirmed by the observations that are contained in the present paper. He further observes, that the very great influence the Sun has upon the globe we inhabit, renders it highly incumbent upon us to investigate, with the utmost attention, and by all possible means, such as by the use of photometers, thermometers, telescopes, &c. the nature and the action of that admirable luminary: and he is in hopes of deriving, from the solar observations, some useful indications, perhaps of a hot or cool summer, &c.

In order to obtain this object, it is necessary to collect a true and extensive information of all the phenomena that usually appear on the surface of the Sun, whence some general inferences or natural laws may be deduced. With this object in view, Dr. H. has made a vast number of observations, which are stated in the present paper; but, previous to the statement of those observations, he says,

"it will be necessary, before I can enter into a detail of the observations, to give notice that, from an improved knowledge of the physical construction of the Sun, I have found it convenient to lay aside the old names of *spots*, *nuclei*, *penumbrae*, *seculae*, and *luculi*, which can only be looked upon as figurative expressions that may lead to error. Nor were these few terms sufficient to describe the more minute appearances on the Sun, which I have to point out.

"The expressions which I have used are, *openings*, *shallows*, *ridges*, *nodules*, *corrugations*, and *pores*. It will not be amiss to give a short explanation of these terms.

"*Openings* are those places where, by the accidental removal of the luminous clouds of the Sun, its own solid body may be seen; and this not being lucid, the openings through which we see it may, by a common telescope, be mistaken for mere black spots, or their nuclei.

"*Shallows* are extensive and level depressions of the luminous solar clouds, generally surrounding the openings at a considerable distance.

As they are less luminous than the rest of the Sun, they seem to have some distant, though very imperfect, resemblance to penumbrae; which might occasion their having been called so formerly.

"*Ridges* are bright elevations of luminous matter, extended in rows of an irregular arrangement.

"*Nodules* are also bright elevations of luminous matter, but confined to a small space. These nodules and ridges, on account of their being brighter than the general surface of the Sun, and also differing a little from it in colour, have been called *seculæ* and *luculi*.

"*Corrugations* I call that very particular and remarkable unevenness, ruggedness, or asperity, which is peculiar to the luminous solar clouds, and extends all over the surface of the globe of the Sun. As the depressed parts of the corrugations are less luminous than the elevated ones, the disk of the Sun has an appearance which may be called mottled.

"*Indentations* are the depressed or low parts of the corrugations; they also extend over the whole surface of the luminous solar clouds.

"*Pores* are very small holes or openings, about the middle of the indentations."

From those definitions, our readers may derive some knowledge of this author's theory respecting the nature of the Sun.

Dr. Herschel also gives his reasons for his intermixing hypothesis and conjectures with the observations. Those observations are arranged, not in the order in which they were made, but under distinct heads, and each head is subdivided into divisions, according to the particular conclusion which they seem to establish.

The observations contained under the general title of *Openings* are subdivided into the following sections: 1. Openings are places where the luminous clouds of the Sun are removed. 2. Large openings have generally shallows about them. 3. Many openings are without shallows. 4. Small openings are generally without shallows. 5. Openings have generally ridges and nodules about them. 6. Openings have a tendency to run into each other. 7. New openings break out near other openings. 8. Probable cause of openings. 9. Direction and operation of the disturbing cause. 10. Maxima of openings. 11. There is some difference in the colour of openings. 12. Openings divide when they are decaying. 13. Decaying openings sometimes increase again. 14. When openings are divided, they grow less and vanish. 15. Decayed openings sometimes become large indentations. 16. Decaying openings turn sometimes into pores. 17. When openings are vanished, they leave disturbance behind. 18. Apparent view into the opening, under luminous bridges and shallows. 19. Depth of the openings, indicated by their darkness.

ness. 20. Distance between the shallows and solar surface; indicated by the free motion of low clouds.

The observations contained under the title of *Shallows* are subdivided into the following heads. 1. Shallows are depressed below the general surface of the Sun, and are places where the luminous solar clouds of the upper regions are removed. 2. The thickness of the shallows is visible. 3. Sometimes there are shallows without openings in them. 4. Incipient shallows come from the openings, or branch out from shallows already formed, and go forwards. 5. Probable cause of shallows. 6. Shallows have no corrugations, but are tufted. 7. Decay of shallows.

Under the title of *Ridges*, we find the following subdivision. 1. Ridges are elevations above the general surface of the luminous clouds of the Sun. 2. Length of a ridge. 3. Ridges generally accompany openings. 4. Ridges are also often in places where there are no openings. 5. Ridges disperse very soon. 6. Different causes of ridges hinted at.

The observations respecting *Nodules* tend to prove, 1. That nodules are small, but highly elevated, luminous places; and, 2. That nodules may be ridges foreshortened.

The subdivisions of the general title *Corrugations* are, 1. Corrugations consist of elevations and depressions. 2. Corrugations extend all over the surface of the Sun. 3. Dispersed ridges or nodules make corrugations. 4. Corrugations change their shape and situation; they increase, diminish, divide, and vanish quickly.

The observations concerning the *Indentations* are arranged under the following heads. 1. The dark places of corrugations are indentations. 2. Indentations are without openings. 3. In some places, the indentations contain small openings. 4. The elevations and indentations of corrugations are of different figures. 5. Indentations change to openings. 6. Indentations are of the same nature as shallows. 7. Indentations are low places, which often contain very small openings. 8. Indentations are of different sizes. 9. Indentations are extended all over the Sun. 10. With low magnifying powers, indentations will appear like points.

The observations, under the title of *Pores*, tend to prove, 1. That the low places of indentations are pores. 2. That pores increase sometimes, and become openings; and, 3. That pores vanish quickly.

In treating of the *Regions of Solar Clouds*, Dr. H. arranges his observations under the following heads. 1. Changes in the solar clouds happen continually. 2. There are two different regions of solar clouds. 3. The inferior clouds are opaque,

opaque, and probably not unlike those of our planet. 4. Quantity of light reflected from the interior planetary clouds. 5. Indentations are planetary clouds, reflecting light through the open parts of the corrugations. 6. The opaque inferior clouds probably suffer but little of the light of the self-luminous superior clouds to come to the body of the Sun. 7. Motion of the inferior clouds. 8. Motion of the superior clouds. 9. Eminent use of the planetary clouds.

The observations relative to *the Solar Atmosphere* are arranged under the following titles. 1. The Sun has a planetary atmosphere. 2. The Sun's planetary atmosphere extends to a great height. 3. The planetary atmosphere of the Sun is of a great density. 4. The solar atmosphere, like our's, is subject to agitations, such as with us are occasioned by winds. 5. There is some solar atmospheric space between the solid body of the Sun and the lowest region of the clouds. 6. The Sun's planetary atmosphere is transparent,

From the above-mentioned heads of the various sections, our readers may comprehend the whole theory of the appearances, which Dr. Herschel's observations seem to prove.

After the statement of the observations, this ingenious author subjoins the hypothesis, or a theoretical explanation of the solar phenomena, which we shall transcribe, under the persuasion that it must prove acceptable to our more curious readers.

"We have," he says, "admitted, in order to explain the generation of shallows, that a transparent elastic gas comes up through the openings, by forcing itself a passage through the planetary clouds. Our observations seemed naturally to lead to this supposition, or rather to prove it; for, in tracing the shallows to their origin, it has been shewn, that they always begin from the openings, and go forwards. We have also seen, that, in one case, a particular bias given to incipient shallows, lengthened a number of them out in one certain direction, which evidently denoted a propelling force acting the same way in them all. I am, however, well prepared to distinguish between facts observed, and the consequences that, in reasoning upon them, we may draw from them; and it will be easy to separate them, if that should hereafter be required,

"If, however, it be now allowed, that the cause we have assigned may be the true one, it will then appear, that the operations which are carried on in the atmosphere of the Sun are very simple and uniform.

"Generation of Pores."

"By the nature and construction of the Sun, an elastic gas, which may be called empyreal, is constantly formed. This ascends every where, by a specific gravity less than that of the general solar atmospheric gas contained in the lower regions. When it goes up in moderate quantities, it makes itself small passages among the lower regions

gions of clouds: these we have frequently observed, and have called them pores. We have shewn, that they are liable to continual and quick changes, which must be a natural consequence of their fleeting generation.

“ Formation of Corrugations.

“ When the empyreal gas has reached the higher regions of the Sun’s atmosphere, it mixes with other gases, which, from their specific gravity, have their residence there, and occasions decompositions which produce the appearance of corrugations. It has been shewn, that the elevated parts of the corrugations are small self-luminous nodules, or broken ridges; and I have used the name of self-luminous clouds, as a general expression for all phenomena of the Sun in what shape soever they may appear, that shine by their own light. These terms do not exactly convey the idea affixed to them; but those of meteors, coruscations, inflammations, luminous wisps, or others, which I might have selected, would have been liable to still greater objections. It is true that when speaking of clouds, we generally conceive something too gross, and even too permanent, to permit us to apply that expression properly to luminous decompositions, which cannot float or swim in the air, as we are used to see our planetary clouds do. But it should be remembered, that, on account of the great compression arising from the force of gravity, all the elastic solar gases must be much condensed; and that, consequently, phenomena in the Sun’s atmosphere, which in ours would be mere transitory coruscations, such as those of the aurora borealis, will be so compressed as to become much more efficacious and permanent.

“ Cause of Indentations.

“ The great light occasioned by the brilliant superior regions must scatter itself on the tops of the inferior planetary clouds; and, on account of their great density, bring on a very vivid reflection. Between the interstices of the elevated parts of the corrugations, or self-luminous clouds, which, according to the observations that have been given, are not closely connected, the light reflected from the lower clouds will be plainly visible, and, being considerably less intense than the direct illumination from the upper regions, will occasion that faint appearance which we call indentations.

“ Cause of the mottled Appearance of the Sun.

“ This mixture of the light reflected from the indentations, and that which is emitted directly from the higher parts of the corrugations, unless very attentively examined by a superior telescope, will only have the resemblance of a mottled surface.

“ Formation of small Openings, Ridges, and Nodules.

“ When a quantity of empyreal gas, more than what produces only pores in ascending, is formed, it will make itself small openings; or, meeting perhaps with some resistance in passing upwards, it may exert its action in the production of ridges and nodules.

“ Production of large Openings and Shallows.

“ Lastly, if still further an uncommon quantity of this gas should be formed, it will burst through the planetary regions of clouds, and thus

thus will produce great openings; then, spreading itself above them, it will occasion large shallows; and, mixing afterwards gradually with other superior gases, it will promote the increase, and assist in the maintenance, of the general luminous phenomena.

"If this account of the solar appearances should be well founded, we shall have no difficulty in ascertaining the actual state of the Sun, with regard to its energy in giving light and heat to our globe; and nothing will now remain, but to decide the question which will naturally occur, whether there be actually any considerable difference in the quantity of light and heat emitted from the Sun at different times. But, since experience has already convinced us, that our seasons are sometimes very severe, and at other times very mild, it remains only to be considered, whether we should ascribe this difference immediately to a more or less copious emission of the solar beams. Now, as we have lately had seasons of deficiency, that seem to indicate a want of the vivifying principles of light and heat; and as, from the appearance of last summer, and the present mild winter, there seems to be a change that may be in our favour, it will be proper to have recourse to solar observations, in order to compare the phenomena which indicate the state of the Sun, with the seasons of these remarkable times. The following two sets, which are selected from my journals, I believe will assist us materially in this inquiry."

The first of those sets of observations shows signs of scarcity, and the second shows signs of abundance, of luminous matter in the Sun.

To those observations, Dr. H. subjoins a considerable number of remarks, tending to establish the theory of the Sun's influence on the years, productions of the earth, &c.

"Our historical account," this author says, "of the disappearance of the spots in the Sun, contains five very irregular and very unequal periods. The first takes in a series of twenty-one years, from 1650 to 1670, both included. But is so imperfectly recorded, that it is hardly safe to draw any conclusions from it; for we have only a few observations of one or two spots that were seen in all that time, and those were only observed for a short continuance. However, on examining the table of the prices of the quarter of nine bushels of the best or highest priced wheat at Windsor, marked in Dr. A. Smith's valuable Inquiry into the Nature and Causes of the Wealth of Nations, we find that wheat, during the time of the twenty-one years above-mentioned, bore a very high price, the average of the quarter being 2*l.* 10*s.* 5½*d.* This period is much too long, to suppose that we might safely compare it with a preceding or following one of equal duration. Besides, no particulars having been given of the time preceding, except that spots in the Sun, a good while before, began to grow very scarce, there might even be fewer of them than from the year 1650 to 1670. Of the twenty-one years immediately following, we know that they certainly comprehend two short periods, in which there were no spots on the Sun: of these, more will be said hereafter; but, including even them we have the average price of wheat,

wheat, from 1671 to 1691, only 2l. 4s. 4 $\frac{1}{2}$ d. the quarter. The difference, which is a little more than as 9 to 8, is therefore still a proof of a temporary scarcity.

“ Our next period is much better ascertained. It begins in December, 1676, which year therefore we should not take in, and goes to April, 1684; in all which time, Flamstead, who was then observing, saw no spots in the Sun. The average price of wheat, during these eight years, was 2l. 7s. 7d. the quarter. We cannot justly compare this price with that of the preceding eight years, as some of the former years of scarcity would come into that period; but the eight years immediately following, that is, from 1685 to 1691, both included, give an average price of no more than 1l. 17s. 1 $\frac{1}{2}$ d. The difference, which is as full 5 to 4, is well deserving our notice.

“ A third but very short period, is from the year 1686 to 1688, in which time Cassini could find no spot in the Sun. If both years be included, we have the average price of wheat, for those three years, 1l. 15s. 0 $\frac{1}{2}$ d. the quarter. We ought not to compare this price with that of the three preceding years, as two of them belong to the preceding period of scarcity; but the three following years give the average price for the quarter of wheat, 1l. 12s. 10 $\frac{1}{2}$ d. or, as nearly 11 to 10.

“ The fourth period on record, is from the year 1695 to 1700, in which time no spot could be found in the Sun. This makes a period of five years; for, in 1700, the spots were seen again. The average price of wheat, in these years, was 3l. 3s. 3 $\frac{1}{2}$ d. the quarter. The five preceding years, from 1690 to 1694, give 2l. 9s. 4 $\frac{1}{2}$ d. and the five following years, from 1700 to 1704, give 1l. 17s. 11 $\frac{1}{2}$ d. These differences are both very considerable; the last is not less than 5 to 3.

“ The fifth period extends from 1710 to 1713; but here there was one spot seen in 1710, none in 1711 and 1712, and again one spot only in 1713. The account of the average price of wheat, for these four years, is 2l. 17s. 4d. the quarter. The preceding four years, from 1706 to 1709, give the price 2l. 3s. 7 $\frac{1}{2}$ d. and the following years, from 1714 to 1717, it was 2l. 6s. 9d. when the astronomical account of the Sun for this period, which has been stated above, is considered, these two differences will be found very considerable; the first of them being nearly as 4 to 3.

“ The result of this review of the foregoing five periods is, that, from the price of wheat, it seems probable that some temporary scarcity or defect of vegetation has generally taken place, when the sun has been without those appearances which we surmise to be symptoms of a copious emission of light and heat. In order, however, to make this an argument in favour of our hypothesis, even if the reality of a defective vegetation of grain were sufficiently established by its enhanced price, it would still be necessary to shew that a deficiency of the solar beams had been the occasion of it. Now, those who are acquainted with agriculture may remark, that wheat is well known to grow in climates much colder than ours; and that a proper distribution of rain and dry weather, with many other circumstances which it will not be necessary to mention, are probably of much greater consequence than the absolute quantity of light and heat derived from the sun. To this

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I shall only suggest, by way of answer, that those very circumstances of proper alternations of rain, dry weather, winds, or whatever else may contribute to favour vegetation in this climate, may possibly depend on a certain quantity of sun-beams, transmitted to us at proper times; but this being a point which can only be ascertained by future observations, I forbear entering farther into a discussion of it."

We have thus endeavoured to give our readers as competent an idea of Dr. Herschel's observations and theory respecting the nature and influence of the Sun, as the limits of our publication could conveniently admit.

Various hypotheses have, from time to time, been advanced relative to the nature of the solar spots, which have been represented as clouds, as pits, as scoria, &c. but the superiority of Dr. Herschel's telescopes renders his observations more probable, and consequently more valuable. With regard to the theory, we shall not presume either to dispute it, or to applaud it; but we shall leave its fate to the decision of future observations.

Two plates accompany this paper, which exhibit the openings in the solar clouds, the nodules, corrugations, &c.

XIV. Observations on the Structure, and Mode of Growth, of the grinding Teeth of the Wild Boar, and Animal Incognitum.
By Everard Home.

The principal object of the present paper is to describe certain peculiarities recently discovered, with respect to the growth of the grinding teeth of the wild boar, which take place at the latter period of that animal's life. This author's observations were made on three specimens, or heads of wild boars, the largest and oldest of which was thought to be under seven years of age.

"From an examination," he says, "of these different specimens, I have been able to make out, very satisfactorily, the mode of dentition of the wild boar during the first seven years; and to ascertain, that there is a succession of grinding teeth beyond that period."

"In this species of *Sus*, the temporary grinders consist of sixteen; four on each side, both of the upper and under jaw.

"These sixteen teeth are shed in the usual manner, and their places supplied by larger teeth rising up from the substance of the jaw, immediately under the old ones.

"Before these first teeth are shed, one of the more permanent grinders is formed, in the posterior part of each side of both the upper and under jaw; this tooth, although it is in its place with the first set, is to be considered as belonging to the second set.

"In explaining the subsequent changes which take place, I shall confine myself to the lower jaw; as the figures which are annexed are taken from the teeth in that jaw.

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" Of the five teeth on each side of the lower jaw, one is separated from the rest, and is close to the tusk, which admits of a space, for the curve of the upper tusk to rest upon ; so that there are, properly speaking, only four grinders, forming a regular row.

" As the jaw increases in length, a small cell is formed in its substance, behind the last grinder, in which the rudiments of a new tooth appear : these increase, along with the cavity in which they are contained ; and the new tooth is in every respect larger than the preceding one. By the time it is completely formed, and ready to cut the gum, the jaw has extended itself, so that there is room for it to come into its place, as the posterior grinder.

" While this tooth is concealed in the jaw, another cell is formed immediately beyond it ; and there is a small round hole of communication between the two cells, similar to what is met with in the elephant ; but there are no remains of such a communication, between the anterior cell and the socket of the full grown tooth immediately before it.

" The last mentioned cell is at first very small ; but gradually increases to a prodigious size ; and the tooth formed in it is nearly double the size of the preceding large grinder. Its masticating surface has a row of four projections on each side, and the tooth has eight fangs ; so that it very much resembles two large grinding teeth incorporated into one ; the posterior fangs are not completely formed at seven years of age.

" This large tooth, although it is formed in the posterior part of the jaw, is brought sufficiently forward, by the growth of the jaw-bone, to cut the gum, and range in the line with the other teeth, making the connected row of grinders six in number. From this very great size, it not only fills the jaw completely, but all the bodies of the other five teeth are pushed by it out of their perpendicular direction, leaning a little forwards.

" As soon as the sixth grinder has cut the gum, a new cell begins to appear immediately beyond it, to receive the rudiments of another tooth.

" This last cell, at seven years of age, is very small ; and the specimens in my possession do not enable me to prosecute the enquiry ; but there is every reason to believe the tooth formed in it, equal or exceeds the large one that has been described."

This author then proceeds to describe the several points of similarity between the teeth of the elephant, the *lus etbiopicus*, and the wild boar. He also subjoins some observations respecting the form of the teeth, and the order of dentition in other animals ; particularly in an unknown animal, whose teeth had been found on the banks of the river Ohio, in North America.

This paper likewise contains several curious remarks respecting the usual ages, sizes, and other particulars, relative to some other animals. The four plates, which accompany it, represent the lower jaw of the wild boar in different states of growth ; and the jaw, teeth, &c. of the above-mentioned animal incognitum.

XV. *Account of some Experiments on the Ascent of the Sap in Trees.* By Thomas Andrew Knight, Esq.

This is rather an extensive paper, containing the account of a variety of experiments and observations on a difficult process of vegetable life. The ascent of the sap in trees has been attributed to a variety of causes; namely, to capillary attraction, to the agency of heat, or of cold, or of chemical affinity; but a variety of facts, when duly considered, prove, in the opinion of this author, that the effect cannot be entirely produced by any of those causes singly.

It is not in our power to make a perspicuous abridgment of Mr. Knight's numerous experiments, especially for want of the four elegant plates, which are annexed to his paper. We can only observe, in general terms, that this author endeavours to trace the progress of the vegetable fluids through the bark, the leaves, the wood, the fruit, and other parts of certain vegetables; from which experiments and observations, general inductions may be obtained; and, upon the whole, he is of opinion, that heat is the remote cause of the ascent of the sap, and that perhaps frequent variations of it are in some degree requisite; but that the immediate cause of that ascent, he thinks, will be found in an intrinsic power of producing motion, inherent in vegetable life.

(To be concluded in our next.)

ART. VIII. *The Lives of Sir William Smyth, Bishop of Lincoln, and Sir Richard Sutton, Knight, Founders of Brasen Nose College, chiefly compiled from Registers and other authentic Evidences: with an Appendix of Letters and Papers never before printed.* By Ralph Churton, M. A. Rector of Middleton Cheney, Northamptonshire, and late Fellow of Brasen Nose College, 8vo. 7s. Rivingtons. 1800.

WHEN this work first appeared, an imperfect copy was transmitted to our publisher; it was on that account, and on that account alone, laid aside, till it might be examined in a more correct form, which some accident or other has protracted till very lately. This will be considered, we doubt not, as a satisfactory reply to more than one correspondent who has addressed us on the subject. It is really a very entertaining and interesting performance, and we have no less reason than
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the editor to regret any incident which has prevented our sooner having the satisfaction of perusing it.

In a long and circumstantial Introduction, the learned author details the motives of his undertaking, and the means which facilitated the accomplishment of his object. In this we are informed, what indeed is rather surprising, that no monument to the memories of the illustrious characters, the Founders of Brasen Nose College, was raised by their contemporaries, or their immediate successors. It was not till almost two centuries after their decease, that Anthony Wood and others brought forward to public notice their high claims to biographical distinction. These sketches, however, were all of them scanty of themselves, and very unsatisfactory to those who felt themselves indebted to the liberality of a Smyth and a Sutton. Stimulated therefore with the generous ardour of doing proper honour to his benefactors, the author collected his materials, from Smyth's Episcopal Register at Lincoln, from accurate abstracts of them in the Harleian Library at the British Museum, and from the stores which the University of Oxford copiously afforded.

The reader will understand, that the narrative contained in this volume is confined, in point of time, to the reign of Henry VII. and the first years of his immediate successor; but he will be aware, that he could hardly receive an account of a period more interesting, being, as the writer well observes, the boundary between light and darkness, between the gloom, the ignorance, and the superstition, of a most ferocious age, and the revival of learning, and the light of the Reformation. It cannot be denied, but that an excellent use has been made of materials sought for with great diligence and perseverance, and examined with great care and assiduity. The Life of Bishop Smyth properly takes the lead, and in ten different sections we are informed of his birth, education, and various degrees of preferment; as Bishop of Lichfield, President of Wales, his translation to Lincoln; with the circumstances also of his founding St. John's Hospital in Lichfield, his being made Chancellor of Oxford, together with such anecdotes of his character and life, as a biographical sketch seems more essentially to require. These occupy 369 pages of the volume, and to these a Postscript is annexed, giving an account of the kinsmen of the Bishop, comprehending about 40 pages more.

Among the more interesting parts of this performance, we were agreeably detained by the description of the Bishop's first and solemn visitation of his diocese, the account of Prince Arthur's marriage, and the topographical sketch of the halls

of Oxford. The reader cannot be otherwise than amused with the following extract.

“ It has been said above, that the Prince of Wales made a visit to Oxford, attended by Smyth chancellor of the University and others, towards the end of September, 1501. On the sixth of November following, having joined his royal Father, the preceding day, he met the princess Catharine of Spain at Dogmersfield, near Odiham in Hampshire; whence, after the first salutations, they went by different routes, the Prince to the Wardrobe in Black Friars, the Princess to the archbishop's palace at Lambeth. When preparations were made in the city, under the direction of Fox bishop of Winchester, for the solemn entrance of the Princess, agreeably to her dignity and to “ the old and famous appetites of the English people in welcoming acceptable strangers,” she came riding from Lambeth, Friday November 12, through the borough of Southwark, to London bridge; where she was received with a costly pageant of St. Catharine, St. Ursula, and a train of virgins. In her procession through the city to London House other superb pageants were displayed; and the great conduit in Cheap ran with Gascon wine, and was furnished with music. The marriage ceremony, on Sunday the fourteenth of November, was performed with great solemnity in St. Paul's cathedral by the archbishop of Canterbury, assisted by nineteen bishops. The youthful Prince and his Bride were arrayed in white satin; and the splendor and magnificence of the nobility and courtiers, vying with each other on this joyous occasion, was beyond all example. Chains of gold were worn of the value of a thousand or fourteen hundred pounds. The Duke of Buckingham had a gown of needle work, set on cloth of tissue, and furred with fables, which was valued at 1500*l*. But Sir Nicholas Vaux, afterwards lord Vaux of Harendon in Northamptonshire, eclipsed all the company in his robe of purple velvet, richly furred, and plated with gold so thick and massy, that the gold alone was valued at 1000*l*. The dowry of the Princess was guaranteed to her by the bishop of Lincoln, in conjunction with the two archbishops, the bishop of Winchester, the Duke of York, Sir Reginald Bray, and others, witnesses to the deed of settlement. In honour of the nuptials jousts and tournaments were exhibited several days in the large void space before Westminster hall, with sumptuous banquets and disguisings and interludes within the hall; and the celebrity concluded with a numerous creation of knights of the Bath, and of the Sword.

“ From these scenes of gaiety and spectacles of triumph the Prince hastened again to his province in the marches; but he did not live to verify the hopes and expectations, which as well the nation in general, as those near his person, had largely entertained from the contemplation of his early virtues. He died, universally regretted, in Ludlow Castle, the second of April, 1502. The funeral was conducted with much mournful pomp; and the bishop of Lincoln bore a principal part in the sacred offices attending it. The corpse was enveloped in cereements, and lay in state in the Castle, during the space of three weeks. Then, on St. George's day in the afternoon, it was removed in solemn procession to the parish church. The earl of Surrey, as
principal

principal mourner, followed next to the corpse; and after him a large train of noblemen and others; among whom were many of the principal citizens of Chester, who had come thus far to attend the obsequies of their beloved Prince. His banner was borne before the corpse by Sir Griffith ap Rice, who was preceded by bishops, abbats, and others. When the corpse was conveyed into the choir, the dirge began; and the bishops of Lincoln, Salisbury, and Chester, read the three lessons. On the morrow the bishop of Lincoln sung the mass of requiem. Doctor Edenham, almoner and confessor to the Prince, "said a noble sermon, and took to his antyteme, Blessed are the dead, who die in the Lord."

"On St. Mark's day the procession moved from Ludlow to Bewdley; and, observes my author, "it was the foulest cold windye and rainye daye, and the worst waye, that I have seen." The corpse was placed in the choir of the chapel; and dirge and mass of requiem were performed; and every church where it rested was decorated with escutcheons. When they came to Worcester, the order of Friars censured the corpse at the town's end; and at the city gate the bailiffs and corporation met them. At the entrance of the church-yard, the bishop of Worcester having now joined the train, the four bishops in rich copes censured the corpse; which was then borne under a canopy through the choir, to a herse illuminated with eighteen lights, and sumptuously garnished with arms. At dirge were nine lessons, after the custom of that church. The first five were read by abbats; the sixth by the prior of Worcester; the rest by the bishops, the bishop of Lincoln reading the ninth. That night there was a goodly watch of Lords, and Knights, and many others.

"In the morning at eight, the sacred rites were resumed; when the third mass, of requiem, was sung by the bishop of Lincoln. Customary offerings were made at the mass; "but to have seen the weeping when the offering was done, he had a hard heart that wept not." The sermon by "a noble doctor" followed. After this all the prelates censured the corpse; and then "with weeping and sore lamentation it was laid in the grave," at the south end of the high altar, where were all the divine services. "The orisons were said by the bishop of Lincoln, also sore weeping. He set the crosse over the chest, and cast holye water and earth thereon." The comptroller of the Prince's household, his steward, and others brake their staves of office, and cast them into the grave. And "thus, concludes my author, God have mercye on good Prince Arthur's soule."

"Of this Prince both contemporary and subsequent writers speak in terms of the warmest applause and admiration. His parts, his learning, and accomplishments far surpassed what could be expected from his youth, his rank, and the age. But He, who from the conflict of human passions often produces great and unexpected good, had purposes to accomplish by the turbulence and impetuosity of Henry, the younger brother, which the mild virtues and suavity of Arthur would never have attempted.

"Upon the Prince's death all his titles and powers reverted to the Crown; but Smyth continued President as well after as before the Duke of York was created Prince of Wales; and held the office till his

his death. In one of the state apartments of the Castle at Ludlow the arms of prince Arthur were "excellently wrought," in a superb escutcheon of stone; and there was an empalement of St. Andrew's cross, with prince Arthur's arms, painted in one of the windows of the hall. His arms, two red lions and two golden lions, were also in another chamber, with the arms of North Wales; and South Wales. And in the chapel, which was "most trim and costly," the arms of Smyth and other lords Presidents were "gallantly and cunningly set out." P. 193.

At p. 405. we are introduced to the life of Sir Richard Sutton, of whom perhaps nothing more memorable is to be related, than the act of private munificence which occasioned this biographical account. He was, however, a member of the Privy-Council of Henry VII. who did not bestow his confidence without due deliberation. He was also one of the Governors of the Inner-Temple, and Steward of the Monastery of Sion, near Brentford. An account of a very rare book, called the *Orcharde of Syon*, published at Sir Richard's expence, and in honour of this Monastery, is found at p. 417. The part which he took in the patronage and establishment of Brasen Nose College, appears at length in the life of Bishop Smyth; and the reader must be generally satisfied with a description of the estates which he transferred for this benevolent purpose, and with the circumstances of his will. The account of him thus concludes.

"No military exploits have been traced in the life of Sir Richard Sutton. He chose to be painted in armour, not for the same reason which induced the Romans to have their statues in the habiliments and garb of a soldier, because they were ambitious of martial glory; but as it was a permanent dress, and a compliment; as the open-faced knight's helmet shews, to the order of knighthood, with which he had recently been invested. The scanty materials of his life do not suggest hints for a complete character; but in the general air and features of his portrait we see an epitome of the man. There is nothing in his looks of the defiance of the warrior or pride of the combatant, armed for the field or equipt for the tournament; his countenance breathes the sweetness of benevolence; his aspect is clothed with the serenity of peace. Among the Worthies of his country he has long been enrolled; but I have not learnt who it was that composed the verses, in the person of Brasen Nose college, wherein he is complimented on finishing what another began. "The Muses," on that occasion, it is said, "seemed neither to smile nor frown, but kept their wonted countenance." In truth, he deserved a better encomiast. But real worth does not require the aid of poetry to embellish and set it off to advantage. It is content with plain prose; in which they who "paint it truest praise it best." With a reputation established on the solid foundation of skill in the study and integrity in the practice of the law, Sutton was called to be a privy Counsellor
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by Henry the seventh; in whose court, it has been remarked, favour came "unexpected, undesired," the rewards of merit, not the price of importunity; and he frequently assisted the deliberations of a prince, who patronised commerce and the arts of peace. Many ample fortunes were raised in that court; and many more at the same time, as the preceding pages often incidentally evince, by the profession of the law. Immense wealth, whether in the court or at the bar, Sir Richard Sutton seems neither to have coveted nor acquired. He obtained honourable affluence by honourable means; and what he acquired he devoted to the most valuable purposes of human life, to the honour and advancement of religion and learning. "The noblest works and foundations," says lord Bacon, "have proceeded from childless men, which have sought to express the images of their minds, where those of their bodies have failed." Unmarried himself, and not anxious to aggrandise his family, which had long ranked among the best in a country justly proud of its ancient Gentry, Sir Richard Sutton bestowed handsome benefactions and kind remembrances among his kinsmen; but he wedded the public, and made posterity his heir. An active coadjutor from the first to the Bishop of Lincoln in laying the foundation of Brasen Nose college, he completed the building, revised the laws, and doubled the revenues of the growing seminary, leaving it a perpetual monument of the consolidated wisdom and joint munificence of Smyth and of Sutton." P. 461.

An Appendix is subjoined, which contains original evidences, letters, and papers, never before printed, illustrative of the principal subjects of the volume. Among these are the pedigree of Smyth, with notes; an account of the Deans of the Collegiate Chapel of St. Stephen, Westminster; a copious list of the Masters of St. John's Hospital, in Lichfield; and, various curious letters and authentic papers. The notes on the Sutton pedigree are not the least interesting part of the publication, and from these we extract the following curious verses:

"I will close these notes with some curious lines respecting the family and arms of Sutton, which I owe, as I do also the principal part of these notes, to the very obliging communication of William Latham, esquire; premising only, from the same Gentleman, a reference to Edmondson's Baronag. Genealog. vol. iv. where, p. 342, in the arms of Ward, viscount Dudley and Ward, who married an heiress of the Suttons, the 2d. quartering is Or, a lion rampant double tailed Vert, "a full proof of their descent from the Suttons of Sutton."

"Copied from MS. Harl. 886. f. 39. b.

"Sutton beyreth or a Lyon rampande vert
fourchie le quew, langued and armed gules
a noble armes as they toe us advert
that skylfull are in Herebaults lynned rules.

Worthia

Worthie for he a Royall lyon is
his doble tayle a doubled forse doth shewe
his bloodie pawes with further profe of this
his corage hawte fettes clearlie to the view.

Ryche for he ys superior to golde
Fayre for his colere ys the pleasant greene
auncient for he displayed in battells ould
a terrore to his enemies ofte hathe beene
And att all tymes fewe englishe subjectes shyde
myght of moe gentyllmen be borne in fylde.

Three annalettis Or inserted is his crest
on helme in torse Argent and Azure sett
With mantell gules ydoubled Argent drest
his worde Fraudem fuge abhore deceite.

The lynked Rynges, betoken constant faythe
Powznes and trewthe; the wreathe doth wynde in one;
The mantell corage fearse on counsell stayeth
The worde declares, a hate to fraude alone.

In divers houses Sutton bears this cote
His worde and cresse to haddon proper ys
to come of one theis armes doth them all note
there cresses there divers staves for poure doth mys
In worthiest lyns, in worshiipe to defende
Ytselfe all these, that of ytselfe dyscende." P. 537.

The author shows himself exceedingly well qualified for the task he has performed, and we shall be very glad to see certain other works from his pen of a similar import; which he has hinted, in his Preface, something like an inclination to undertake. We do not think he will want due encouragement.

ART. IX. *Extracts from the Pentateuch, compared with similar Passages from Greek and Latin Authors, with Notes.* By Edward Popham, D.D. Rector of Chilton, Wilts. 8vo. 226 pp. Hanwell and Parker, Oxford; Rivingtons, London. 1801.

IN a Dedication to the Archbishop of York, under whom the author professes to have received the "early part of his education," we are made acquainted with the praise-worthy design of this publication, which is meant "to excite in young students an attentive perusal of the Scriptures, while they are reading the Greek and Latin authors; many of whom, no doubt (the author adds) were well acquainted with the sacred writings."

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writings." How far the profane writers of antiquity may be supposed to have been acquainted with the sacred records of the Jews, has been often the subject of critical enquiry. We shall not enter into the discussion here. Some resemblances beyond all controversy, are too strong to admit of their being referred to any circumstance, but that of a regular descent from the same history or tradition; but how this happened in all cases, it is vain now, we conceive, to enquire. Nevertheless it is curious, and in some cases very satisfactory, to trace these resemblances, particularly where such use may be made of them, as, for instance, in Grotius's excellent *Treatise de Veritate Religionis Christianæ*. Dr. Popham's plan does not extend so far as in all cases to draw an argument in support of the Scriptures from these correspondent passages, though sometimes it was not to be avoided; but this not being altogether his design, will of course incline the learned reader to be less strict in his examination of the passages produced, some of which, beyond all doubt, correspond with the Scriptures only as they refer to similar objects. Thus, for instance, among the passages advanced as correspondent to ver. 16, Gen. i. the sun, moon, and stars, being brought together by the poets, is a probable circumstance in all descriptive poetry; whereas, in the Scriptures, they are introduced for a much nobler purpose, of intimating the very design and end of their creation, in the view of God himself. In v. 6. ch. xi, "the watering the face of the ground by a mist rising from the earth," is, as introduced by the sacred historian, a very peculiar circumstance, and expressly mentioned as the mode of irrigation, appointed previous to the descent of rain on the earth; and not, therefore, fairly to be illustrated by passages, evidently and in plain terms alluding to showers. Two passages here adduced, the one from Virgil, *Georg. ii. 217*, and from Claudian, would have been sufficient, as perhaps unobjectionable. It is surely making too much of very natural correspondencies, that when Theocritus calls Menalcas, *Ποιμὴν ἐντροχῶν οἶων*, we should be referred to Gen. iv. 2, where Abel is called "a keeper of sheep." If such resemblances are to be thus noticed, the compilation would rather look like a general concordance. Thus, in the work before us, from Gen. ix. 13, too general and promiscuous a collection of passages, relating to the rainbow, are surely heaped together; and from ch. xii. 10, "the famine was grievous in the land," some citations are introduced, in which we can discover little of resemblance but the simple word "famines." Many other instances might be mentioned. See a curious one, p. 57, Gen. xxiv. 54. See also p. 70, Mules. And we cannot but express our fears, that this will
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give a trifling air to the whole work, which, at all events, bespeaks great reading, and frequently much critical acumen. We would by no means object to all the instances in which the only resemblance would appear to consist in the object; for there must be cases, in which it is of importance to see how different nations and different writers conceived of the same object; of this kind, none can be of more consequence than the sentiments entertained of the Deity. We were therefore much gratified with the selection of passages compared with Gen. xviii. 1; some of which, however well known before, must, from their great sublimity and beauty, always excite fresh admiration. We must at the same time observe, that objections have been made to the passage introduced from our countryman Pope, which, if it is any improvement upon the ancients, which the learned editor asserts, certainly conveys a sentiment more Pagan than Christian. We shall venture to suggest another oversight. In the passages adduced from profane writers, relative to the descent of the heathen gods among men, which, it is well known, was not always represented to be for moral purposes, we think it would have been well, to have expressed more particularly, what no doubt was in the author's view, namely, that such notions evinced a general persuasion of a personal intercourse between God and man, or of the probability of such a circumstance, and not that the personal interpositions of the Deity, recorded in holy writ, were to be at all compared with the descent of the heathen gods, the subject of so many fables. We have made this remark, because there is a note inserted, p. 46, which we think should have been enlarged as we have suggested.

Such parts of the work as refer to ancient customs, and such as contain laws, maxims, and precepts for the regulation of our lives, have clearly a value of their own, and are peculiarly adapted to be set off and illustrated, by accumulated references and citations. Of the former kind, we have instances in Gen. xxiv. 11, 13, 16, and 65; xxxviii. 19; xliii. 34; xlv. 4; Exodus xi. 5; and, in regard to the sacrificial rites, purifications, &c. in the books of Leviticus, Numbers, and Deuteronomy. See also, as to old customs, Levit. xxi. 5. Of the latter, very particularly in the case of the ten commandments, Exodus xx. Under which, among the references to the Greek and Latin profane writers, may be found many admirable precepts. In chap. xxi. 22, 23, three quotations, from *Phocylides*, *Cicero*, and *Ovid*, make an admirable comment on the text, by special reference to a crime, which, though not mentioned in the text, must surely have been in the contemplation of the legislator.

There can be no doubt, but that the author's main design of recommending the Scriptures to persons of taste and classical learning, ought to be accomplished by the work he has put forth; for, though his references and citations are to and from authors of the most acknowledged classical purity, there is commonly a simplicity and sublimity of expression in the correspondent scriptural passages, which may be fairly allowed to surpass all that are brought into competition with them. And we have sometimes, on this account, been tempted to think, that it would, in certain cases at least, have been well to have placed the scriptural passages last, by which their superiority would have appeared to more advantage. Thus, for instance, in the very first parallel *after* the laboured descriptions of the chaos (for so comparatively they may be called) of *Orpheus, Hesiod, Aristophanes, Ovid, &c.* how simple and sublime would the description of Moses appear, "And the earth was without form and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters;" by being placed first, the scriptural passage is almost lost, in point of effect. Upon Gen. vii. 11, 19, we have some long, and certainly very grand and sublime passages from the Orphic verses, Homer, Lucretius, Manilius, &c. But the two verses of Genesis referred to, express the whole with a conciseness and sublimity most striking and extraordinary: "The same day were all the fountains of the great deep broken up," &c. We shall mention but two instances more, namely, Deut. xxix. 29; xxxii. 42. In the first, after the citation from Homer, relating the conversation between Jupiter and Juno, how superior are the words of Moses, "the secret things belong unto the Lord our God:" in the latter, though the heathen poets have beautifully adopted the same image, yet the scriptural expressions will appear to advantage *after* them all; "I will make mine arrows drunk with blood, and my sword shall devour flesh." We hope the learned and ingenious editor will excuse what we have ventured to suggest as improvements of his work. There are some things also which we should expunge, and some we could add; among the latter, we should rather propose it as a question, why some *extraordinary* passages from *prose* writers should have been omitted, for some such certainly are; and yet, upon occasion, we have extracts from *Plato, Xenophon, Aristotle, Pliny, Lucian*, and many others. The passages we allude to *must* be known to a man of Dr. P's extensive reading. In short, if the work stands in need of such corrections as we have ventured to point out, there can be no doubt, but that the learned editor himself would be most competent to carry them into execution. The public is obliged to him for much care and appli-

application in the selection he has made; and, though we might wish some things expunged, yet, upon the whole, we would rather wish to see the undertaking carried further, than materially abridged. It must be entertaining to young and to old, and interesting always to those attached to scriptural language, which is undoubtedly, in many instances, peculiarly concise and sublime. The work is, as far as we have been able to judge, most correctly printed, considering the nature of it, and does honour to the University press. As we would not wish to conclude without some specimen of the work, we shall select the following passages on the sins and reproaches of conscience,

“ VER. 13.

Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not.

Οὐ γὰρ ἔτ' ὁλῶς μεγαλύτερος υἱὸς ἦσαν,
Οὐδ' ἄρ' ἔτ' αὐτὸς ἔστι, δένι δὲ ξανθὸς Μελίαγρος. *Iliad. ii. 641.*

VER. 16.

Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved; whether there be any truth in you; or else, by the life of Pharaoh, ye are spies.

Ἄλλ' ἔμὲ πῦν μὲν ποσὶ πωλείσσεσθαι ἀντιφύουσιν,
ἢ ἔμὲ δόσαντας λίπειτ' αὐτόθι πολλὴ δισμῶ,
Ὅφρα καὶ ἰδῶται, καὶ πειρηθῆται ἡμῶς,
ἢ κατ' αἶσαν εἴπῃσι ἐν ἡμῖν, ἢ καὶ ἐκί. *Iliad. x. 442.*

Nec—nisi per numen Drusillæ dejeravit. *Sueton. Calig. iv. 24.*

Quod nunquam per genium suum dejerassent. *Id. iv. 27.*

VER. 21.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us; and we would not hear; therefore is this distress come upon us.

Κίχλυτε δὲ πῦν μιν, Ἰθακῆσιοι, ὃ, τῇ κὲν εἴπω·
Ἵμετέρη κακότητι, φίλοι, τάδε ἔργα γίνοντο·
Οὐ γὰρ ἡμοὶ πειθισθ', ἢ Μίνταρι ποιμῆνι λαῶν,
Ἵμετέρως παῖδας καταπαύομεν ἀφροσύαν. *Odyss. xxiv. 453.*

Βροτῆς ἀνέσας, μηδαμῶς πότῳ φύγῃ,
Μαδὲν συμπέδῃς αὐτὲς σαυτῶ, δίσποτα. *Philemon. 22.*

Ἐστῆθεν ἀρχεῖς συντακτὴς νόσῃ, ποσὶ
Τλάμων Ὀρίστῃ, ὃ δὲ πρὸν ἐν δαμνίοις
Καῖται· τὸ ματρὸς δ' αἵμα' ἐν τροχλητῷ
Μανίαισιν· ὀνόμαζεν γὰρ αἰδῶμαι θεῶς
Ἐμμενίδας, αἱ τοῦ ἑξαμμενίδας φύγῃ. *Eurip. Orest. 34.*

ἢ οὐκ

Ἡ σύνσις, ὅτι σύνσις αὐτῷ ἐργασμένης. *Id.* 396.

Ἐπειδὴ τις ἔγγυς ἢ τοῦ οἴσθαι τελευτήσῃν, εἰσέρχεται αὐτῷ δῖος καὶ φροντίζει περὶ αὐτοῦ ἢ ἐμπροσθεν ἐκ νόστοι. *Plato de Republ.* i.

Criminibus terrere novis: hinc spargere voces

In vulgum ambiguas, et quærere conscius arma. *Æneid.* ii. 98.

Consciis audacis facti. *Id.* xi. 812.

Hæ sunt impiis assidue, domesticæque furæ; quæ dies noctesque parentum poenas a consceleratissimis filiis repetant.

Cic. Orat. pro S. Rosc. Amer.

— albos ora pallor inficit,

Mentesque percussæ stupent;

— Scelusque fraternæ necis. *Horat.* Epod. vii. 15.

Heu! quam difficile est crimen non prodere vultu.

Ovid. Metam. ii. 447.

— diri sibi conscia facti. *Id.* viii. 530.

Animus impurus, Dis hominibusque infectus, neque vigiliis neque quietibus sedari poterat; ita conscientia mentem excitam vastabat: igitur color exsanguis, tædi oculi, citus, modo tardus incessus; prorsus in facie vultuque vecordia inerat. *Sallust.* Bell. Cat. cap. 15.

— quos diri conscia facti

Mens habet attonitos, et surdo verbere cædit,

Occultum quatiente animo tortore flagellum. *Juv.* Sat. xiii. 193.

— pectus inusta

Deformant maculæ, vitiisque inolevit imago.

Claudian. in Ruf. ii. 504

— tamen assiduus circumvolat alia

Sæva dies animi, scelusque in pectore diræ.

Statius. Thebaid. i. 51.

— pallidumque visa

Matris lampade respicis Neronem. *Id.* Sylv. ii. vii.

Neque frustra præstantissimis sapientiæ firmare solitus est, si reculantur tyrannorum mentes, posse aspici laniatus et ictus; quando ut corpora verberibus, ita sævitia libidine, malis consultis, animus dilaceretur*. *Tacit.* Annal. vi. 6." P. 78.

ART.

" * O coward conscience, how dost thou afflict me!—
The lights burn blue.—It is now dead midnight,
Cold fearful drops stand on my trembling flesh.
What do I fear? myself? there's none else by:
Is there a murderer here? No;—Yes; I am:

My conscience hath a thousand several tongues,
And every tongue brings in a several tale,

And

ART. X. *The Miscellaneous Works of Oliver Goldsmith, M. D. A new Edition, in Four Volumes. To which is prefixed, some Account of his Life and Writings.* 8vo. 11. 16s. Johnson, and the principal London Bookfellers. 1801.

THIS edition of one of our most pleasing authors is rendered the more attractive by the account of his Life prefixed, which contains many new and interesting anecdotes. It happens to be known to us, though by what channel we are not at liberty to say, that the materials have been collected from the most authentic sources, in a great measure from the relations of the poet himself, and digested and arranged under the eye of a writer, who to many other qualifications added an intimate knowledge of the person described. Who the medical friend was, who communicated a few of the anecdotes, we are not informed, but of the rest we can speak with confidence; and of that part also we cannot but say, that it bears strong marks of authenticity.

The genuine date of Goldsmith's birth is here first given: he was born November 29, 1728, not 1731, as it stands upon his monument. This date was corrected by his family, and coincides with the internal evidence of one of his own letters, which makes him thirty-one in 1759. He was therefore in his forty-sixth year when he died in 1774, and not his forty-third, as has commonly been supposed. Oliver Goldsmith was the second son, out of seven children, of the Rev. Charles Goldsmith, a native of the county of Roscommon, in Ireland, and a clergyman of the Church of England. His elder brother, Henry, was a clergyman also, and to him the poet dedicated his beautiful Poem, the Traveller: His eldest sister,

And every tale condemns me for a villain.

Perjury, perjury, in the high'st degree,

Murder, stern murder, in the dir'st degree;

All several sins, all us'd in each degree,

Throng to the bar, crying all,—Guilty! guilty!

Shakspeare. Rich. III. Act. v. Sc. 3.

— the attempt, and not the deed,

Confounds us :—hark! &c. *Macbeth, Act ii. Sc. 2.*

Lady *Macbeth's* mind is so impressed with conscious guilt, that she seems frightened even at her own voice. So true is the observation of *Solomon*, "The wicked flee when no man pursueth." *Prov. xxviii. 1.*"

Catherine,

Catherine, the wife of Daniel Hodson, Esq. was the person who communicated the particular anecdotes of his early life here inserted. Goldsmith himself was educated with a view to the clerical profession; but his rambling disposition seduced him from that destination, and involved him in many singular adventures. One of these, as related by his sister, Mrs. Hodson, is so characteristic of his natural temper, that we cannot, perhaps, give our readers a better specimen. His benevolent patron, the Rev. Thomas Contarine, who had married an aunt of the poet's, and, after his father's death, was a second parent to him, had obtained for him the office of private tutor in a gentleman's family; but not liking the confinement, Goldsmith quitted the house when he had saved about thirty pounds, procured a good horse, and left the country.

"His friends, after an absence of six weeks, without having heard what had become of him, concluded he had quitted the kingdom; when he suddenly returned to his mother's house, without a penny, upon a poor little horse, not worth twenty shillings, which he called Fiddle-Back. His mother, as might be expected, was highly offended, but his brothers and sisters had contrived to meet him there, and at length effected a reconciliation.

"Being required to account for the loss of his money and linen, and the horse on which he had departed, he told them that he had been at Cork, where he had sold his horse, and paid for his passage to America, to a captain of a ship. But the wind proving contrary for three weeks, he had amused himself by seeing every thing curious about that city; and, on the day the wind proved fair, being engaged with a party in an excursion into the country, his friend, the captain, had set sail without him. He continued in Cork till he had only two guineas left, out of which he paid forty shillings for Fiddle-Back; and when he wished to return home, he had only the remaining crown* in his pocket. Although this was rather too little for a journey of 120 miles, he had intended to visit on the road, not far from Cork, a dear friend he had known in College, who had often pressed him to spend a summer at his house, and on whose assistance he depended for supplies. In this expectation, he had given half his little stock to a poor woman in his way, who solicited relief for herself and eight children, their father having been seized for rent, and thrown into jail." P. 9.

In the sequel of this anecdote, this friend proves a miser, and defeats his expectations; but he finds an unexpected assistant in a stranger of more liberal notions, who entertains him three days at his house. He concluded his narrative by saying, "and now, my dear mother, after having struggled

* Two guineas, in Irish currency, is 2*l.* 5*s.* 6*d.*"

so hard to come home, I wonder you are not more rejoiced to see me." After this, as we may suppose, his peace was soon made. Goldsmith continued through life the same thoughtless creature that he appears in this anecdote. Led away by present objects, a dupe to the professions of every one, and no less improvident than amiable in his sudden exertions of benevolence. He studied medicine at Edinburgh and Leyden, and in both places was plundered by all who thought his scanty finances worthy of the attempt: he took the tour of Europe on foot, and arrived in London penniless, and with no determinate prospects. It was not till he published the *Traveller*, in 1765, that he obtained any high degree of celebrity, though he had been employed as a writer in the *Monthly Review*, and in other departments of authorship, for several years before. His acquaintance with Dr. Johnson commenced in May, 1761.

Among the most curious particulars in this Life of Goldsmith, is a Letter to him, from the since notorious Thomas Paine, dated December 21, 1772. It relates to a memorial which Paine had drawn up for the officers of excise, to procure them an increase of pay. He sends it to Goldsmith, induced, as he says, by the Doctor's literary fame; and he adds, that he had received so many letters of thanks and approbation for the performance, that "were I not," says he, "*singularly modest*, I should insensibly become a little vain." As this must have been not far from the time of his departure for America, it must have been nearly the last use he made of his modesty; which, we presume, he left behind him, to be distributed among his brethren, the officers of excise.

In the present edition of Goldsmith's works, the first volume contains the "Vicar of Wakefield," and the "Enquiry into the present State of Polite Learning," printed originally in 1759. The Life is prefixed, and occupies 118 pages. The second volume contains his various Poems, and his two Comedies of "the Good-natured Man" and "She Stoops to Conquer." The third is entirely occupied by his "Letters from a Citizen of the World;" and the fourth has the Lives of Parnell and Lord Bolingbroke, with several of his Prefaces, eight papers of a periodical work, entitled "the Bee," and his collection of Essays. Among the Prefaces, is that to "Dr. Brookes's Natural History;" but, whenever his Miscellanies shall be again collected, they may be enriched by a much more valuable article, namely, his Introduction to the same work. This, we are assured, was written by Goldsmith, and is much more extended and elaborate than the Preface, which perhaps is not with equal certainty attributed

to his pen; undoubtedly it is much less worthy of it. Goldsmith has nearly as many admirers as readers; and therefore there can be little apprehension, that a collection of his miscellaneous writings will be very acceptable to the public.

ART. XI. *The Bishop of London's Lectures on the Gospels.*

(Concluded from p. 125.)

WE resume our account of these celebrated Lectures, with the conviction, that the analysis and specimens we have exhibited, will be sufficient and effectual to recommend them to universal notice; and will therefore entitle us to the grateful acknowledgments of those, who only at a distance have heard of their reputation.

The fifteenth Lecture discusses the awful and interesting subject of the Transfiguration, as related in the 17th chapter of Matthew. The learned prelate had before given his opinions to the public on the occasion, though without his name; but as there are many peculiar circumstances attending it, many difficulties which require explanation, and as it involves many useful and important conclusions, the preacher did not think it expedient to omit, what undoubtedly forms a material part of his avowed object. When indeed we consider, that by this great event, the doctrines of a general resurrection and retribution are strongly illustrated, the Bishop's plan would have been defective without it, nor need we be surprised that it has called forth and exercised the most exalted powers of his mind. The whole discourse is peculiarly argumentative, eloquent, and impressive, and thus emphatically concludes.

" The things represented by this significant transaction were :

" First, the future glory of Christ, a general resurrection, and a future retribution.

" Secondly, the abrogation of the Mosaical, and the establishment of the evangelical dispensation.

" And the *immediate* purpose of these representations was, as I before observed, to correct two inveterate prejudices which prevailed among the disciples, and the Jewish converts in general.

" Of these one was the extreme offence they took at any mention of the death and sufferings of Christ, which they conceived to be utterly inconsistent with his dignity.

" The other was their persuasion that the ceremonial law was not done away by the Gospel, but that they were to exist together in full force, and to have an equal obedience paid to them by all the disciples of Christ.

" But

" But though the removal of these prejudices was, as I conceive, the primary and immediate design of the transfiguration, yet there are also purposes of great utility to all Christians in general in every age, which it might be, and probably was intended to answer.

" In the first place it affords one more additional proof of the divine mission of Christ, and the divine authority of his religion.

" It is one of the few occasions on which God himself was pleased, as it were *personally to interpose*, and to make an open declaration from heaven in favour of his Son. " This is my beloved Son, in whom I am well pleased : hear ye him." Two other instances only of this kind occur in the Gospels ; one at our Saviour's baptism, the other on his praying to his Father to save him from the sufferings that awaited him.

" Now these signs from heaven may be considered as a *distinct species of evidence*, different both from miracles and prophecies, frequently and earnestly wished for by the Jews, but not granted to them, nor vouchsafed to any one, but very sparingly, and on great and solemn occasions.

" But besides this awful testimony to the divine origin of our religion in general, a particular attestation was (as we have seen) given on the mount to two of its principal doctrines, A GENERAL RESURRECTION, and A DAY OF RETRIBUTION. The visible and illustrious representation of these in the glorified appearance of Christ, and Moses, and Elias, has been already explained, and is appealed to by St. Peter, who saw it, as one convincing proof, among others, that " he had not followed cunningly devised fables," when he made known " the power and coming of our Lord Jesus Christ." And, indeed, since these two doctrines, a RESURRECTION, and a DAY OF JUDGMENT, are two of the most essential and fundamental articles of our faith ; and since it was one of the chief purposes of the Christian revelation " to bring life and immortality to light," no wonder that God should graciously condescend to confirm these great truths to us in so many various ways ; by words and by actions, by prophecies, by miracles, and by celestial visions." P. 59.

The sixteenth Lecture commences with an explanation of the scripture phrase; of making our brother to offend, which is interpreted, as signifying to cause any one to fall from his faith in Christ. Upon one guilty of this crime, the severest woes, and the heaviest punishments, are certainly denounced. In a very solemn manner, the preacher takes occasion to warn those who are or have been guilty of this dangerous crime ; and he enumerates the different modes of making our brother to offend, which are persecution, sophistry, ridicule, immoral examples, and immoral publications. Having given his opinion upon these heads, and summed up his arguments on the whole, the Bishop proceeds, in the remainder of his discourse, to explain the parable of the unforgiving servant, showing, from the mercy of the Almighty even to his sinful creatures, the necessity of our exercising a similar lenity and forbearance to one another.

another. No man ever perused the parable here explained, without feeling the warmest sentiments of indignation against the ungrateful and hard-hearted servant; and yet, how frequently are all of us guilty of the very same offence!—May the following apostrophe make the impression it deserves!

“ In fact do we not every day see men resenting not only real injuries, but slight and even imaginary offences, with extreme vehemence and passion, and sometimes punishing the offender with nothing less than death? Do we not even see families rent asunder, and all domestic tranquillity and comfort destroyed frequently by the most trivial causes, sometimes on one side, and sometimes on both, refusing to listen to any reasonable overtures of peace, haughtily rejecting all offers of reconciliation, insisting on the highest possible satisfaction and submission, and carrying these sentiments of implacable rancour with them to the grave? And yet these people call themselves Christians, and expect to be themselves forgiven at the throne of mercy!” P. 96.

The seventeenth Lecture is on the means of attaining eternal life, and the difficulty of a rich man entering into the kingdom of heaven, as represented in the 19th chapter of St. Matthew. It is here clearly demonstrated, that the injunction to sell all a man's property, and bestow it on the poor, cannot, in its primary meaning, relate to Christians of the present time, nor indeed, properly speaking, to Christians at all; but to those who, in the time of Jesus Christ, were desirous of becoming our Lord's actual disciples. It teaches also to Christians of every age the important lesson, not to rely too much upon their own merits for acceptance and salvation, but on the merits of their Redeemer. It is moreover clearly demonstrated, that those rich men are alone represented, who trust too much in their riches, and who make them, not what God intended, the means of diffusing happiness to others, but the instrument of pleasure, luxury, and vice.

The eighteenth Lecture introduces the parable of the marriage feast; and afterwards discusses the insidious questions proposed to Christ, and the two great Commandments. The preacher states, that the principal object of the parable was to represent, under the image of a marriage feast, the invitation held forth to the Jews to embrace the Gospel, their rejection of this offer, and the final punishment of their obstinacy and ingratitude. The parable has also a secondary reference, to persons of every denomination, in every age and nation, who from indolence, prejudice, pride, or vice, reject the Christian Revelation.

From the insidious questions proposed, we are taught by Christ himself, that it is a general and fundamental rule of his religion, to pay obedience to lawful authority, and submit to the acknowledged

knowledge and established government under which we live. After the death of their master, the Apostles held the same language. Having discussed the two great Commandments, the love of God, and of our neighbour, the preacher takes this solemn leave of his hearers for that particular season, and leaves them this important warning.

" I must now put a period to these Lectures for the present season; and if it should please God to preserve my life for another year, I hope to finish my observations on the gospel of St. Matthew; beyond which I must not now extend my views.

" In the meanwhile, from what I have observed in the progress of these Lectures, I cannot help indulging a humble hope that they have not been unattended with some salutary effects upon your minds. But when, on the other hand, I consider, that the time of year is now approaching, in which the gaieties and amusements of this vast metropolis are generally engaged in with incredible alacrity and ardour, and multitudes are pouring in from every part of the kingdom to take their share in them; and when I recollect further, that at this very period in the last year a degree of extravagance and wildness in pleasure took place, which gave pain to every serious mind, and was almost unexampled in any former times; I am not, I confess, without some apprehensions, that the same scene of levity and dissipation may again recur; and that some of those who now hear me (of the younger part more especially) may be drawn too far into this fashionable vortex, and lose in that giddy tumult of diversion all remembrance of what has passed in this sacred place. I must therefore most earnestly caution them against these fascinating allurements, and recommend to them that moderation, that temperance, that modesty in amusement, which their Christian profession at all times requires; but for which at this moment^e there are reasons of peculiar weight and force.

" To indulge ourselves in endless gaieties and expensive luxuries, at a time when so many of our poorer brethren are, from the heavy pressure of unfavourable circumstances, in want of the most essential necessities of life, would surely manifest a very unfeeling and unchristian disposition in ourselves, and would be a most cruel and wanton aggravation of their sufferings.

" It is true, indeed, that their wants have hitherto been relieved with a liberality and kindness, which reflect the highest honour on those who exercised them. But the evil in question still subsists in its full force, and is, I fear, more likely to increase than to abate for months to come, and will of course require unceasing exertions of benevolence and repeated acts of charity on our part, to alleviate and mitigate its baneful effects.

" Every one ought therefore to provide as ample a fund as possible for this purpose; and how can this be better provided, than by a

" * This Lecture was given in April, 1800, a time of great scarcity and extreme dearth of all the necessities of life."

retrenchment of our expensive diversions, our splendid assemblies, and luxurious entertainments? We are not *now* required, as the young ruler in the Gospel was, to sell all we have and give to the poor; but we *are* required, especially in times such as these, to cut off all idle and needless articles of profusion, that we "may have to give to him that needeth."

"And when we consider, that the expence of a single evening's amusement, or a single convivial meeting, would give support and comfort perhaps to twenty wretched families; pining in hunger, in sickness and in sorrow, can we so far divest ourselves of all the tender feelings of our nature (not to mention any higher principle,) can we be so intolerably selfish, so wedded to pleasure, so devoted to our own gratification, as to let the lowest of our brethren perish, while we are solacing ourselves with every earthly delight? No one that gives himself leave to reflect for a moment can think this to be right, can maintain it to be consistent with his duty either to God or man. And, even in respect to the very object we so eagerly pursue, and are so anxious to obtain, in point even of pleasure, I mean, and self-gratification, I doubt much whether the giddiest votary of amusement can receive half the real satisfaction from the gayest scenes of dissipation he is immersed in, that he would experience (if he would but try) from rescuing a fellow-creature from destruction, and lighting up an afflicted and fallen countenance with joy.

"Let us then abridge ourselves of a few indulgencies, and give the price of what they would cost us to those who have none. By this laudable species of œconomy, we shall at once improve ourselves in a habit of self-denial and self-government; we shall demonstrate the sincerity of our love to our fellow-creatures, by giving up *something* that is dear to us for their sake, by sacrificing our pleasures to their necessities; and above all, we shall approve ourselves as faithful servants in the sight of our Almighty Sovereign; we shall give some proof of our gratitude to our heavenly Benefactor and Friend, who has given us richly all things to enjoy; and who, in return for that bounty, expects and commands us to be rich in good works, to feed the hungry, to clothe the naked, to comfort the sick, to visit the fatherless and widow in their affliction, and to keep ourselves unspotted from the world, unpolluted by its vices, and unsubdued by its predominant vanities and follies." P. 160.

The next course of Lectures commences with a discourse on our Lord's prediction of the siege and destruction of Jerusalem. The same subject is also extended to part of the following Lecture, which also contains observations on the parables of the ten virgins, and of the talents; and concludes with an account of the day of judgment. In the first of these Lectures, the preacher displays an extensive and familiar acquaintance with all the writers, ancient and modern, who have invelligated this most interesting subject, or communicated to the world what at all illustrates it; and the arguments are arranged with equal perspicuity and force. The account
of

of Josephus, and his claims to respect and credit, is drawn up with particular elegance; nor is the description of Julian's vain attempt to rebuild the Temple of Jerusalem, entitled to less praise.

The twenty-first Lecture, in a very pathetic manner, introduces us to the last sad scenes of our Saviour's life, and explains the institution of the Lord's Supper, our Lord's agony in the garden, the treachery of Judas, and our Lord's appearance before the High Priest. The melancholy narrative is continued in the twenty-second Lecture, where we accompany our Redeemer to the presence of Pilate, and are witnesses to his trial, condemnation, and crucifixion.

The twenty-third Lecture opens with the consolatory doctrine of man's redemption, and with the account of the burial and resurrection of our blessed Lord. We now come to the concluding discourse, which animadverts on the mysteries of Christianity; and finishes the plan which the Right Reverend preacher proposed. He thus takes his leave, after briefly inculcating, for the last time, the important doctrine, that **THERE IS NO OTHER NAME GIVEN UNDER HEAVEN BY WHICH WE CAN BE SAVED, BUT THAT OF JESUS ONLY;** and warning the more experienced and aged, to impress the necessary deductions on the thoughtless and the young.

“Reflections such as these must, in all times, and under all circumstances, operate most powerfully on every considerate mind; but they receive ten-fold weight from the peculiar complexion of the present period, and the awful situation in which, by the dispensations of Providence, we are now placed. Never since the world began were such tremendous proofs held up to the observation of mankind, of the slender and precarious tenure on which we hold every thing that we deem most valuable in the present life, as have been of late presented to our view. Look around you for a moment; consider what has been passing on the continent of Europe for the last ten years, and then say what is there left for you in this world worthy of your attention, on the possession of which, for any length of time, you can with any degree of security rely? You must have been very inattentive observers indeed, not to have perceived that all the great objects of human wishes, rank, power, honour, dignity, fame, riches, pleasures, gaieties, all the pomp, and pride, and splendour, and luxury of life, may, when you least think of it, contrary to all expectation and all probability, be swept away from you in one moment, and you yourselves thrown, as it were, a miserable wreck on some desert shore, not only without the elegancies and the comforts, but even without the common necessities of life. That this is no imaginary representation you all know too well; you see too many melancholy proofs of it in those unfortunate exiles, who have taken refuge in this country; many of whom have experienced, in the utmost extent, the very calamities I have been describing; and who, but a few years ago, had as little reason to expect such a dreadful reverse of fortune as any one who now hears me.

“It

" It is true, indeed, that hitherto we have been most wonderfully preserved, by a kind Providence, from those miseries that have desolated the rest of Europe, and have maintained a noble, though a bitter conflict, during many years, for our religion, our liberty, our independence, our unrivalled constitution, and every thing that is dear and valuable to man. But it must at the same time be admitted, that we are still in a most critical and doubtful situation, and that our final success must principally depend on that to which we have a thousand times owed our preservation, the favour and protection of heaven.

" The rapid, the astonishing, the unexampled vicissitudes, which have repeatedly taken place during the whole of this arduous contest, most clearly shew, that there is something in it more than common, something out of the ordinary course of human affairs, something which baffles all conjecture and all calculation, and which all the wisdom of man cannot comprehend or control. What then *is* this something, what *is* this secret and invisible agent which so evidently overrules every important event in the present convulsed state of the world, and so frequently confounds the best concerted projects and designs? Is it fate, is it necessity, is it chance, is it fortune? These, alas, we all know, are mere names, are mere unmeaning words, by which we express our total ignorance of the true cause. That cause *can* be nothing else than the hand of that omnipotent Being, who first created and still preserves the universe; who is " the governor among the nations, and ruleth unto the ends of the earth." To make *him* then our friend is of the very last importance; and it highly behoves us to consider, whether we have hitherto taken the right way to make him so. The answer to this question is, I fear, to be found in the unfavourable aspect of affairs abroad, and the severe distresses, arising from unpropitious seasons at home, which too plainly shew, that the hand of the Almighty is upon us, that we are a sinful people, and He an offended God*.

" Let it not however be imagined, that I am here holding the language of despondency and despair; no, nothing can be farther from my thoughts. But in the present calamitous situation of this country, this glorious and still unrivalled country, to which all our hearts are bound by a thousand indissoluble ties, it would have been unpardonable in me to have passed over with unfeeling apathy and cold indifference those awakening and unexampled events, which are forcing themselves every moment on our observation, and which call aloud on all the sons of men to reflect and to repent. I felt it to be my indispensable duty, in this my last solemn address to you, to press upon you every motive to a holy life that could influence the heart of man, and with this view to draw your attention to all those astonishing scenes that are daily passing before your eyes, and which add irresistible force to every thing that has been advanced in the course of these Lectures. You now see displayed, in visible characters, in the actual vicissitudes of almost every hour, those great truths which I have been

* * This Lecture was given in the Spring of the year 1801."

for four years past inculcating in words; the uncertainty of every earthly blessing, the vanity of all human pursuits, the instability of all worldly happiness, and the absolute necessity of looking out for some more solid ground to stand upon, some more durable treasures on which to fix our affections and our hearts. For many years past God has been speaking to us by the various dispensations of his providence, by acts of mercy and of justice, by his interpositions to save us, by his judgments to correct us. He has been speaking a language which cannot be misunderstood, a language which is heard in every quarter of the globe, which makes all nature tremble, and shakes the very foundations of the earth.

“ Yet still, though there is just cause for apprehension, there is no occasion for despair. If from these judgments of the Lord we learn that lesson they were meant to teach us; if we turn, without delay, from the evil of our ways; if we humble ourselves under the mighty hand of God, and acknowledge our transgressions with the truest penitence and contrition of soul; if we set ourselves in earnest to relinquish every vicious habit, every secret fault, as well as every presumptuous sin; if we deny ourselves, and take up our cross to follow Christ; if we lay our follies, our vanities, our gaieties, our criminal indulgencies, at the feet of our Redeemer, and purify ourselves even as he is pure; if, in these times of unexampled scarcity of all the necessities of life, we open our hearts and our hands wide to the necessities of our suffering brethren; if, in short, by the purity of our hearts, the sanctity of our lives, the fervour of our devotions, the sincerity of our faith and confidence in Christ, we recommend ourselves to the favour of heaven, I scruple not to say that we have nothing to fear. By the mighty hand of God we shall be protected here; by the merits of him who died for us we shall be saved and rewarded hereafter. And we may, I trust, in this case, humbly apply to ourselves that consolatory declaration of the Almighty to another people, with which I shall finally close these Lectures; and which may God of his infinite mercy confirm to us all in this world, and in the next!

“ How can I give thee up, Ephraim? My soul is turned within me. I will not execute the fierceness of my anger, for I am God, and not man. In a little wrath I hid my face from thee for a moment; but with everlasting kindness* will I have mercy upon thee.” P. 356.

Having thus given, in considerable detail, the scope and substance of these Lectures, it seems useless to detain the reader

* * This *kindness* has in fact (as far as the public welfare is concerned) been in several important instances most graciously and conspicuously extended to this highly favoured land since these Lectures were finished; and it evidently calls for every return, on our part, of affection and obedience to our heavenly Benefactor that the deepest sense of gratitude can possibly dictate to devout and feeling hearts. March, 1802.”

with any circumstantial account of our private opinion of their merit. The truest mark of respect we can show to the venerable author, as well as to the public, is to express our unfeigned wish, that their circulation may be circumscribed by no other limits than those where the doctrines of Christianity are known and revered. They are calculated alike to do good to the learned and the unlearned, the aged as well as the inexperienced, the grave and the reflecting, the gay and the thoughtless. They are learned without ostentation, pious without any tincture of enthusiasm, argumentative without pedantry, and perspicuous without losing sight of the graces of style and diction. May the excellent and amiable preacher still live to enjoy the consciousness, that his exertions in the cause of that religion, which he adorns by his example, have not been made in vain!

ART. XII. *Additions to Travels in Switzerland; containing an Historical Sketch and Notes on the late Revolution. By William Coxe, A. M. F. R. S. F. A. S.* 4to. 76 pp. Printed by Hansard. 1802.

A FOURTH edition of Mr. Coxe's *Travels in Switzerland* having been published in octavo, the author has thought it just to the purchasers of the quarto edition, to print the additions, which are important in that form, for their accommodation*. The contents of this small volume are, "an Historical Sketch of the Revolution in Switzerland," comprised in three Chapters; and additional notes on the first and second volumes, referred to the pages of the quarto. In a note at the end of the Historical Sketch, Mr. Coxe thus gives an account of the authorities on which he has founded that narrative.

"The principal events recorded in this Historical Sketch, besides private and authentic information, are drawn from the following works, which have been carefully examined and compared: The official documents published by the French Government; *Bulletin Helvétique* for 1798, published at Lausanne; *Leonard Meißer über den gang der politischen Bewegungen in der Schweiz*; *Posselt's Neueste Weltkunde* for 1798; and *Geschichte der Helvetischen Revolution*, in his *Europäische*

* A fifth edition of Mr. Coxe's "*Travels in Poland*" has also been lately published; but we do not know that the additions to that work, which are also considerable, have been separately printed.

Annals

Annalen for 1798, 1st, 2d, and 5th number; *Helvetischer Revolutions Almanack* for 1799; *Hamburg Politisches Journal*, which contains many curious particulars relating to the subjection of Switzerland, Part I. for 1798; *Danican Conquête de la Suisse par le General Brune*, in *Cassandre*, ou quelques Reflexions sur la Révolution Française et la situation actuelle de l'Europe, chapitre deux; *Mallet du Pan*, Essai Historique sur la Destruction de la Ligue et de la Liberté Helvétiques, *Mercur Britannique*, No. 1, 2, 3; *Comp d'œil Politique sur le Continent*, chapitre 7; Dissolution of the Swiss Confederacy, in *Planta's excellent History of the Helvetic Confederacy*, vol. ii. ch. 10." P. 31.

From the latter most valuable work, Mr. Coxe has also extracted the Tables relative to the Ancient States of Switzerland*, and other important documents and corrections. The opening of his Historical Sketch well represents his feelings and opinions on the subject.

"With a heart full of sorrow and regret, I deliver to the public this new edition of a work written when Switzerland was in a state of freedom.

"I entered Switzerland without prepossession or prejudice; and, after four successive tours, at different periods of my life, in which I repeatedly traversed almost every part of the country, the result of my deliberate observations was, a full conviction, that the governments in general were mild and equitable, and the great mass of the people free and happy. A few instances of narrow policy, and some abuses in the administration of justice, particularly in the democratic states; did not escape my notice, and I censured them with freedom and impartiality. Still, however, a full conviction remained, that the good predominated over the evil; and the general welfare was visible in the population, husbandry, and industry of the natives: the country abounded with good inns and roads, contained many flourishing towns and villages, and exhibited every appearance of public prosperity and private happiness. *This opinion was also the universal sentiment of all writers, until the commencement of the French Revolution.*" P. 1.

The general causes of dissolution are stated to be, 1. The weakness and indecision of federal union. 2. The spirit of innovation and irreligion diffused by Jacobin emissaries. 3. The disaffection of some dependent parts of the country; and, 4. To the state of Switzerland respecting foreign powers, —The whole narrative well deserves an attentive perusal.

* Mr. Coxe continues to write *Switzerland*, not *Swisserland*, as Mr. Planta had proposed, probably because the former mode had been adopted in his earlier editions.

ART. XIII. *A critical and practical Elucidation of the Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the United Church of England and Ireland. By John Shepherd, M. A. Minister of Pattiswick, Essex. Volume the Second. 8vo. 449 pp. 8s. Rivingtons. 1801.*

THE public, whom the author thanks for their patronage of the first volume of this judicious work, have not wanted, we presume, our recommendation to induce them to enquire for the second. The aid, however, that we can give to its circulation shall not be any longer withheld.

Referring to our account of the former volume*, for our general commendation of the plan and execution of the work, so far as it was there carried, we proceed now to give our report on the continuation. The copious and satisfactory Introduction, prefixed by the author to the former volume, precluded the necessity of any formal preface to the second. In a brief Advertisement, Mr. S. now points out the necessity he found, after every effort of compression, of extending his work to a third volume: and, considering the quantity of useful matter here given, we do not think it at all extraordinary that such an augmentation of the plan should be found necessary. The second volume begins with "The Order for the Administration of the Lord's Supper," under which is comprised the account of the Collects, Epistles, and Gospels, and of the festivals for which they are appointed. It is particularly observable, and in our opinion a full justification of the extension of the work, that Mr. S. does not, like many authors, especially on devotional subjects, endeavour to expatiate and amplify by excursions on every topic; but contents himself with giving such information as may be necessary or useful. The information is partly historical, and partly explanatory, of the design and intention of the Church. He begins the present volume with an account of the Holidays, and first of Sunday, or the Lord's day. The Saints' days are next generally noticed, with the Collects, and a part now disused, the *Introit*, which preceded the Collect, and was a Psalm, or portion of a Psalm, followed by the Gloria Patri. The *Intros* were retained in Edward's first book; why they were afterwards rejected, by the revisers of the Liturgy, has been variously conjectured; but as the

* Brit. Crit. vol. x. p. 388.

reasons assigned did not appear to Mr. S. satisfactory, he has passed them by in silence.

The author then proceeds to notice the various seasons of devotion and festivals adopted by the Church of England: and first he treats, with much successful research, of *Advent* (p. 21) which he considers as nearly coeval in its institution with the feast of the Nativity itself. It was a fast, the duration of which varied at different periods, and was intended to dispose Christians to the due celebration of their Lord's nativity. The subject of that great festival is next taken up (p. 34), subjoined to which is the account of days of celebration following it, to the end of the Sundays after Epiphany. The history of Lent is introduced by that of the three Sundays preceding it, usually called Septuagesima, Sexagesima, and Quinquagesima*; and is itself drawn up with great diligence and judgment (p. 66). Its period was at first very short, merely as a preparation for Easter, or the feast of the Resurrection, and varied from a day to forty hours. It should, however, have been mentioned, that this position of forty hours depends chiefly on the punctuation of a passage in Eusebius, which otherwise would make it forty days, οἱ μὲν γὰρ οἶονταί μίαν ἡμέραν δεῖν αὐτοὺς νηστεῖν, οἱ δὲ δύο, οἱ δὲ καὶ πλείονας, οἱ δὲ τεσσαράκοντα. Ωρας ἡμερίνας, &c. By removing the point after τεσσαράκοντα, the sense is made such as Mr. S. represents it†. There is great merit in these successive histories of Advent, the Epiphany, and Lent, and much matter included in them which must be new to the majority of readers. The account of Easter-Day is in many respects good, but has a strange error in the first page (105). "About the year 145, ANTONINUS PIUS decreed, that the Festival of Easter should be celebrated only on the Lord's-Day." This good Emperor certainly decreed, about that time, that the Christians should not be persecuted; but that he, a Heathen, should have made any ritual ordinance for them is, at first sight, perfectly absurd. The fact is, the author has mistaken the *Pope* for the *Emperor*. It was Pope Pius I. his cotemporary, who

* Among several reasons, and some absurd ones, which have been assigned for these names, Mr. S. considers them as counting backwards, for the sake of even or round numbers, from the Quadragesima, or fortieth day before Easter. We think he is right.

† Which is probably right. See Bishop Hooper on Lent, p. 42, and Dr. Gunning on the Paschal or Lent Fast, a book rather curious, published in 1662. At the end of his book, which contains 542 quarto pages, Dr. Gunning subjoins a Table of the names of "all the Sundays and other chief Days of Lent." He has not, however, *Transfiguration Sunday*, for the second Sunday in Lent; (as here, p. 90,) but only *Reminiscere*.

made this decree. Bingham, in his too much neglected "Antiquities of the Christian Church," says, "Pope Pius, who lived about the year 147, had made a decree, that the annual solemnity of the *Pasch*, should be kept only on the *Lord's-Day*;" and he pretended the authority of an Angel, appearing to his brother Hermes. The error is very strange, and of great magnitude.

In p. 119, &c. the account of the three Rogation days, or Monday, Tuesday, and Wednesday, before Ascension-Day, is judicious, and tends to correct several common errors; as, that *Mamertus* (A. D. 469) Bishop of Vienne was the inventor of Litanies, that the Rogation Fast was introduced into Britain from Rome, whereas it came to us from France, &c. These errors, however, had been corrected before by Bingham; and the present author in removing them has been led to commit another as great, by confounding *Vienne* in France with *Vienna* in Austria. *Mamertus* (or *Mamercus*) was Bishop of the former place; and therefore it cannot with propriety be said, that his institution of the Rogation days "soon passed from the diocese of Vienna into France," as that diocese itself is in France, in Lower Dauphinyt. We agree with Mr. S. (in p. 131) that St. Paul did not probably go to Jerusalem to attend the Christian but the Jewish Pentecost. (Acts xx. 16.) There is no sufficient proof, that the Christian festival for that day was so early appointed. After treating sufficiently at large on the Festivals, and the Collects, &c. appointed for them, Mr. S. proceeds to the other offices of our Church; and, first, "the Order for the Administration of the Lord's Supper, or Holy Communion." The introduction to this part we shall lay before our readers, as a proper and favourable specimen of the work.

"The Eucharistic Sacrifice, or the celebration of the Sacrament of the Supper of the Lord, is a duty enjoined by the positive command of our Lord himself: it is likewise the most efficacious mean of pardon and of grace, and consequently one of the most essential parts of the Christian worship. This service ought therefore to be performed with proportionable care and solemnity. The Church of England has accordingly furnished us with an excellent office for the administration of this rite, and the fault is entirely our own, if we do not communicate with suitable devotion and effect.

"The New Testament has not prescribed any particular form to be used at the celebration of the Holy Communion. When the ex-

* Book xx. ch. v. sect. 3.

† In p. 119, is also a double error of the press; *Litanies* being twice printed for *Litanies*, l. 10 and 13,

Extraordinary spirit of prophecy ceased, the Rulers of the Church supplied its absence by forms of their own composition*. As every bishop had in those days authority to order the form of service for his own diocese, these forms would naturally differ from each other. But still as they would all correspond with apostolic precedent, there must have been a considerable degree of resemblance between them;

Facies non omnibus una,
Nec diversa tamen, qualis decet esse fororum.

This is true of the Liturgies ascribed to St. Peter, St. James, St. Mark, and to others, so far at least as any judgment can be formed of the originals from the copies now extant, which are at the same time both mutilated and interpolated. With the assistance of these more ancient forms, BASIL, CHRYSOSTOM, and AMBROSE, composed Liturgies for their respective Churches. Pope GELASIVS afterwards compiled the *Roman Missal*, which Pope GREGORY improved; and in this kingdom, OSMUND, the *Norman*, who was Bishop of *Salisbury*, Earl of *Dorset*, and Privy Counsellor to WILLIAM the Conqueror, drew up the celebrated Liturgy of *Sarum*.

"The primary object of OSMUND, like that of CRANMER afterwards, was to introduce uniformity in the service of the Church; for in his time almost every diocese had a different office. He corrected the Liturgy that he found in his own diocese, by discharging whatever he conceived to be improper; and he enriched it with many additions from the Scriptures, and other valuable ecclesiastical records. The whole was so well digested and arranged, that the Missal *secundum*

"* Yet it does not appear that these forms were committed to writing at a very early period: they were not at least compiled, as they have since been, in books distinct from the holy Scriptures. That the Liturgies were anciently committed to memory, and not to writing, is I think plain from the words of BASIL. Enumerating various things which in his time were handed down by tradition only, he asks, "Who has delivered in writing the sacred words of invocation employed at the consecration of the bread and the cup?" (*De Spir. Sanct. cap. xxvii.*) It is not probable that they, who during the persecution of the Christians made such strict inquisition after vestments, torches, cups, utensils of the Church, and whatever else related to the rites of the Christian worship, should have overlooked their Liturgies or Service-books, if, like their Scriptures, they had been compiled in volumes. Written forms of worship were the fittest objects of the malice of the persecutors; yet we read of none either found by heathens, or betrayed by apostates, and delivered up to be burnt. This opinion receives additional strength from the nature of the ancient discipline, which permitted none of the mysteries to be revealed to the catechumens, but only to the initiated, whose exclusive prerogative it was to be admitted to the knowledge and use of the sacred mysteries. See Renaudot's First Dissertation on the Origin and Authority of the Oriental Liturgies."

usum Sarum became the standard of public worship in almost all the Churches of England, Ireland, and Wales. Still however the Missal of *Sarum*, in its purest state, was not in every point defensible; and between the death of OSMUND, and the era of the English Reformation, many very exceptible interpolations had been made.

"By this Liturgy of OSMUND had the Bishops and Clergy, who drew up the *Order of Communion*, published in 1547*, and the *Order* in EDWARD's first and second Books, been accustomed to minister. OSMUND's Liturgy therefore, and not the Roman Missal, is the model, which they would naturally be inclined to imitate. In the compilation of the English Liturgy†, the Reformers took the same liberty that BASIL, CHRYSOSTOM, AMBROSE, GELASIUS, GREGORY, and OSMUND, had taken before. They were in general, and as far as circumstances would admit, governed by the practice of the primitive Church; reserving to themselves the right of selecting whatever was most valuable in former Liturgies, of rejecting what they thought less proper, of retrenching superfluities, and of making such additions, alterations, and transpositions, as they judged to be either necessary or expedient." P. 142.

The account of the distinct parts of this office extends to p. 238; after which is subjoined, as an Appendix, the exact form of Communion, as it stood in King Edward's first book. The next subject of the author's remarks is the Church Catechism, (p. 256) in which he takes occasion to correct an important mistake of Mr. Gilpin, in his elegant Lectures on the Catechism, where he speaks of Nowel's Latin Catechism as the model of our Church Catechism; which had been published by authority in 1549 and 1552, before Nowel's first appeared, in 1553‡. The note upon the latter Catechism seems too important to be omitted here.

* For an account of this see introduction to former volume.

† I here employ the word Liturgy in its ancient, unmodified, and proper sense. The following passage, which deserves attention, I subjoin from RENAUDOT's Commentary on the Coptic Liturgy of BASIL: "*Liturgiarum nomine intelligi debent officia, seu rituales libri auctoritate publica ecclesiarum scripti earumque usu comprobati, quibus preces et ritus ad consecrandam et administrandam EUCHARISTIAM continentur. Liturgiæ nomen dari non potest officiis omnium Sacramentorum, ut Baptismi Chrismatis et aliorum, quod tamen à multis, præsertim Protestantibus solet fieri, non aliâ opinor ratione quàm quoddam suas sacras preces, Liturgiam ipsis appellare placuit, absque ullo veterum exemplo. Magis etiam contra decorum Ecclesiæ peccant, qui Liturgias appellant collectaneas preces Judæorum, Samaritanorum, et Muhamedanorum, ut fecerunt recentiores multi Lexicographi, et Bibliothecarii.*"

‡ Not 1563, as Mr. G. states it,

"Of this Latin Catechism, as I have entered upon the subject, I shall give a farther account. By letters patent, dated May 20. 1553, about six weeks before his death, EDWARD commanded school-masters to teach their scholars a Catechism, entitled *Catechismus Christianæ disciplinæ summam continens*. Who was the author we cannot be certain. The work has been ascribed, and perhaps rightly, to POYNET, who was Bishop of Winchester during GARDENER's deprivation: and by some to NOWEL, probably because he afterwards either revised it, or wrote another upon the same plan. The King says, "it was made by a certain pious and learned man, and presented to him: and that he committed the examination of it to certain Bishops and other learned men, whose judgment was of great authority with him." These, I suppose, were CRANMER, RIDLEY, and the Divines, who in the preceding year had been employed in drawing up the *Articles of Religion*. The book was probably recommended to the King by CRANMER, whose object was by Catechisms, Articles of Religion, and plain expositions of fundamentals, to instil right principles, and eradicate popery.

"In this year, the Synod likewise approved a Catechism, which I think we may fairly conclude to have been the same with the preceding; for we find no mention of any other, and a bill introduced by the Prolocutor of MARY's first Convocation declares it to be a production *pestiferous and full of heresies*.

"Of this Catechism we hear no more till the third or fourth year of ELIZABETH's reign, when we find that NOWEL, Dean of St. Paul's, had by the advice of CECIL, composed upon its model a Catechism, in which, as he states himself, "he had taken pains, as well about the matter of the book, that it might be consonant unto the true doctrine of the Scriptures, as also that the style might agree with the purity of the Latin tongue." In 1562 (the same year in which our present Articles of Religion were agreed upon) NOWEL's Catechism was presented in MS. to the Convocation, who examined it with minute attention, and after making several alterations, unanimously sanctioned the performance by their synodal authority, and recommended it to public use. NOWEL, having received the book interlined, and in some parts blotted, caused the whole to be transcribed, and sent the fair copy to CECIL; "not," he informs him, "in his own name, as afore, but in the name of the Clergy of the Convocation, as their book, seeing it was by them approved and allowed." The MS. lay in CECIL's hands for above a year. It was then returned to NOWEL with some learned notes upon it, and remained with him till 1570, when it was published and dedicated to the two Archbishops, and the Bishop of London by name, and to all the Bishops. It was reprinted in 1572, and again in 1578, and for the benefit of students translated, by the Dean's order, into English and Greek. The Latin title is, *Christianæ pietatis prima institutio ad usum scholarum Latine scripta*.

"This Catechism was intended not merely for the use of schools; it was likewise meant to be a guide for the younger clergy at least, in the study of theology, and to afford to Protestants abroad, in contra-
distinction

distinction to the tenets of the sectaries, a sort of public standard; a systematic summary and authentic record of the reformed religion professed in England. Though NOWEL's Catechism was directed against the corrupt doctrines of *popery*, it did not favour the principles of the *Puritans*, or *Precisians*; and of course the recommending of it to the perusal of the clergy gave inexpressible offence to the ministers and leaders of that tribe, which was in general ignorant and conceited, discontented and turbulent, restless, rancorous, and revengeful. CARTWRIGHT, in his *admonition to the Parliament*, written with the professed design of excluding the Liturgy, and subverting at least the government of the Church by Bishops (whom he in his usual scurrilous manner calls "a remnant of Antichrist's brood, and the Liturgy an abominable book") affectedly complains, that "now ministers, like young children, must be instructed and learned Catechisms;" and on the margin he was provoked to display as a sneer these words, "Ministers of London enjoined to learn Mr. NOWEL's Catechism." To this WHITGIFT, in his answer to CARTWRIGHT's dangerous and seditious publication, gravely replied, "That Catechism, which you in derision quote in the margin, is a book fit for you to learn also: and I know no man so well learned, but it may become him to read and learn that learned and necessary book." Some years after this, Bishop COOPER, in his *Admonition to the People of England*, written in answer to MARTIN MARPRELATE, said, "For a Catechism, I refer them to that which was made by the learned and godly man Mr. NOWEL, Dean of St. Paul's, received and allowed by the Church of England, and very fully grounded and established upon the word of God. There may you see all the parts of true religion received, the difficulties expounded, the truth declared, the corruptions of the Church of Rome rejected."—*Strype.*" P. 270.

The office for Confirmation follows (p. 279) in which we find several notices respecting the *Chrism*, or material unction, used by the early Christians, and by the Church of Rome; but rejected by our reformers, as having been abused. The form for the Solemnization of Matrimony is discussed at p. 317, and that for the Burial of the Dead at p. 376; and with these the present volume concludes. It remains to treat, in the subsequent volume, of the Litany, and some other offices; and it would gratify many readers, we conceive, if some account could be given of the offices used by our Bishops for consecrating Churches, &c. The several offices of Ordination and Consecration of Bishops, &c. will of course be included.

One or two remarkable errors, which we have been obliged to notice in this volume*, have led us to fear, that less care

* Mr. S. does not censure any of his predecessors, except Wheatly, whom he accuses of ignorance and error. See pp. 45, 49, 54, 176, &c.

has been employed upon it than upon the first; or that we did not with sufficient strictness examine *that* when it was before us. The third, we trust, will be free from such oversights.

ART. XIV. *Scottish* Poems of the Sixteenth Century. Two Volumes.* 8vo. 380 pp. 10s. 6d. Constable, Edinburgh; Vernor and Hood, London. 1801.

THE editor of this compilation sets out by informing his readers, that "*solicitude* is at last excited, to rescue the scanty remains of Scottish antiquity from that oblivion into which they are rapidly hastening." We frankly confess, that a different species of solicitude is, in the present instance, excited in us, as British Critics; a solicitude for the credit of the compiler, a solicitude for the honour of his countrymen, on account of this crude, incongruous, *farrago*; this gallimaufry of Scottish antiquarianism. It was the declaration of a countryman of his, near sixteen years ago, and we thought the saying harsh, that "good sense in antiquities, and good taste in poetry, were astonishingly wanting in Scotland"[†]; but this publication very forcibly demonstrates, that the first of these charges may be substantiated at the present hour.

On opening a book, which has for its general title, "*Scottish Poems*;" we are presented with "Incidents in the Life of Regent Murray;" "Biographical Sketches of Sir William Kirkcaldy;" and, a "Narrative of the Battle of Balrinnies;" all in *English prose*! Had not the work proceeded from an Edinburgh press, we should have made, on popular grounds, a different conjecture of its origin; but granting one half at least of what a late writer on bulls has attempted to prove, we must own that such transgressions are not confined to one side of the Channel. A blunder undoubtedly is displayed in this literary cruise; the editor set sail after poetic discoveries, and returns partly laden with a prosaic cargo. Nor can his prose-matter be deemed sufficiently new or interesting, to merit the appropriation of more than a hundred pages. Robertson and others, had given us a satisfactory account of the Regent Murray

* It should certainly be *Scottish*. Several other editors have lately omitted a *t*; but why multiply irregularities without necessity? *Scottish* was established; and the other, properly pronounced, would be *Scō-tish*.

† See Pinkerton's List of Scottish Poets, p. cxxxvi.

and his courtly satellites, and the Battle of Balrinnies, might have been confined with more propriety to its metrical legend in vol. ii. if a desire of *omnigatherene** had not led to superfluous enlargement.

Let us proceed to consider those poetic rarities, which the compiler conceives are "not unworthy of preservation." The principal of them is a republication of "Ane compendious Booke of godly and spirituall Songs, collectit out of sundrie partes of the Scripture; with sundrie of other Ballates changed out of prophaine Sanges, for avoyding of Sinne and Harlotrie," &c. Of this deservedly scarce book, a specimen was put forth by the late Sir David Dalrymple (Lord Hailes) in 1765; and this specimen, says the present editor, was called *injudicious*. In our apprehension, it was not miscalled; and we therefore strongly disapprove the entire revival of what had more fitly been consigned to the dotting survey of some literary recluse. Such revival can only tend to make piety provoke the sneer of ridicule, from the uncouth garb in which she was clothed by our northern neighbours two centuries ago. But indeed there is too much reason to apprehend, that any offence, which might be given to serious or devout readers, entered little into the consideration of our juvenile antiquary, as we must suppose him. A few extracts, from his cursory remarks, will exhibit the source of our suspicion.

"Men are prone to superstition. When their limited weak understandings cannot comprehend the cause of a natural event, it must instantly be ascribed to Divine interposition." P. 7.

"All the world will not convince me, that a miracle has ever happened, that might not be explained by natural causes." P. 20.

"What is the progress of Religion? One makes himself a wooden god: he is amused with it for a little—then tires; and, after suffering numberless indignities, it is committed to the flames. Next, an iron god is made:—it is also soon discarded, and turned to a more useful purpose—in a sword, or a ploughshare. Lastly, he makes a god of stone: he flatters it, chides it, implores its protection, and the destruction of his enemies: he tells it to send wind or rain, or an abundant harvest. But this, too, must yield to the passion for change: it is disgraced, and the artist, chagrined, determines to make no more. His mind conceives something more sublime. It figures a Deity, formed of nothing; a person without parts; occupying no space; yet, filling every thing:—just, merciful, immutable, eternal!—Here he stops." P. 9.

* i.e., Universal collection.—See Glossary to these volumes.

And where, let us ask, would this disciple of the Gallic school instruct us to stop? If, as one of our noblest poets has well defined the term,

“*Nature is but a name for an effect,
Whose cause is God** ;”

are we, with this conceited sciolist, to worship the effect, and not give honour to the glorious cause? Let such a retrograde reasoner distrust his own pretences to superior sagacity; let him study the evidences instead of misrepresenting the nature of Religion, nor continue to stigmatize theology, as “that kind of learning from which least real utility can be derived.” But we hasten to announce the remaining contents of this antiquarian assemblage.

“Ane Tragedie in forme of ane Diallog, betwix Honour, Gude Fame, and the Authour heirof, in ane trance, 1570.

“The Lamentation of Lady Scotland, compylit be hir self, speiking in maner of ane Epistle, 1572.

“The Testament and Tragedie of umquhile King Henric Stewart of gude memorie, 1567.

“Ane Declaration of the Lordis just Quarrel, 1567.

A Ballat, 1571.

“The Sege of the Castell of Edinburgh, 1573.

“The Legend of the Bishop of St. Androis Lyfe, callit Mr. Patrick Adamstone, alias Consteane.

“The Battell of Balrinnes, foughtin betwixt Archibald Earle of Argyll, against Francis Earle of Erroll, and Georg Earle of Huntlie, in anno 1594.”

Grossly defective is the publication of these pieces, in point of chronological arrangement; and, we are compelled to add, that out of 700 volumes of MSS. which the editor professes to have examined for the purpose of selection, such was the dearth of good poetry in the sixteenth century, or such is the examiner's bad taste in the present, that we do not think a single page can be extracted, which would gratify rational curiosity. We have taken the painful trouble to compare one of his reprinted Poems with the original black-letter copy, and we do not even find him correct. In the “Sege of Edinburgh Castell,” he has converted the name of *Stirling* into *Hirle*; *Cain*, the murderer, is transformed into old *Care*; and a line is omitted, which we supply for the publisher's adoption:

“With warkryfe labour and *expensis sair*.”

The small share of attention which this olio is likely to attract, might have induced us to examine it more slightly; but

* Cowper's Talk.

there is an insolence of impiety and even Atheism, an unbecoming and unwarranted personal confidence in the editor, which called for severer reprehension, than his obvious deficiency in archæologic lore. We are not however surprised, at any time, to find irreligion united with presumptuous ignorance. Let him learn, from a writer of exemplary diffidence, that "the man who appears at the tribunal of the public without awe or respect, shows a temerity, no less repugnant to prudence, than disgusting to modesty*;" and let him profit by the practical application of his own sage remark, that "it requires long and intense study, to write correctly on Scottish antiquities."

BRITISH CATALOGUE.

POETRY.

ART. 15. *The Sorrows of Love, a Poem, in Three Books.* 8vo. 135 pp. 4s. No Publisher's Name. Edinburgh. 1802.

If we wished to exemplify the description contained in that expressive line of Horace, "*Versus inopes rerum, nugæque canoræ*," we could not produce a better instance than the Poem before us. The author appears to have acquired considerable skill in versification, and seldom fails in producing harmonious lines; but of ideas there is "a plentiful lack" throughout his whole performance. The story of the Poem may be told in a few words: a young man (described as highly accomplished) falls in love; he is accepted, and rejoices; he is afterwards jilted (of course for a richer man) and laments; but, after a time, is comforted. The following lines appeared to us to contain more of thought (though common-place thought) than any other passage.

" Ah! vain the dreams which mortals keen pursue;
Still they allure, and still elude the view.
Ev'n when at last we reach the wish'd-for prize,
It bursts in air, and mocks our wond'ring eyes.
And this fond bliss, this transient joy to gain,
What toils we combat, and what pangs sustain?

* Maude's Dedication to "*Verbeia*."

How

How wise the few, who, tir'd with life's deceits,
 Or early taught the choice, condemn its sweets;
 Its smiles and frowns with unconcern behold,
 And tread the paths which conscious peace unfold;
 Fearless of change, in steady hope they move,
 And patient wait th' eternal joys above." P. 15.

The book was sent to us, and apparently without its title-page; but it is printed by Mundell and Son, Edinburgh, and may consequently be enquired for in that city, should any person be anxious to see more of it.

ART. 16. *The Island of Innocence; a Poetical Epistle to a Friend.*
 By Peter Pindar. Part the First. 4to. 17 pp. 1s. 6d. Dean.
 1802.

This Epistle is written to a friend in America, of whom a very romantic story is told. It must be allowed (which is no small praise to a work of this writer) to be at least harmless: but we have not often read more ineffective or *wamby pamby* lines, in the same compass, than are to be found in this composition. There is, it is true, a very great parade of sentiment; and this *immaculate* writer remonstrates earnestly against the vices of his age! Nay, even the diversions of hunting and fishing shock his sensibility. Such rhymes and such verses as the following not unfrequently met our eyes.

" No wish is their's (forbid it Heav'n!) to hurt,
 To wound, and murder a poor wretch in sport."

And the general character of the style is a mixture of feebleness and affectation. There is but little of this writer's usual doggerel scurrility, except in the lines which conclude the Poem, where he mentions the "brutes of Paternoster-row;" who, we believe, will not be anxious in future to have either contest or intercourse with this decayed rhymers.

ART. 17. *The Methodist. A Poem.* 12mo. 66 pp. 1s. Button.
 1801.

This production is entirely of the ironical kind, and is intended as a severe and biting satire against those who are not Methodists, particularly of the Established Church, and, above all, the Bishops. The author writes in the character of a zealous opposer of Methodists; and to show how far he carries the *fairness* of his irony, the following is one of the sentiments that he attributes to his zealot.

" To own the secret dictates of my heart,
 I love religion, but *I hate the Bible*;
 For by that book I see, in ancient days,
 That there were Methodists. Men badly taught!"

Again:

" ——— O Methodists! you know
 I hate ye all, and wish, like him of old,
 Ye had one neck that I might throttle ye."

On which side the real *hatred* lies is here evident enough, from a passage of which the candour is equal to the poetry. From the similitude of the sentiments, we should suspect this Poem to proceed from the author of certain Village Dialogues*, or some equally zealous Apostle in the pious practice of calumniating the clergy.

ART. 18. *The Caledonian Herd Boy, a Rural Poem.* By D. Service, a Native of Scotland. 12mo. Robinsons. 1s. 1802.

If these verses were written by the person, and under the circumstances represented in the Preface, they are certainly extraordinary, and by no means a proper subject for severe critical animadversion. They exhibit some proofs of lively imagination, and are occasionally melodious, though inferior to the Farmer's Boy; and some verses we have lately seen and admired, in the Gentleman's Magazine, by an uneducated youth of Scotland.

ART. 19. *Elegy to the Memory of Francis, late Duke of Bedford.* By H. Steers, Gent. 12mo. 6d. Sold by all the Principal Booksellers. 1802.

It is a very long time since we have had sixpenny-worth of poetry; though often obliged to pay many shillings for what did not turn out to be worth sixpence. After due consideration, we pronounce this Elegy to be worth sixpence; but no more.

DRAMATIC.

ART. 20. *The Cid, a Tragedy. In Five Acts. Taken from the French of Corneille.* By a Gentleman, formerly a Captain in the Army. 8vo. 63 pp. 2s. 6d. Faulder. 1802.

The celebrated Tragedy of Corneille is here rendered, in verification so feeble, and language so prosaic, that we scarcely recognize any of those merits which have established the fame of the original. To the original, indeed, as to most tragedies of the French school, it may be objected, that the passions are oftener *described* than *expressed*; but the splendid language of Corneille sometimes conceals the defect from superficial observers. In this translation it appears in the strongest light. We will, however, give a short and as favourable a specimen of this work as can readily be found.

" I cannot help it, for I'm forc'd to love.
My passion struggles hard with just revenge;
I see my lover, and I see my foe.
I feel a woeful contest in my heart;
For there Rodrigo combats still my fire;
Attacks and presses, yields and then defends,
At times prevails, at other times gives way.

* See vol. xix. p. 424-

Yet, in this fight betwixt revenge and love,
 My soul's untouch'd, altho' my heart is torn;
 And, tho' my fondness bears a little sway,
 It cannot draw me from the proper path;
 I'm always ready, when my duty calls.
 Much am I griev'd; Rodrigo's dear to me;
 My heart speaks for him; but it nought avails;
 I know myself, and know my father's dead." P. 32.

A copy of Latin verses is prefixed, entitled *Ægri Quæstus*, which is more like *Ægri Somnia* than any thing else, and wholly unlike any authorized use of that language.

ART. 21. *The School for Prejudice: a Comedy, in Five Acts. Performed at the Theatre Royal, Covent-Garden. By Thomas Dibdin, Author of the Jew and Doctor, Il Bondocani, &c. &c.* 8vo. 86 pp. 2s. Longman and Rees. 1801.

"The School for Prejudice was originally produced in three acts, under the title of "Liberal Opinions;" its success induced Mr. Harris to desire the author would make the additions, which have since been so favourably received by the audience; and which (while most respectfully submitted to those who deign to peruse them in the closet) are now accompanied by his grateful acknowledgments for the eminent and friendly exertions bestowed on them by all the performers." Such is the brief Advertisement prefixed to this Comedy. After the double approbation there stated, it would be too bold in us to decide against it; but, as we cannot discover in the School for Prejudice any of those ingredients which, in our opinion, constitute a good comedy, we know not how to add our suffrage to it. The characters appear to us to be common; the sentiments just, but flat; the plot at once slight and improbable. Such materials now constitute a popular play.

ART. 22. *Il Bondocani, or the Caliph Robber: a Comic Opera, in Three Acts. Performed at the Theatre-Royal, Covent-Garden. By Thomas Dibdin, &c.* 8vo. 45 pp. 1s. 6d. Longman and Rees. 1801.

Another drama by the same author. The dresses, the decorations, the music, the singularity of this little piece, render it sufficiently attractive in the representation; and it has both plot enough, and comedy enough, for a little Opera of this nature. It is a butterfly, and the wheel will not touch it.

NOVELS.

ART. 23. *Welsh Legends; a Collection of popular Oral Tales.* 12mo. 6s. Badcock.

How far these are genuine Welsh Legends, we pretend not to determine; they are certainly very entertaining, and the story of the
 Y Infidel

Infidel more particularly so. There is another edition of this work in octavo, with finer paper, and better impressions of the plates.

ART. 24. *The White Knight; or, the Monastery of Morne. A Romance. In Three Volumes. By Theodore Melville, Esq. 12mo. 12s. Crosby. 1802.*

Theodore Melville, we presume, is an assumed name; it is certainly very pretty, and very romantic. The performance, however, displays some powers of imagination, and some of the incidents are well-managed and contrived. Others are as absurd and preposterous. The whole is better than the generality of these things.

MEDICINE.

ART. 25. *Facts, and some Arguments, tending to shew that the Public Decision may with Prudence be suspended respecting Inoculation of the Cow-Pox. By Thomas Lee, Member of the University of Edinburgh. 8vo. 36 pp. 1s. Chappel, Pall-Mall. 1802.*

The author relates the cases of two persons, who *say* they had a disease which was *supposed* to be the cow-pox, at an early period of their lives, and many years after took the small-pox. Two other similar cases have come, he says, to his knowledge, which he does not relate, expecting they will be published by another gentleman. The argument he adduces from these cases is, that though the cow-pox guarantees the constitution from the contagion of the small-pox for the present, we cannot be sure but that, at the end of twenty or more years, it may again become liable to the disease. He therefore proposes, that ten persons out of every parish should be publicly inoculated with cow-pox matter, and every five years after, that the same persons should be inoculated with the matter of the small-pox, for four or five times. This, if Parliament had not been in such haste to remunerate Dr. Jenner, he would have had performed under his direction; and if, at the end of twenty or twenty-five years, all of the patients, or as many of them as should be living, should be found to have resisted the infection of the small-pox, then, and not until then, we might have been satisfied that the cow-pox affords a full security against the contagion of that disease. "Is mankind," the author says, triumphantly, and in capitals, "to rely upon the assertion of one man, or of any set of men, who stand thus contradicted by opposing facts?" P. 29. Certainly the assertions of one hundred men, are not to be admitted to overturn even a single well-attested fact. But we may with more propriety ask, is the evidence of the numerous and well-attested facts, that have been laid before the public, proving the similarity in the appearances and progress of the small-pox and cow-pox, and the absolute impracticability of infecting persons with the contagion of the small-pox, who had passed through the cow-pox thirty or more years before, to be overturned by the declaration to which a Robert Newman is made to assent, "that he had the cow-pox, or what is so commonly called, in the early part of his life, and many years after had the small-

small-pox, of which he then bore the marks ;" or a similar assertion, of a respectable young woman, unsupported by any evidence to prove, that the disease they had been early affected with was the cow-pox ! Other arguments the author uses, in support of his opinion ; but they are such as have been before urged by Mr. Mosely, and other writers, and have been fully, as we believe, answered, and therefore need not be noticed again in this place.

ART. 26. *An Account of an Ophthalmia which appeared in the Second Regiment of Argyleshire Fencibles, in the Months of February, March, and April, 1802 ; with some Observations on the Egyptian Ophthalmia. By Arthur Edmondson, Surgeon. 8vo. 33 pp. 1s. Callow, Crown-Court, Soho. 1802.*

The second regiment of Argyleshire Fencibles came home from Gibraltar in the Delft troop ship, which had before brought troops from Egypt, affected with fever and with ophthalmia. Every precaution had been taken, the author says, to purify the Delft, prior to the embarkation of the regiment. The beds, among other things, had been removed, and replaced with those that were fresh and new. The hammocks however remained. The troops were all healthy when put on board, which was on the 29th of January. They had an easy passage, and arrived at Spithead on the 21st of February, but were not disembarked until the 29th. One case of ophthalmia occurred among them, on the 18th of February, and eight others in the course of the following week. The ship, it must be remarked, was crowded, and notwithstanding the precautions used, could not be kept water-proof ; but this did not seem to have any influence in producing the disease, as those most incommoded with the water, were not more affected with the disease than those in drier situations. During ten days that the troops remained at Hilsea, where they first landed, twenty-one fresh cases of ophthalmia occurred, and in their march from thence to Colchester four others ; but the disease, in those seized since their landing, was milder than in those attacked by it while on board the ship. From Colchester the troops were ordered to Norman Cross, seventy-four miles further. In their march thither, the disease attacked twelve more of the men, but so slightly that they recovered without using any remedies. As none of the men were left behind, those whose eyes were affected wore green shades, and took with them a solution of sugar of lead, with which they fomented their eyes at night, and on the third day they were all manifestly mending. Though the disease was violent in its attack, and the progress of the inflammation was rapid, yet the men were ultimately all of them completely cured.

The remedies employed when the inflammation was great, were scarifications of the eyes, which in some cases were repeated, or leeches to the eye-lids, and neighbouring parts ; blisters to the forehead, or temples ; fomentations with warm water, milk and water, or with a solution of sugar of lead. In some cases, a solution of opium, in water, was dropt into the eyes. From the number of men affected with the complaint, and its similarity to the ophthalmia endemic in Egypt, the author thinks it was the same complaint, that it originated

from miasmata remaining in the ship, and that it was of a contagious nature. In this opinion he was confirmed, from finding, "that men in perfect health, sleeping in the same bed with others afflicted with the disease, were generally affected in a similar manner the next morning; nay, that the simple inspection of the eye of a person labouring under the disease, was sufficient to produce it in another. Several curious and unequivocal instances of this kind," he says, "occurred." P. 4. Of these, he details some of the most remarkable. But in all these instances, the appearance of the disease, on the person supposed to be infected, was almost instantaneous, which seems to prove the reverse of what he supposes; all contagious diseases requiring some days, from the time they are received into the body, before they produce their effect on the constitution. On this curious subject, we shall doubtless hear more from some of the medical officers who attended the troops while in Egypt.

ART. 27. *Observations on the Origin and Treatment of internal and external Diseases, and Management of Children.* By Mr. Hume, One of his Majesty's State Surgeons, and Senior Attendant of Mercer's Hospital. 8vo. 290 pp. 5s. H. Fitzpatrick, Dublin. 1802.

As the author gives these observations as the result of a long course of practice, nearly half a century, we may expect, and shall, in fact, find many deserving attention; mixed however with others that show a degree of credulity, we scarcely expected at this period to have seen. Thus, at p. 7, we find him supposing hare lips, and other marks deforming the bodies of children, produced by the disordered imaginations of the mothers. He now visits, he says, "a family who have been all web-footed for some generations back, arising, as they say, from a great grand parent being scalded in both feet, when an infant, and the toes suffered to adhere." Note, p. 6. He takes the child up at its birth, and gives rules for its management, which are, in general, judicious. When a nurse is necessary, the mother not being able to suckle the child, he says, "freshness of suck, as well as temperance of manners and conduct, are to be attended to in our choice of them. A woman, of a full make, and rather low in stature, is to be preferred to one of a fine complexion and more elegant form, who is more likely to be the offspring of luxury and debility." P. 20. Women employed in spinning yarn, by wasting, he says, the saliva at the wheel, find their milk materially diminished. Perhaps confinement, and a sedentary mode of living, may conduce to this.

Eruptions on the face and head, incident to infancy, should not be repelled by astringent lotions; but the discharge from them encouraged by frequent ablutions with warm soap and water, salt and water, infusion of chamomile flowers, or wine and water. After giving cautions about weaning children, he says, "I recollect attending to the instinctive management of a monkey; when her young one was about six months old, she suckled it once only in the day, then every second, afterwards every third day, until she at length refused it intirely." P. 29. To know this correctly, the author must have had the animal constantly with him. He is a great advocate for warm clothing

clothing for children, as conducive to their growth and strength. In scrofulous cases, he recommends sea-air and bathing; but in the warm season of the year only. Hard indolent tumours are frequently resolved, he says, by bathing them with sea-water, or solutions of rock-salt in water, used warm. Bleeding from the nostrils in children is ordinarily salutary; when profuse, he prefers stopping them by pressure, rather than by the use of styptics; if this fails, he has recourse to an emetic, and usually with success. We should not be lasty, he says, in checking bleeding from the hemorrhoidal veins. When it is profuse, he gives an active purgative medicine, which frequently puts an end to the discharge. The feet should be bathed with warm water, and the skin kept warm, in these cases, to promote perspiration. "The late Lord Newhaven," he says, "in order to avoid periodical discharges of blood from the hemorrhoids, was advised to bleed in the arm whenever he found any symptoms of fulness, threatening a return. Soon after following this practice, he was seized with epileptic fits, which frequently returned, and he at length died of apoplexy. This nobleman," he adds, "was of an athletic form, an early riser, and lived a temperate life." P. 89. He is also averse to attempting a radical cure in fistula in ano, that is, by opening the sinus; at least, not until palliative methods have been tried, under which they may be kept easy, and sometimes be healed. He has known very obstinate diseases occurring after the operation; asthma, hypochondriasis, and even insanity (note, p. 140). "The late Duke of Chandos," he says, "died of an unforeseen hemorrhage, on the night after he had been operated on for a chronic fistula, that did not give him much uneasiness." Note, p. 143. The volume concludes with observations on compound fractures, on bleeding, and performing other surgical operations, which, if not new, appear to be judicious; and as the author puts down the cases in which he failed, as well as those that were treated with success, the whole may be read with advantage.

ART. 28. *Appendix to a Publication, called new Inventions, and Directions for ruptured Persons, containing a familiar Account of the Nature of Ruptures in both Sexes. By W. H. T. Esq. 8vo. 37 pp. 1s. 6d. Callow, Crown-Court, Soho. 1802.*

The author, in this Appendix, brings additional proofs of the utility of his new-invented truss, which is recommended by a surgeon of eminence, as sitting easier, and keeping up the intestine more efficaciously, than any of those in common use. The account of the nature of ruptures, is transcribed from the publications of the late Mr. Arnould, and Mr. Pott. The profits of the publication will be appropriated, the author says, to charitable purposes.

DIVINITY.

ART. 29. *The Nature, the Causes, and the Effects of Indifference with Regard to Religion. A Sermon, preached before the Society in Scotland for propagating Christian Knowledge, Friday, June 5, 1801. By William Lawrie Brown, D. D. Principal of Marischal College and University, Professor of Divinity, and Minister of Gray-Friars Church, Aberdeen, and one of his Majesty's Chaplains in Ordinary in Scotland. To which is added, an Appendix, containing an Abstract of the State and Proceedings of the Society, since February, 1800. 8vo. 88 pp. Sold by the Booksellers of Edinburgh and London. 1802.*

To the knowledge of Dr. Brown's abilities and merits, we were first introduced by his admirable "Essay on the Natural Equality of Man," which appeared very early in our career, at a time when every effort was required to substitute sound and correct knowledge, on that subject, to the wild and pernicious ideas then circulated. That the work had its share of effect, in explaining the truth, and showing how the false notions of equality were formed, by artful or ignorant exaggeration of the true, we cannot doubt; and we have ever since received with pleasure and expectation any production of that able writer.

The present discourse explains, with much care, and no less skill, the causes and effects of religious indifference; and, by going deeply and minutely into the subject, is extended beyond the usual bounds of such a discourse; but the whole is so well written, that it may be heard or read throughout with pleasure and attention. Among the various causes of indifference, the following has certainly been little noticed, and is well worthy of consideration.

"To the prevalence of this disposition, the attacks, made by sceptics, on Christianity, have contributed in a manner, which I recollect not to have hitherto seen remarked. In conducting the deistical controversy through all its branches, much acuteness of intellect, and copious stores of erudition, have frequently been requisite. But, while the truth of religion was evinced, its power and energy over the heart were, in some measure, suspended. Every appearance of warmth was avoided. Zeal was considered as blinding the understanding, as precluding impartiality, as leading to a degree of animation prejudicial to the cause of truth, as expressive of intolerance, which the enemies of religion were so prone to charge on its professors. The coldness, which attaches to scepticism, was communicated to those who were engaged in combating it, by detecting the fallacy of sophistical arguments. The species of contest, which it was necessary to maintain, introduced, into the minds of many rational Christians, a certain argumentative insensibility. Though those, whose faith was built on the firmest foundations of evidence, had the strongest grounds of attachment to our holy religion, yet the tone of their religious feelings was reduced, and a speculative and theoretical belief was sometimes allowed to take place of that faith which is the substance of things hoped

hoped for, and the evidence of things not seen; that faith which purifies the heart, worketh by love, and overcometh the world. The glow of piety, the spirit of devotion, the energy of holy zeal, were chilled by the process of abstract intellect; and the affections, deprived of their proper objects, were allowed to subside into lethargic indifference. As, in those times, when the rage of controversy prevailed among Christians, zeal for doctrinal points diverted attention from the admirable morality of the gospel; so the logical warfare with scepticism tended to superinduce a cold, speculative, phlegmatic habit, which excluded, or at least impaired, that justly proportioned zeal for religion which ought always to animate its professors.

"By these remarks, I mean no reflexion on those able defenders of Christianity, whose irresistible arguments have triumphantly repelled the attacks of deists, and to whom the Christian church owes indelible obligations. But, to every human work, some imperfection unavoidably adheres; and I am convinced, that the cause just stated has, in some degree, contributed to produce that listless profession of religion, so prevalent in the present times. While the understanding was occupied in defending its truth, the heart was, perhaps, less affected by its intrinsic excellence and beauty." P. 42.

The Society before which this valuable discourse was pronounced, is of the most respectable kind, and co-operates nobly, in the most beneficial services to religion, with the two excellent Societies in London, the "Society for propagating the Gospel in foreign Parts," and the "Society for promoting Christian Knowledge." An account of it may be found, either subjoined to this discourse, or in the *Encyclopædia Britannica*, under the article SOCIETIES, where it is rather extraordinary, that the Society in London "for promoting Christian Knowledge," excellent as it is, and long established, has been wholly overlooked.

ART. 30. *The Removal of Judgments a Call to Praise. A Thanksgiving Sermon, preached in the Parish Church of High Wycombe, Bucks, on Tuesday, the 1st of June, 1802. By the Rev. W. B. Williams, B. A. Published by Request. 8vo. 22 pp. 1s. Hatchard, &c. 1802.*

Our duty frequently compels us to do a little violence to our feelings, by saying (as in the present case) that discourses may be heard with complacency, and even with approbation, from the pulpit, without a wish to see them committed to the press.

ART. 31. *A Sermon, preached at Spilsby, Great-Sleeping, and Firsby, on the 1st of June, 1802, the Day of Thanksgiving for a General Peace. By the Rev. Edward Walls. 8vo. 15 pp. Sheardown, Louth.*

The preacher first sets before us the blessings of Peace; secondly, shows that it is the gift of God; and, lastly, urges us to remember, that only the people of God can expect a continuation of it. The general and just conclusion is, that if we look for happiness, either in this world or the next, we must be *truly religious*. This is a patriotic, pious, and animated exhortation.

ART.

ART. 32. *The Blessings of Peace. A Sermon, delivered at Bridge-street Chapel, Bristol; on Tuesday the 1st of June, 1802; being the Day appointed for a General Thanksgiving. By Samuel Lowell.* 8vo. 22 pp. 1s. Williams, Bristol. 1802.

In this declamatory discourse, there are many sentiments entitled to our approbation. At p. 17, we agree with the preacher. "In at least two seasons, during the war, there was a most affecting deficiency in the usual produce of the ground; and the cruel gain, which speculative and covetous men made of these calamities, is still in bitter remembrance: The various sorrows which the people endured, are now no longer concealed." These sorrows, however, appear to us greatly exaggerated, when it is said, "hundreds, it may be thousands, of them died," &c. Some notice ought surely to have been taken of the strenuous exertions made by government, and of the truly charitable efforts of individuals in general, towards mitigating the evils of scarcity.

ART. 33. *Twelve Dialogues, on different Subjects, betwixt Titus, Timothy, and Archippus.* 8vo. 91 pp. 2s. 6d. Jones. 1801.

The Dialogues are dedicated "to the Church of Christ, assembling together, at Dairy-lane, Ipswich," by the author, Edward Davies. To what denomination of Christians the writer and his hearers belong, we shall not enquire. His Dialogues, which are twelve in number, are replete with genuine piety, and the most unaffected humility; nor can we trace in them any thing enthusiastic. The author speaks indeed of enthusiasts in a manner not at all favourable to them. Referring to the Missionary Society, the general design of which he approves, he says, "As for the attempt upon the Jews, I make no wonder at it, when I know that *impulses, impressions, or imaginations*, bear such sway with some persons concerned in the attempt; but I have lived long enough, through mercy, *not to be galled by the fancies of men.*" The subjects of the Dialogues are of the most important kinds: 1. The Trinity. 2, 3. The Two-fold Nature of Christ. 4. Exposure of human Notions on such Subjects. 5. The Fall of Man. 6. The saving Power of the Gospel. 7. The Pre-eminence of the Word of God. 8. The Duty of Subjects. 9. Ecclesiastical Rulers. 10. On the Call to the Ministry. 11. On Judging. 12. Supplemental. These subjects are treated with temperance and scriptural knowledge; and, though some of the passages may perhaps prove a species of Methodism upon the author, it is certainly of the most moderate tendency. There is no hostility, no violence, against any Christians.

ART. 34. *A small Collection of Private Devotions, for Persons of all Ages.* 8vo. 2s. 6d. Reynolds. 1802.

Prayers have always been deemed delicate and difficult things to compose, even by the most wise and pious of men; and, while we have such excellent forms and examples in our Liturgy, the undertaking seems the less necessary. This Collection, however, may be recommended without reserve: they are written in a suitable strain of grave and solemn devotion, without the smallest tincture of enthusiasm. The general

eral plan and outline of prayer at p. 51, deserves the highest praise, and is adapted to every description of Christians.

POLITICS.

ART. 35. *Remarks on Mr. Morgan's Comparative View of the Public Finances, from the Beginning to the Close of the late Administration.* 8vo. 80 pp. 2s. Wright. 1801.

This writer properly notes the highly culpable artifice of Mr. Morgan, in what may be called the *semi-suppression* of the article of our great sinking-fund; and his laboured attempt to throw it into shade and to lessen it, by thrusting it into the remotest part of the background of his miserable picture, when he felt that the entire omission of it was by circumstances impossible to him; and he concurs with us, that the sinking-fund is an anchor on which we may rely, not only with hope, but with security. But here we must be understood with two limitations: first, that it shall retain the constituent parts we enumerated in the beginning of our observations on Mr. M.'s late work; and, secondly, that further reversion which could not there be brought into the account; which, in our review of a tract of Mr. Rose's, in the year 1799, when we proposed the future consolidation of the old and new funds, we stated to belong to it. Under these conditions, no part being employed to other services, we shall not hesitate to commit ourselves in asserting, that after the arrears of the war shall be funded, the capital of the debt will be at its maximum; the income-tax, or something equivalent, being reimposed in every future war.

We have here, also, a very good account of the origin and mode of operation of the sinking-fund; it is also shown, that the mean interest of loans in the last war was less than in the preceding. In these Remarks also, we have the best answer to what Mr. Morgan has said on the present deficiency of some new taxes, and the great future defalcation on them, which he gratuitously affirms must take place. With the same approbation, we read his refutation of the consequences which that writer has drawn from the fact, that the consolidated-fund has fallen, in certain years, below its estimated amount; which circumstance is well accounted for by his opponent, as follows: the payment of the interest of every loan is charged on that fund, and it has the taxes imposed for it added to it. But there is always a necessary and great deficiency in the first year's produce of every tax. The parliamentary pensions have also somewhat diminished it; but the interest of the imperial loan by a far greater sum: and that from all these causes conjointly, the indications it seemed to give of a failure of the revenue, were totally fallacious. In 1799, this writer informs us, the amount of the taxes, appropriated originally to this fund, exceeded their average for the first three years after its formation, by upwards of two millions; and it is easily conceived, how such increase led afterward to higher estimates than were realized. The writer then proceeds to compare the unfunded debt of the navy for three years, ending

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ing with 1784; and the like period, terminating with the year 1800; the average of the former term thereby appears to exceed the amount of the latter, about 90l. per cent. and from this he accounts for the "willingness of Mr. Morgan to omit any statement of the unfunded debt in his first section."

From the latter part of this pamphlet, we evidently discover that the writer has access to the best sources of information; we therefore regret that any thing should have been an obstacle to his having concluded his tract, as he had once intended, with an account of the increase of the old duties on some of the articles of general consumption.

ART. 36. *An Address to every Class of British Subjects, and particularly to the Legislators and Colonists of the British Empire; in which some Observations are offered on the Nature and Effects of the Slave Trade, and a new Mode of Abolition, humbly recommended to the Notice of the Public. By Dennis Reid, Esq. of the Island of Jamaica.* 8vo. 32 pp. 1s. Stockdale. 1802.

We are pleased to see the opinion of a gentleman, resident in the West-Indies, and (as we may presume) well acquainted with the condition of negro slaves, and the true interest of the planters, on the much-agitated question of abolishing the Slave Trade. Mr. R. contrary to what might be expected, from his probable habits and connections, is an advocate for the abolition; but he warmly censures the intemperate zeal of those who have assailed the proprietors of West-India estates with vehement abuse, and propagated accounts of their supposed cruelties, sometimes wholly false, and in most instances grossly exaggerated. His proposal is, that, previously to the abolition (which might take place two or three years hence) there should be "an open, an explicit disavowal of any attempt to make the negroes free by this measure; and a promise, to be followed by immediate execution, of sending over to the colonies a great force, to prevent even the possibility of a revolt." These troops, to the amount of 5 or 10,000 men, he thinks, should "remain there for ever," in order to "form a new middling rank of people, the want of which," he says, "is greatly felt;" and he suggests, that "a quantity of land, to be divided into small coffee or cotton plantations, should be granted to them." How far this scheme of establishing military colonies in the West-Indies (especially in the islands which are already wholly occupied and cultivated) is practicable; and whether, in those islands where it may be practicable, it would be expedient, we shall not at present discuss. We have not observed any other suggestions worthy of particular notice. The tract is written in temperate language, and apparently from the best motives; but shows no great profundity of research, or acuteness of investigation.

ART. 37. *The Guilt of Democratic Scheming fully proved against the Dissenters, at the particular Request of Mr. Parsons, Dissenting Minister, of Leeds. By the Inquirer.* 8vo. 93 pp. 1s. 6d. Hurst. 1802.

That the guilt of *Democratic Scheming* is justly imputable to some of the Dissenters, there is too much reason to apprehend. We would not, however, include the whole body in so criminal a charge; and, although in the title of this pamphlet it is expressed in general terms, the tenor of the work sufficiently shows it to be directed chiefly against the Dissenters of Leeds, and its neighbourhood, and particularly those whom this writer's antagonist, Mr. Parsons, had attempted to justify. Against this Mr. Parsons, many sarcasms are pointed, some of which are rather of a coarse kind; and the frequent allusions, which this tract contains, to a controversy, subsisting for some time past, between Mr. P. and the author, render many parts of his work scarcely intelligible to those who have not perused the former publications on the same subject. There are, however, in the latter part of this tract, some strong arguments in proof of the facts alledged.

MISCELLANIES.

ART. 38. *A Letter, addressed to the Hon. Charles James Fox, in Consequence of his Speech in the House of Commons, on the Character of the late Most Noble Francis, Duke of Bedford. The Fourth Edition. To which are added, Observations on a Sermon, preached in the Parish Church of Woburn, March 14, 1802, the Sunday after the Interment of the late Duke of Bedford, by Edmund Cartwright, A. M. Rector of Goadby Marwood, Leicestershire, and Prebendary of Lincoln.* 8vo. 57 pp. 1s. Rivingtons, &c. 1802.

This excellent tract was briefly noticed in our Review for July, p. 93; and we see, with much pleasure, that it has already reached a fourth edition. We observe also an important addition to it, which demands a further notice from us. It was not sufficient for the orator, who has panegyricized the atrocities of France, to extol the *godless* merits of the deceased Duke; a clergyman has also been found capable of proposing him, as an example, from the pulpit, and to that parish which "knew that he had never joined with them in public worship,—that he had passed his Sabbaths, like his other days, in worldly occupations and amusements." This proceeding, mischievous to society at large, but peculiarly in the parish where those facts were known (and we fear much more of a similar or worse complexion) is justly reprobated by this able and conscientious layman, who says to Mr. Fox, what we earnestly say with him, that, "though it would be the extreme of presumption to prejudge the future condition of any individual—he would not, for thousands of worlds, risk his eternal

* We have not yet seen the Sermon itself.

state on those grounds, on which Mr. F. is so eager to erect the edifice of his friend's fame."

We have hardly ever seen a pamphlet of this extent, so calculated to do extensive good, as the present. The calm fortitude of the Duke in his last hours was a sort of triumph to infidelity, to which the praises of Mr. Fox, and since those of the preacher, were calculated to give an increased and formidable effect. A better antidote to this mischief, than the tract before us, could not easily be provided; and if, as we have heard suggested, it proceeds from the able pen of Mr. J. Bowles, it will add materially to that fame he has so justly achieved; for it is as masterly in style, as it is just in conception; as temperate in its choice of topics, as forcible in its expression of the momentous doctrines it inculcates. May edition follow edition, till it shall have been perused by a large majority of the British public!

ART. 39. *Essay on Irish Bulls.* By Richard Lovell Edgeworth, and Maria Edgeworth, Author of *Castle Rackrent*, &c. Crown 8vo. 316 pp. 5s. Johnson. 1802.

The present book appears to be intended as a kind of peace-offering to the Irish nation, for the harmless satire conveyed in the little novel mentioned in the title-page. "The Irish," the authors say, "were the first to laugh at the caricature of their ancient foibles, and it (*Castle Rackrent*) was generally taken merely as good-humoured raillery, not as insulting satire. If gratitude for this generosity has now betrayed us unawares into the language of panegyric, we may hope for pardon from the liberal of both nations." P. 309. The design of the *Essay* is, to prove it a vulgar error, that the Irish are particularly liable to make blunders, or what are popularly called *Bulls*. This is undertaken, not by serious argument, but by a kind of humorous style, which is not always quite successful. In point of proof, the most substantial part is contained in the third Chapter, where it is shewn, that several stories of Bulls, currently told as of Irish origin, are derived from foreign authors. In the two next Chapters, it is proved that other nations can blunder also, which will easily be granted. The story of Little Dominic, in Chapter VI. is interesting, and very honourable to the hero of it; but has little to do with the subject of blunders. In some instances, the apology made has no validity, as in page 97, where it is equally pedantic and inconclusive. But the most unfortunate circumstance is, that the whole story in Chapter XVI. which is very entertaining, turns on the invincible propensity of an Hibernian to blunder, and consequently overturns all the rest of the *Essay*. The history of Miss Robertson is there introduced, with a very slight alteration of names.

The most solid praise of the Irish nation here, is in the proofs of their generosity, and the enumeration of their authors (p. 314) but we saw, in some passages, if we are not mistaken, as much enmity to the English as regard for the Irish. The book, however, is amusing; has many lively anecdotes; and the *Bath* coach conversation, in Chapters XIV. and XV. on national prejudice, between an Englishman, an Irishman, and a Scotchman, has peculiar merit.

ART. 40. *Specimens of Literary Resemblance, in the Works of Pope, Gray, and other celebrated Writers; with critical Observations: in a Series of Letters. By the Reverend Samuel Berdmore, D.D. late Master of the Charter-House School.* 8vo. 127 pp. 4s. Wilkie. 1801.

Whatever marks of ingenuity and elegant taste may appear in these Letters (and certainly they are not wanting) they are much disgraced by a continued vein of severe and sarcastic irony, directed against a venerable prelate, who, latterly at least, could have given no cause of offence to the writer. As the work was almost posthumous, for the reverend and learned author died a very few months after its appearance, it is particularly displeasing to see that spirit of hostility cherished to the very end of life. The work consists of ten Letters, addressed to the Rev. Peter Forster, of Hedenham in Norfolk. Five of them have appeared in the European Magazine, and another in the Gentleman's: the rest are perhaps supplied on the occasion. The principal endeavour of the Letter-writer (for he has other sarcasms also) is to turn the *Marks of Imitation*, published by the Bishop of Worcester, against their author; and particularly to substantiate the charge of plagiarism against the Bishop (whom he always sneeringly calls the LEARNED CRITIC) as having taken his famous interpretation of the fine Virgilian Allegory, at the beginning of the third Georgic, from the notes of Catrou; not only without acknowledgment, but with a studious endeavour to conceal the theft, and with much pomp in producing it as original.

These charges are urged with the utmost malice of irony, and yet, after all, it is by no means clear that the critic did actually borrow from Catrou; for it seems sufficient, for any sagacious reader to observe, that Virgil begins by disclaiming hackneyed topics of *writing*, to lead him to conjecture that the subject of his promise was, in fact, a Poem; and if a Poem, what but the *Æneid*? This is allowed in the eighth Letter; but rather so as to depreciate the merit of the discovery, than to allow the possibility of coincident observation. The utmost, in our opinion, that can with certainty be laid to the charge of the Bishop, is a little too much ostentation in the mode of announcing an interpretation, which, whether he knew it or not, had, in fact, been anticipated by Catrou. The Letters will be read with pleasure by most classical scholars, for their ingenuity, with abatement for their severity; but by a few, we fear, with the more pleasure for that severity.

ART. 41. *Travels in the Crimea; or, History of the Embassy from Petersburg to Constantinople in 1793, including their Journey through Kremenetschuck, Oczakow, Wallachia, and Moldavia; with their Reception at the Court of Selim the Third. By a Secretary to the Russian Embassy.* 8vo. 7s. Robinsons. 1802.

This is certainly an entertaining volume; but the want of some sort of map, by the aid of which the reader may accompany the traveller, renders the perusal of it fatiguing and irksome. It bears also evident marks of haste; and has many inaccuracies. The best part of it

it is the description of Wallachia and of Moldavia, and of the latter in particular. With the advantages which the writer evidently possessed, it might have been easily made very interesting. The following description of the Moldavian dances is curious.

"The Moldavian dances differ very much from those of other nations. They do not dance two or four together, as in France or Poland; but the men and women form a circle, holding each other by the hand, with their feet turned inwards; the long red breeches of the men reaching down to their heels; the ladies covered from their shoulders to below the waist with a pelisse, the fur of which is outside, and which gives them the appearance of a vast size at the belly, and a compressure at the knees. In this position they move their arms methodically, and as it were by springs. Their feet go backwards and forwards, and pass at the same moment from before to behind, and from behind to before. The back round, the neck stiff, the eye melancholy and fixed; they turn in cadence from time to time, from the right to the left, and from the left to the right. This dance is very amusing, and is called the Chora." P. 300.

There is another dance also mentioned, in the succeeding page, called the Kalutschenes, no less singular.

"They assemble together once a year, are dressed like women, and have the head crowned with wormwood, or some other plant. They imitate the feminine voice to avoid being known, and their faces are covered with a white veil. They hold a naked sword in their hand in readiness to strike any person who should have the curiosity to attempt lifting up their veil, and whatever consequences might result would be taken no cognizance of by the laws. The conductor of this band of dancers is called *Staritza*, and his coadjutor is called *Primkerius*. The employment of the latter is to ask the chief what dance he chooses to have executed, the name of which he secretly communicates to the rest of the troop, so that the spectators hear nothing of it. Immediately begins the dance mentioned by the *Staritza*, the movements of which are as rapid and varied as the different figures formed by the dancers. These dances continue during the ten days between the Ascension and Whitsunside. During all this time, these dancers sleep no where but in the churches; and the people who follow them are too much afraid of sorcerers to choose themselves a different lodging."

The above reminds us of the *Mummers*, mentioned in Brand's *Antiquities*, who practise some such dance, and about the same period of the year, in the North, and in other parts also.

ART. 42. *Travels in the United States of America, commencing in the Year 1793, and ending in 1797; with the Author's Journal of Two Voyages across the Atlantic. By William Priest, Musician, late of the Theatres, Philadelphia, Baltimore, and Boston. 8vo. 4s. Johnson, 1802.*

What Mr. Priest's accomplishments as a musician may be, we pretend not to determine; his claims to reputation as an author are very slender indeed. As his friends could not, with all their entreaties, prevail

prevail upon him to publish his Travels till within these three months, we presume him to be a man of exquisite modesty. Had we been among his friends, we should have advised him to the exercise of instruments more musical than his pen; for he who expects much information or amusement from this volume, will be sorely disappointed. The best thing in his book is a Hymn, by Mr. Harwood, after a storm at sea, which we subjoin.

“ Father of Heaven ! to thee we raise,
 Marked by thy kind peculiar care,
 Our songs of thankfulness and praise ;
 To thee ascends the grateful prayer.
 Thou didst direct the gentlest breath,
 That o’er the sleeping waters stole ;
 Thine is the dreadful voice of death,
 In which thy angry thunders roll.
 Father of all, ’tis thine to give,
 Not what our erring prayer demands ;
 With joy thy blessings we receive,
 And bow submissive ’neath thy hand.”

ART. 43. *A Tour through Germany, particularly along the Banks of the Rhine, Mayne, &c. and that Part of the Palatinate, Rhingaw, &c. usually termed the Garden of Germany. To which is added, a concise Vocabulary of familiar Phrases, &c. in German and English, for the Use of Travellers. By the Rev. Dr. Rander, Native of Germany. In Two Volumes. 16s. Longman. 1801.*

To those who are about to make the tour of the places here described, these volumes will be acceptable companions. The author, however, often dilates too much; and often, to use his own expression, wanders in a zig-zag manner. There is no map to help the reader in his progress, which there should be, and which the price demanded for two moderate octavo volumes would have justified. Many entertaining anecdotes are interspersed with symptoms of certain principles, not in our judgment the most praiseworthy. The work is dedicated to his Excellency the Earl of Moira. We never heard of Lord Moira’s filling any station which entitled him to such a form of address.

ART. 44. *Proposals for the Establishment of a Public Gallery of Pictures in London, addressed to the Nobility and Gentry of the British Empire, and particularly to the Inhabitants of the Metropolis. By Joseph Count Truchsess. 8vo. 14 pp. Printed by Thorne, Red-Lion-Court, Fleet-Street.*

That it is desirable to have a national Gallery of Pictures in this country, for the improvement of public taste and art, has been acknowledged by the most competent judges. Count Truchsess (of Zeyl-Wursach, Grand Dean of the Cathedral of Strasburg, and Canon of the Metropolitan Chapter of Cologne) proposes to begin such an establishment by the purchase of 700 select pictures from his great collection.

lection at Vienna. This he thinks may be done by 10,000 subscribers, at six guineas each. Perhaps his plan might in some respects be improved, particularly by admitting subscribers of different denominations, as in the Royal Institution. But the proposal is well-worthy of consideration, if the Pictures are really such as ought to form the foundation of such a Gallery, which many individuals in London must probably be able to decide.

FOREIGN CATALOGUE.

FRANCE.

ART. 45. *Oeuvres posthumes de Thomas, de l'Académie française*, 2 Voll. in 8vo. Paris.

The most important part of these *Oeuvres posthumes* consists of fragments of the *Péiréide*, a Poem on the life of the Czar Peter I., the plan of which is imitated from the *Odyssey*. Like Ulysses, Peter the Great visits different states in the former part of the work; and ought, in the latter, to have propagated in his own country the fruits of wisdom, knowledge of the arts, and of the science of government, which he had learnt in them.

Though we can by no means approve of the general political principles instilled in this Poem, it must, however, be allowed, that it contains many fine poetical passages, and some just observations. Of the trial by juries in England, it is here said, that

“ A toute opinion le juge inaccessible,
De la loi souveraine est l'organe impassible.
A la lettre, esclave, il doit s'assujettir;
Interpréter la loi, seroit l'anéantir.
Ce secret des tyrans est l'instrument du crime :”

and of the English Parliament, that

“ Il faut des passions dans le corps politique.
Il est, pour les états, un stupide repos;
Qui, né de la foiblesse, est le dernier des maux.
Dans un calme éternel, là, tout languit, tout dort;
C'est la paix des tombeaux, le calme de la mort.
Ici ne règne point une paix si cruelle,
Le trouble est apparent, l'harmonie est réelle;
L'ordre naît du combat, des esprits divisés.
Ainsi les éléments, l'un à l'autre opposés,
Font, en se résistant, l'équilibre du monde.”

Peter,

Peter, having traversed France, from Calais to Paris, arrives *incognito* at Versailles, at the time of the celebration of the marriage of the Duc de Bourgogne. The faithful Lefort, who accompanies him, and who had before travelled in France, points out to him the principal personages who then attended the court of Louis. In a dialogue, happily imitated from the *Philætes* of *Sophocles*, he renders present, as it were, the great men who are no more.

“ Mais montre-moi, parmi cette foule innombrable,
Le vainqueur de Nassau, ce guerrier redoutable,
Dont le nom a souvent retenti dans le Nord ?
Ce fameux Luxembourg.—Il n'est plus, dit Lefort.
—Et Louvois, l'instrument de trente ans de victoire ?
—Il n'est plus.—Et Colbert, plus heureux dans sa gloire,
Par qui ce grand Louis fut si bien secondé ?
—Il n'est plus.—O ! dit Pierre, ô Turenne ! ô Condé !
Oh ! comme le génie est rapide en son cours,
Et combien peu le ciel lui réserva de jours !
Il naît, brille un moment, se précipite et tombe ;
La moitié d'un grand siècle est déjà sous la tombe,
L'autre y penche déjà.—Les héros disparaissent ;
Sur leurs tombeaux ouverts, d'autres héros renaissent ”—

says Lefort; and shows him Villars, Créqui, Berwick, and Vendôme. On the subject of the protection given by Louis to literature and the arts, Peter exclaims :

“ O Louis ! ô des arts auguste créateur,
Par eux, du monde entier tu fus le bienfaiteur.
Voilà, voilà surtout ta véritable gloire.
Les écrits fameux que ton siècle a vu naître,
Que protégea ton goût, qu'il inspira peut-être,
Dans ces jours recusés, subsisteront encor :
Le temps rajeunira leur antique trésor ;
Et de ces monumens la vieillesse immortelle,
Étonnant d'âge en âge une race nouvelle,
Ira de tes Français, dans l'immense avenir,
Imprimer le respect et le long souvenir,
Et jusques dans les cours, dignes de les entendre,
Aux hommages des rois recommander ta cendre.”

Of the pieces in prose, which form the second volume, the principal one is the beginning of a *Treatise de la langue poétique*, preceded by *reflexions sur les langues en général, et sur la langue française en particulier*.

Espr. d. Journ.

ART. 46. *Voyage d'Égypte et de Nubie, par Frederic-Louis Norden. Nouvelle édition, avec des additions tirées des auteurs anciens et modernes et des géographes arabes ; par L. Langlès, auteur de l'Alphabet Tartare Mantchou, &c. ouvrage enrichi de cartes et de figures dessinées par l'auteur. Tome III. Paris. Ap. VI.—X. (1798—1802.)*

The 149 first pages of the volume which we here notice, contain the seventh and eighth parts of the *Voyage de Norden*, or his Journal from

from *Effuam* to *Deir*, or *Dern*, and that of his return to *Cairo*. This part had been printed four years ago, on which account, the first title bears the years VI. and 1798. The rest of the volume, from p. 153 to p. 392, contains the observations of the editor; and it was by this part, which has been printed since, that the publication of the volume was retarded. Accordingly, the title, which appears at the beginning of the twentieth sheet, placed at the head of the Additions and of the Notes of Mr. Langlès, bears the date of A. N. X. as the year of impression. He thought it advisable, to defer the publication of his observations to the time when the learned men and the artists, who had taken a share in the expedition to Egypt, had made known the results of their researches. Now, though they have hitherto only published some partial relations, Mr. L. has, from the drawings which they have brought with them, and from the conversations which he has had with MM. Denon, Harpy, Grobert, Coston, Ripault, and others, been enabled to collect a great part of these results. The large additions, made immediately by himself, are drawn from the MSS. in the national library.

Ibid.

Criticisms on some Passages in Horace.

(Concluded from p. 223.)

N. B. These are the remarks mentioned in a note to our account of Mr. Malby's "*Illustrations of the Christian Religion*," in July last, p. 46: They were originally intended to be subjoined to that critique, which occasioned the imperfect reference given last month: having been written to illustrate a passage cited by Mr. Malby, in p. 423 of his book.

HOWEVER perceptible to a Roman ear might be the difference between the sounds of *e* long and *e* short, do you believe that Horace in Lyric poetry would have written *unde deductus*? Arrange the words according to the literal order, in which they must be construed, is there not an appearance of something embarrassed and unusual, when you consider that *unde* is inseparable from *deductus*, and that it stands in the form which grammarians call indefinite, between *querere* and *abarmet*? Is there the same perspicuity which you find upon other occasions, where *unde* clings to the participle, and the sentence is interrogative, as thus? *Unde datum hoc sentis*? Sat. II. 2. 31. See Bentley's admirable note.

I have my doubts too upon the word *abarmet*, for it occurs in no other writer of the Augustan age, nor in any writers of prose.

prose or verse, who preceded it. I find the word in Apuleius. Nam-(or as I would read with Oudendorpe) Jam et illi pastores, qui nos agebant, in speciem prælii manus obarmaverant. Metamorph. p. 252, edit. Oudendorpii. Lugduni Batav. 1786. It is used by Ausonius, Mater Lacæna clipeo obarmans filium. Epig. 25, p. 22, Amsterdam edition, 1671. I therefore look upon it as a later word.

Is it probable, my friend, that Horace should have written *mos obarmet*? Do you know any other instance where *differe* is immediately followed by an infinitive mood? I think it is usually accompanied by the accusative case only. I read, indeed, in Symmachus, Si quidem sermo distulit (for so I would read, upon the authority of a manuscript, instead of detulit) quædam vos Lucullanis operibus æquanda fecisse. Lib. vi. Ep. 71.

Vide Schoppii Notam in Phædrum, Lib. 2, Fab. 5. In the foregoing quotation, however, from Symmachus, an accusative case intervenes between *distulit* and the infinitive: and you will also take notice, that the signification of *distulit* here is not the same with the signification of *distuli* in the line ascribed to Horace.—But further, I should not call you very fastidious, if you were to hesitate a little about the Latinity of *per omne tempus*, standing as the words do, *ψαῶς*, and without any term of restriction. *Per tempus*, doubtless, in the sense of tempestivè the *adverb*, occurs in the comic writers. *Per illa tempora*, and *per id tempus*, are found in Livy and Cicero, for *illis temporibus* and *eo tempore*. Again, Gesner quotes from Pliny, *per tempus omne quo fuimus unà*; and refers us to the 89th Epistle of the 10th Book. As I knew, from long experience, the inaccuracy of his references, I looked for the passage, but without effect. I could not find it in any part of the 10th Book; but in the 1st Epistle of the 3d Book, I met with the following words: *per hoc omne tempus liberum est amicis vel eadem agere, vel alia, &c.* It is of importance, however, to observe, that in Pliny we have the restrictive term *hoc*: and I fairly own to you, that I have some doubts as to the expression, *per omne tempus*, without any adjunct. I grant, however, that some kind of analogical argument in favour of the expression, may be drawn from the third Book of Lucretius:

Non modo non *omnem* possit durare per ævum (604):

for *such* is the reading found in all the manuscripts, approved by Gifanius, tolerated by Lambinus, defended by Preigerus, and adopted by Wakefield—from the sixteenth Epistle, Book V, of Cicero ad fam. Omnis amor tuus, non ille quidem mihi ignotus,

ignotus, sed tamen gratus et optatus. Dicerem jucundus, nisi id verbum in omne tempus perdidissem; and from Ovid, who says,

Effice me meritis tempus in omne tæum.

Epit. Medicæ Jaf. l. 84.

Atque adimit merito tempus in omne fidem.

Ar. Amat. Lib. 2. 314.

Servitium miseras tempus in omne pati.

Lib. 3. 488.

and who uses the same expression, on seven or eight other occasions. Now, if Lucretius wrote per omnem (or omne) ævum; if Cicero wrote in omne tempus; and if Ovid repeatedly wrote so, possible it is, for Horace to have written per omne tempus.

I will not venture to decide against this mode of reasoning, though I cannot help remarking that the phrase, per omne tempus, appears to us moderns very convenient, and therefore we should expect to meet it without any adjunct in more places than this controverted passage, the merit of which we are now discussing. To me it seems, that both the origin and continuance of the custom were in the mind of the interpolator, and that he has expressed both very clumsily: and I am sure that the learned Master of Eton, upon principles of verbal criticism, as well as of taste, would have reproved one of his scholars for such wretched composition.

If the four lines in question, which Lambin calls an hyperbatum, are thrown aside, there will be no want of clearness or fullness in the meaning of Horace, no obstruction to the general spirit of the Ode, no intermixture of dull and prosaic matter with thoughts and words exquisitely poetical; you will therefore allow me to apply the language of Markland upon the 85th and 86th lines in Eclogue 7th, Lib. 2, of Statius. Aufer itaque versus malè natos, et sine quibus optimè procedit sensus; et Monachus suum hyperbatum habeat. See p. 124. of Markland's notes upon the Silvæ of Statius.

I am not aware that any doubt has been started by any critic upon the genuineness of a third passage in Horace.

Verbis impariter junctis querimonia primum:

Post etiam inclusa est voti sententia compos.

Quis tamen exiguos Elegos emisit auctor,

Grammatici certant, et adhuc sub judice lis est.

I think the two first lines genuine, but the others not so.

He that added them seems to have proceeded upon the erroneous supposition, that Horace meant to inform his readers, who were the inventors of different verses. Now, in speaking
of

of the Heroic verse, Horace does *not* say, that Homer *intended* it, but that he *employed* it to describe

Res gestas regūmque ducūmque et tristia bella.

In the third Chapter of the third Book of Vossius's Institutiones Poeticæ, you will find evidence for ascribing the discovery of this verse to a much earlier period than Homer. When Horace speaks of the Iambic, he seems to represent Archilochus as the inventor of one species—*Proprio Iambo**—though the invention of Iambic verses was probably earlier, as you may see in Proclus and other writers. Yet even here, Horace is chiefly intent upon pointing out the subjects to which it is most adapted. Thus too, when he proceeds to Lyric poetry, he does not tell us who were the *authors* of the different kinds of verses employed in it; but is intent upon enumerating the *topics* to which it was suited.

Musa dedit fidibus divos, puerōsque deorum
Et pugilem victorem, et equum certamine primum,
Et juvenum curas, et libera vina referre.

In the same manner, he seems to me to have written all that was necessary for his purpose, when he stated the *subjects* that were treated in Elegiac verse.

Versibus impariter junctis querimonia primum,
Pōst etiam inclusa est voti sententia compos.

Let me here state *in παρὰδῶν*, that Statius very intelligibly alludes to the metre of the Elegiac verse, distinguished from the Heroic,

Et quēis lascivā vires tenuare Thaliā
Dulce, vel berōus gressu truncare tenores.

Sylv. Lib. 5. Carm. 3.

See the notes of Domitius upon this passage, either in the Variorum edition, or in that of Cruceus.

Markland, in his note on the foregoing line, says, *optimè etiam explicavit Domitius.* " Qui auferis pedem, nec alter-

* The passage in Horace must not be supposed to imply, that no other writer before Archilochus had employed *any kind* of Iambic verse. He might be the *inventor* of the particular species, to which his name is now affixed by metrical writers. Let us hear what King says: Utcunq; hæc se habeant, Trochaicos vix reperiemus Archilochi antiquiores. Iambicos illum longo tempore armavisse manifestum est; neque verò ille alio nomine Iamborum pater audit, quàm quòd plures et perfectiores conscribendo priorum *ἱαμβοποιῶν* memoriam absorpsit, et velut ignes minores suo fulgore præstrinxit. Observat. de Mætriciâ, p. 418. vol. 2d of his edition of four plays of Euripides.

num versum permittitis subsequi integrum". Let us return to Horace.

I have said enough to show you, that, if the two verses after *voti compos* be removed, there will be no defect in the statement, or in the reasoning of Horace. But, for your further satisfaction, I will lay before you, more minutely, my objections to the lines themselves, and endeavour to prove, not only that they are superfluous in this place, but unworthy of the writer to whom they are ascribed.

If it was not, as I believe it not to have been, the intention of Horace to inform his reader in every instance, who were the inventors, you will see plainly, that the word *tamen* is quite unnecessary. But what will you say to *exiguos*, as the epithet of *elegos*? In the lines which are evidently genuine, Elegiac verses are properly called *impariter juncti*; but I am quite at a loss to understand what is meant by *exiguos*; though it be true, that the Pentameter is shorter than the Hexameter. Such an epithet would almost tempt us to believe, that the interpolator had talked, like our school boys, of long and short. Baxter explains *exiguos* by *tenues, querulos*; but the interpretation is not worthy of being refuted, as the significations of the several words are so remote from each other. Ovid indeed says,

Nunc primum velis, Elegi, majoribus itis:

Exiguum (memini) nuper eratis opus. Fast. Lib. ii. 3.

But *exiguum*, you should observe, is here applied to the opus, not to the metre. You and I are content to consider the shorter verse as composed of two penthememers, and to scan them in the usual way. But we are not ignorant of another method proposed for scanning them; and you probably, as well as myself, have read what is written upon this subject by Terentianus Maurus, at the beginning of his work *De Metris* (see p. 75, in Brissac's edition) and by Marius Victorinus, in Book 3, de *Arte Grammat.* Vide from p. 2555 to 2558, in the *Grammaticæ Latinæ Auctores Antiqui*, published by Putschius. It may be worth while to observe, that the Pentameter sometimes preceded the Hexameter, of which you will see an instance in the 11th Chapter, Lib. 3, of Vossius' work above-mentioned. He adds, *Est etiam quando carmen è solis fit pentametris*. Now in the *sententiæ* of the seven wise men by Ausonius, you will find seven Pentameters succeeding each other.

Turpe quid ausurus te sine teste time.

Vita perit; mortis gloria non moritur, &c.

In Liber 9, of Marrianus Capella de *Musica*, you will, under the title of *Musicorum concentus*, meet with twenty-

eight Pentameters immediately succeeding each other. There is a dispute, you know, about reading the verses, which Ausonius wrote de Burdigalensibus Philologis. But let us return from this digression. I have said enough, I hope, to convince you that Horace, who has spoken so properly of the Elegiac verse, in line 75, is very unlikely, in verse 77, to have written *exiguos elegos*. I am not without my doubts as to the propriety of the word *emiserit*, in the absence of any adjunct. Cicero in Familiar Letters, Book 7, Epist. 33, says, *Si quando aliquid dignum nostro nomine emisimus*, which Gesner explains by *edidimus*, and Facciolati by *publicare*. Ita forte accidit, ut eum quoque librum, quem de causis corruptæ eloquentiæ emisi, jam scribere aggressus, simili ictu ferirer. Quintil. Lib. VI. in præm. p. 346, edit. Capperon. But if the passage in Horace be genuine, I should have looked for some word more *definitely* expressive of *invention* than *emiserit*, and such a word *does* occur in Terentianus Maurus de Metris.

Pentametrum dubitant quis primus *fluxerit* auctor.

Quidam non dubitant dicere Callinorum.

The words of Proclus, as cited by Photius, are, *ἀρξίσται τῷ μέτρῳ Καλλίνου τὸν Ἐπίσιον, καὶ Μίμηττον τὸν Κολοφώνιον κ. τ. λ.* See Procli Chrestomath. Grammat. Electa Photii, p. 341, subjoined to Apollonius Dyscolus de Syntaxi; or, if you have not the book, look at Hoeschelius's edition of Photius's Bibliotheca, p. 984.

Proclus then, after enumerating those occasions on which Elegiac verse was employed by older and by later writers, does not *determine* by whom it was first introduced.—But further, I am not thoroughly satisfied with this structure: *Grammatici certant, quis auctor elegos emiserit*. I should have seen much sorer traces of Latinity in *Grammatici certant de auctore qui elegos emiserit*. If you have seen *certant* with a construction similar to that which appears in this passage, you have been more fortunate than myself.

My last objection is to the concluding words, which, as we all know, are become proverbial; but which, in my judgment, have the same air of a Monkish original which I observed in the 4th Ode of the 4th Book of Horace, where the interpolator gravely tells us, *Nec scire fas est omnia*. If any doubts indeed should be raised about the use of *sub* with *judice*, they will be entirely removed by a passage in the 5th Satire of Persius.

Marco sub judicepalles?

My objection, therefore, to these concluding words in Horace, is to be considered merely as a matter of opinion and taste.

taſte. The interpolator found this addition neceſſary, ἐπαυθὺς τὸ πλεον τῶν μέτρων, καὶ ἀναπληρᾷ τὸ ἐκχρηστὸς τῆς διανοίας. V. Lucian's Timon.

I ſhall be glad to find that you agree with me about theſe three paſſages; and I am,

Truly your friend,

P. H. W.

CORRESPONDENCE.

However meritorious the private efforts of our juvenile cor-
reſpondent from *Nottingham* may have been, in attaining
knowledge and cultivating his talents, we cannot flatter him,
from the ſpecimen he ſent to us, that he is yet qualified to
claim the notice of the public.

LITERARY INTELLIGENCE.

*Mr. Cavallo's Elements of Natural and Experimental Philo-
ſophy* are nearly ready for publication, in three volumes, octavo.

We learn, with ſatisfaction, that the *Annals of Philoſo-
phy, &c.* begun by the late *Dr. Garnett* (ſee Auguſt, p. 157)
are to be continued, and that the ſecond volume will ſoon
appear.

We are informed, that *Mr. Giſborne* is preparing a ſecond
volume of *Sermons*.

Mr. Profeſſor Robiſon is printing the *Chemical Lectures* of
the late *Dr. Black*, of *Edinburgh*, with *Notes* and *Illuſtra-
tions*.

*Mr. Lockhart Muirhead's Travels in the Auſtrian Low
Countries*, and other parts of the Continent, in 1787 and 1789,
are in the Preſs.

THE BRITISH CRITIC,

For OCTOBER, 1802.

“ In sæculo vivimus sæculo, ubi scribendi prurigo multos adeo corripuit, ut sibi persuadeant, orbi erudito ingenti detrimento futurum si cogitationes suas, quibus mirè sibi placent, privatorum parietum carceribus includant.” MÆNCKENIUS.

We live in a fertile age, when multitudes are so possessed by the itch of writing, as to persuade themselves, that the learned world would have a dreadful loss, should they confine those cogitations they so much admire within their private walls.

ART. I. *A Voyage to the East Indies: containing an Account of the Manners, Customs, &c. of the Natives, with a Geographical Description of the Country. Collected from Observations made during a Residence of Thirteen Years, between 1776 and 1789, in Districts little frequented by the Europeans. By Fra Paolino Da San Bartolomeo, Member of the Academy of Velitri, and formerly Professor of the Oriental Languages in the Propaganda at Rome. With Notes and Illustrations by John Reinhold Forster, LL. D. Professor of Natural History in the University of Halle. Translated from the German by William Johnston. 8vo. 7s. Verner and Hood. 1800.*

THIS very interesting and curious volume is often erroneously called Bartolomeo's Voyage, whereas it should be denominated Paolino's, which is the real name of the author. That the work is entitled to serious and attentive consideration,

A a

BRIT. CRIT. VOL. XX. OCT. 1802.

tion, appears at first sight ; for the very learned and respectable Dr. Forster has deemed it worthy of his notes and illustrations. But the examination of it will well repay the reader's time and diligence. The original work appeared at Rome in the year 1796 ; an edition in German was published by Dr. Forster, at Berlin, in 1798, with copious notes ; and it is from this, that the volume before us was translated.

Paolino, the author, was a bare-footed Carmelite, and having, as the title-page states, resided thirteen years in India, may well be supposed competent to the task he has undertaken. His knowledge of the Tamulic, or common Malabar language, has enabled him to correct our orthography with respect to various names of countries, cities, mountains, and rivers ; a want of precision in which is greatly to be lamented, but is easily accounted for, when we remember, that the first European travellers to India comprehended a mixture of Dutch, French, Portuguese, and English, as well as of merchants, soldiers, and sailors. To give a few examples of the changes to be expected in this work, the author calls Coromandel, Cio-mandala ; Pondicherry, he names Puduceri ; the reader will however do well to remember, that Paolino was an Italian.

The work is divided into two Books ; the first Book contains ten, and the second thirteen, chapters. Perhaps a more satisfactory account of certain parts of the great Peninsula of India, has never appeared in any European language. Of Tanjaur, Marava, Madura, Carnada, &c. our accounts have hitherto been very partial and imperfect ; but Paolino visited them all, and the whole of the first Book is employed in giving an account of their population, natural history, geography, with many valuable statistical and historical observations. Of this part of the work we select, as a specimen, the description of the audience given to the author, by the King of Travancor.

“ Pope Clement XIV. by an apostolical letter had recommended, in a particular manner, the Christians of Malabar to the protection of the king of Travancor. This letter, dated July 2d. 1774, arrived at *Verapole* just at the time when the *Pravaticarer* of that place took possession of our rice-fields and gardens, under a pretence that the missionaries, as well as the bishop, ought to pay the usual imposts and taxes, which all other subjects are obliged to pay for their lands. We insisted, however, on our immunity, and represented to him, that *Martandapulla*, the commander in chief and prime minister of the former king *Vira Martanda Pala*, had declared us free from all public burdens whatever : but the *Pravaticarer* paid no regard to our remonstrances ; endeavoured to enforce payment by violent means, and for that purpose caused our convent and church to be beset by fifty Mahometans, who suffered no persons to go out or to enter. These people, who at all times are sworn enemies of the Christians, behaved in

to indecent a manner, and made so much noise, that our bishop and apostolic vicar, Carolus à Sancto Conrado, was half dead with fear. I tried to compose his mind as much as possible; and as I knew that the deed by which immunity from all imposts was secured to us, as well as the pope's letter, were to be found among our papers, I sent for the *Procurator*, and, in the presence of more than thirty Christians, protested against his conduct, and summoned him to appear before the king. At the same time I wrote to Father Clemens à Jesu, requesting that he would repair to *Verapole* as soon as he could. When he arrived, we submitted the whole affair to mature discussion, and at length resolved to appeal immediately to the king.

"We therefore purchased without delay two European paintings, a large mirror, fifteen pounds of red sandal wood, and twelve bottles of Persian rose water; articles which, according to the established etiquette, must be presented to the king by those who wish to obtain an audience. On the 20th of June 1780, we proceeded to *Tiruvandapuram*, and immediately made the prime minister acquainted with our intention. As M. Adrian Moens governor of Cochin, and M. John Torless governor of *Angenga*, had both written letters to the king in our favour, the minister embraced the earliest opportunity of gratifying our wishes; and the more so as we had taken the precaution to announce ourselves as delegates from the pope, and procurators of the missionary establishment.

"As soon as we made our appearance before the gate of the castle, the guard presented his arms, and the minister sent a guide to conduct the persons who bore our palanquin to the door of the palm-garden in which the king resided. Here our coolies, or palanquin-bearers, were obliged to remain behind us, lest, being people of the lowest cast, they might contaminate the royal palace. At this door we were received by the king's commander in chief, who conducted us through the palm-garden to a second door, where the king was waiting for us. He received us standing, and surrounded by a great number of princes and officers. Near him stood his son, with a drawn sabre in his hand; and, in a shady place were three chairs, one of which was destined for the king, and the other two for me and my colleague. When we had all three taken our seats, the attendants formed a circle around us. I then produced the pope's letter, which I had hitherto carried in a pocket-book richly embroidered according to the eastern manner; raised it aloft, applied it to my forehead in order to shew my respect for the personage in whose name I presented it; and then delivered it to *Sampradi Kishavapulla*, the secretary of state. The latter handed it to the king, who also raised it up, and held it to his forehead as a token of respect for his holiness. At the moment when the pope's letter was delivered there was a general discharge of the cannon of the castle. After the king had asked us some common questions respecting the naval war between the English and the French he enquired of me, in particular, how long I had been in Malabar; and how I had learned to speak the language of the country with so much fluency. "I have often observed," added he, "that other Europeans are either unacquainted with it, or, for want of the proper pronunciation, express themselves so badly that they can

scarcely be understood." I immediately replied, that I had carefully studied the Brahman book *Amarasinha*. The king, on this answer, seemed highly pleased. "What!" said he, "do you read our books?"—This is the real and principal cause why the king, during the whole time of my residence in Malabar, behaved to me with so much kindness. He entertained the utmost reverence for the writings and religion of his people; and as he saw that they were studied by the Europeans, this paved the way for my obtaining from him afterwards many favours, which were of the greatest benefits to the Christian religion.

"When the king had conversed for some time on various topics, he ordered his minister and secretary to give such an answer to our petition, and such relief to our grievances, which we had specified on an *Ola*, that we might return home perfectly satisfied and easy. For my part, I could not help admiring the goodness of heart, affability, and humanity of this prince, as well as the simplicity of his household establishment and way of life. At that time he and all the persons of his court, according to the Malabar mode, had nothing on their bodies but a small piece of cloth fastened round the loins; and the only mark of distinction by which his royal dignity could be discovered, was a red velvet cap with gold fringes. At our departure he accompanied us as far as the door. Next morning the prime minister, *Cumàren Cembaga Ramapulla*, sent for us to his apartments, and enquired very minutely respecting the behaviour of the *Pravaticarer* at *Verapole*. Being informed that this officer, with the assistance of the Mahometans, had prevented the Christians from frequenting our church, he was highly displeased; and immediately wrote to the *Cariacarer* at *Parur* to remove him from his office as an inconsiderate man, who was little acquainted with the king's interest. A new instrument was expedited in our presence, by which immunity from all imposts whatever was secured to our convent in future. The king then sent to us by a Brahman, who acted the part of household steward, and who was accompanied by another officer, a service of dishes prepared after the Malabar manner, and which were paid for out of the royal treasury. These particular marks of favour are shown only to such persons as give the king distinguished proofs of their respect.

"The king had learned English for several months, and spoke it exceedingly well. As he observed that the English was as familiar to me as the Malabar, he sent to me in the evening his chamberlain, *Poyampalli Curipi*, to request that I would explain to him, in the Malabar language, the parts of speech in the English grammar, because he was always at a loss respecting them. He had indeed an English master; but he was not able to give him a proper explanation, in the Malabar language, of the precise meaning of these technological terms. I immediately wrote them down on a piece of paper, and arranged them in two opposite columns, the one in English and the other in the Malabar language. The king found my explanation perfectly clear, and ever after called me always his *Guru* or preceptor. He was extremely desirous to retain me at his court; but the crafty Brahmans found means to dissuade him from his design. My companion and I therefore returned home; the *Pravaticarer* was displaced; and our convent, as well

well as the missionary establishment; was suffered to remain in peace and tranquillity. The Christians of *Alapsee* and *Muttam* were so rejoiced at the deposition of the *Pravaticar*, that they came to meet us, as we returned, with drums and other musical instruments." P. 177.

The second Book is full of information and entertainment, on the subject of the local customs, laws, religion, and languages, of the native Indians. The ceremonies of betrothing and marriages, as related at length in the second chapter of this Book, are very curious; and, in some respects, remind us of those in practice among the ancient Romans. The bride is clothed with a fine silk veil, called the *Pedambara*; it is of a golden yellow colour, hangs from the head, and forms a kind of mantle over the body, descending to the feet. What can bear greater resemblance to the ancient *Flammeum*? The chapter on languages is also very curious. What we usually call *San scrit*, it seems should be written *Samskrda*; the Indians themselves however write it *Samskrit*, *Samskretan*, *Samscrudam*, and *Samskret*. This is certainly the parent of all the Indian languages. The following extract will satisfy the reader of the author's diligence and skill in Oriental learning.

"The *Samscred* contains a great many words, which both in sound and in meaning have a similarity to Latin. For example: *dendba*, dens, a tooth; *juga*, jugum, a yoke; *juncta*, junctus, juncta, junctum, joined; *nav*, navis, a ship; *naviga*, navita, navicularius, a ship-master; *nava*, novem, nine; *sapta*, septem, seven; *tri*, tres, three; *dui*, duo, two; *adja*, hodie, to-day; *vidbava*, vidua, a widow; *nd*, non, no; *sua*, suus, his, &c. These and other words of the like kind are a sufficient proof that the *Samscred* language did not exist before the Flood, as Father Pons once asserted. It is more probable that it took its origin in Chaldea, at the time of the general confusion of tongues, from which we must deduce the analogy of many other words used by so many different nations, and consequently by the ancestors of the Brahmins and the Latins. The *Samscred* is far more abundant in synonyms than the Latin. There are thirty different expressions for the sun; more than twenty for the moon; twenty for a house; from six to seven for a stone; ten for a tree; five for a leaf; ten for an ape; and nine for a raven. The case is the same with other things both visible and invisible.

"The common Indian dialects, the origin of which is to be sought for in the *Samscred* language, are the following:

"I. The sacred language employed by the Priests and Budhists in the island of Ceylon. Ptolemy, in his Geography, where he speaks of this island under the name of *Salica*, has preserved several *Samscred* appellations; such as, *Sindocanda*, which properly ought to be written *Sindbucanda*. He also mentions the mountain *Malu* under the name of *Malea*; and the large district of *Mabagramam*, belonging to the Brahmins, is by him called *Maagramum*. See on this subject the map in D'Anville's *Antiquité Geographique de l'Inde*, published at Paris in

1775. This language is still spoken in the kingdom of Candia ; but not on the sea-coast, where the people in general speak the Cingalese—a wretched dialect, which consists of a confused mixture of the Tamulic and Malabaric.

“ II. The Tamulic language, which is spoken in Tanjaur, Madura, Maïssur, Concao, in some places on the coast of Malabar as far as the neighbourhood of Collam, and also in the Gauts. It is harmonious, uncommonly well adapted for poetry, and can be easily learned, because its elements are very simple. When there occur in it Samscered words, which cannot be expressed by its alphabet, it borrows some characters either from the Granthamic or Samsceredamic. The characters which it borrows from the former are: *k/sba, fza, sbda, fa, spa, sma, fra, skra*. As it wants the characters *V* and *H*, it supplies their place by *B* and *G* ; and writes, for example, instead of *Abam*, which in the Samscered signifies *I, Agam* or *Akam* ; and instead of *Vàva*, the new moon, *Baba*. It consists only of thirty characters, which are far from sufficient to express all the Samscered words.

“ III. The Malabar language. It extends from Cape Comari to the mountain Illy, which separates the provinces of Malabar and Canara. This language employs two alphabets, viz. the *Maleyam Tamul*, and the *Grantha*. The former consists of twenty-three, and the latter of fifty-two characters, which are fully sufficient for writing the Samscered. The latter characters have been employed by the authors of all the sacred books which are seen in Maïssur, Madura, Carnada, and on the coast of Malabar.

“ IV. The Canarian language, which is spoken in the district of mount Illy belonging to the kingdom of Canara, and from thence as far as Goa.

“ V. The Marathda language. It is prevalent throughout the whole country of the *Marathda*, who are very improperly called *Marattas*.

“ VI. The Talenga, an harmonious, nervous, masculine, copious, and learned language, which, like the Samscered, has fifty-two characters ; and these are sufficient to write the latter. It is spoken on the coast of Orixá, in Golconda, on the river Krishna, and as far as the mountains of Balangate. All these languages have their own alphabets ; so that in every province you must make yourself acquainted with a distinct kind of character, if you wish to express your thoughts in the dialect common in each.

“ VII. The common Bengal language : a wretched dialect, corrupted in the utmost degree. It has no *V*, and instead of it employs the *B* ; so that instead of *Ved* you must write *Beda*. It is spoken at Calcutta, and in Bengal on the banks of the Ganges.

“ VIII. The Devanagaric or Hindostan language ; called by some *Nagru*, *Nagari*, and also *Devanagari*. It is spoken at Benares or Venares, and consists of fifty-two characters, with which you can write the Samscered. Its mode of writing has been introduced into all the northern parts of India. A specimen of it may be seen in the first volume of the Asiatic Researches.

“ IX. The Guzaratic, which has been introduced not only in the kingdom of Guzarat, but also at Baroche, Surat, Tatta, and the neighbour-

neighbourhood of the Balangate mountains. Its characters are little different from those of the Devanagari.

"X. The Nepalic, which is spoken in the kingdom of Nepal, and has a great similarity to the *Devanagari*." P. 316.

Part of the two last chapters describes the author's return to Europe, after stopping at Ceylon, visiting the Isles of France and Bourbon, the Cape of Good Hope, and the Island of Ascension; upon each of which places the reader will find some curious and interesting observations. A Geographical Index is subjoined, which indeed is indispensably necessary, on account of the great changes which the author has made in the orthography of countries, cities, rivers, &c. The notes of Dr. Forster form a valuable accession; and the volume is altogether deserving a place in every well-chosen collection. We recommend a Map of the Peninsula to be added to the next edition.

ART. II. *Lettres sur le Christianisme Adressées à M. le Pasteur Teller, Conseiller de consistorie supérieur, et Prevôt de Berlin. Par J. A. De Luc, Lecteur de sa Maj. la Reine de la Gr. Bretagne, &c. &c.* 8vo. 352 pp. Berlin, Hambourg, &c. 1801.

Letters on Christianity, addressed to M. Teller, Pastor at Berlin, &c. By Mr. De Luc, &c.

THE acute and respectable author of these Letters has so long been naturalized here, in his situation of Reader to the Queen, and by his attachment to this country, that we have always regarded his works, though published in French, and even in a foreign country, as belonging to the history of our literature*. He has now been for some time at Berlin, a volunteer in combating infidelity; and particularly that species of infidelity, which pretends to found its doctrines on discoveries made in the natural world. These enemies he has solidly refuted, by proving that the strata of our earth, to which they appealed, as marking a duration anterior to the Mosaic

* We have consequently noticed, since he left England, the following works, published by him on the continent. "Lettre aux Juifs, Auteurs d'un Memoire adressé à M. Teller," vol. xiv. p. 574. "Lettres sur l'Education Religieuse de l'Enfance," vol. xvii. p. 359, "Bacon, tel qu'il est," vol. xix, p. 437.

Chronology, do in truth demonstrate the correctness of the sacred record.

At Berlin, he has also met with infidels (as we may fairly call them) of another kind; Jews, who think that by throwing off their faith in Moses, they may be qualified to be admitted into Christian societies; and expect that a kind of Deism may be allowed to pass current for genuine Christianity. To these Jews, who had addressed a memorial to M. Teller, a Pastor in high office at Berlin, M. De Luc wrote a Letter, which we noticed at the time. M. Teller also answered them in his own way; and published since that a book, entitled "*Signs of the Times**;" but as his ideas differed widely, in many respects, from those of our venerable *Geologist*, to him the present "*Letters on Christianity*" are directed.

Of these Letters, which are nine in number, the first is introductory, assigning the causes which have a little retarded the publication of them. The second Letter begins by proposing, as the subject of enquiry, the following questions of M. Teller, in his *Signs of the Times*. "What will be the state of Religion, and of preaching, in the next generation? What will the Pastors, and those, yet more, who are preparing themselves for that office, have to expect?" In answer to this, M. Teller states, as the first sign of the times, which causes his solicitude, *the decline of Divine Worship*; but this, he says, would be of less consequence than it is, should it appear that *true Piety* had at the same time increased. M. De Luc very properly reminds the Prussian Pastor, that true piety cannot increase, when the worship of God is neglected; and that the decline of worship must ever be a cause as well as a sign of declining piety. But he assures him also, that the case is not so bad in other Protestant countries, as it may appear in Germany. Letters the third and fourth, are employed upon a new species of interpretation†, fashionable of late in Germany (and adopted here by Dr. Geddes) which gives up the inspiration of Moses, and the other historical writers of the Old Testament; and attempts the impossible task of defending Christianity without them. These dangerous ideas are ably combated by Mr. De Luc; who, in his fifth Letter, states his own opinion on the true mode of interpreting the Scriptures. To this Letter is subjoined an answer to some remarks of an anonymous writer in the *Göttingen Review*, of April 18, 1800. The sixth Letter gives the "application of the principles laid down in the preceding

* *Signes du Temps.*

† *Exegese*, as the writers on the continent are fond of calling it.

Letters, to the question, *whether Jews can become Christians when they have abandoned their whole faith in the Old Testament?*" This question, which refers manifestly to the case of the memorializing Jews at Berlin, is answered, as it ought, in the negative; and the Letter concludes by recounting a discussion, held by the author, in a Yarmouth packet-boat bound to *Cuxhaven*, with an English *Theophilanthrope*, a German Jew, and three young English gentlemen. This disputation concludes by his silencing the Jew and the *Theophilanthrope*, and giving a useful and acceptable lesson to the other three, who were ingenuous and desirous of information.

The seventh Letter gives the application of the principles before laid down, to the interpretation of the New Testament, and particularly with respect to the Jews. To this Letter is subjoined a considerable extract from the "*Progress of the Pilgrim GOOD-INTENT**," translated into French for the benefit of readers on the continent. In the eighth Letter, the author returns to the subject of the acknowledged decline of Public Worship in Germany, the causes of it, and the remedies; and here he takes occasion, transiently, to oppose some of the principles of Mr. Kant. The last Letter is on Religious Education, and the necessity of habituating children to attendance on divine worship; one of the most effectual means to remedy the defect alledged.

Such are the outlines of a book, which affords a new proof of the indefatigable zeal of the author, to maintain the true foundations of the Christian faith, against the attacks of open enemies, and the dangerous concessions of lukewarm or half-informed friends. Such nominal friends abound at present on the continent of Europe; and, without the interference of some judicious defenders, like M. De Luc, would do more injury to Christianity, than infidels, with their most violent assaults. The chief part of this work is in too connected a strain of argumentation to admit of a moderate extract; let us take, then, a part of that which is most detached, the conversation of the author with the atheistical Jew, who pretended, that the sacred name of JEHOVAH was a mere substitution of the priests, for an original word signifying NATURE. After convicting this man of ignorance, respecting the laws of nature, which he chose to consider as in themselves adequate to the production of the universe, he thus proceeds.

" Vous dites que de Prêtres ont substitué, dans les fragmens d'anciens écrits le mot *Jehova*, ou *Dieu*, à celui de *Nature*. Je vous de-

* Now generally ascribed to Mr. Bowdler. See Brit. Crit. vol. xvi. p. 84.

manderai donc, si la Nature peut prédire?"—"La Nature? Non, mais quelques hommes d'après elle. Les astronomes prédisent souvent les éclipses; les marins prédisent aussi le temps en mer; et les agriculteurs prédisent si la récolte sera bonne ou mauvaise: cela se vérifie assez souvent; et si malgré les plus grandes apparences de mauvais temps, ou de mauvaise récolte il arrive le contraire, on dit que c'est un miracle."—"Vous écarterez la question (lui dis-je) je vous ai demandé si la Nature elle-même pouvoit prédire en langage articulé, et vous avez répondu que non: prenons donc un cas dans la GENÈSE. Nous y trouvons que Dieu dit à NOË: la fin de toute chair est venue devant moi; car ils ont rempli la terre d'extorsion; et voici, je les détruirai, et la terre avec eux. Fais-tois un arche. Pouvez-vous substituer ici au mot *Dieu* celui de la *Nature*? Si la terre habitée par les hommes fut en effet détruite avec eux; n'est-ce pas-là une prédiction absolue, faite à un homme, provenant d'un *savoir* qui n'appartient pas à l'homme? Si Noë et sa famille furent sauvés dans l'arche, malgré un bouleversement de la surface du globe dans lequel rien de flottant sur les eaux ne pouvoit résister à la submersion, leur salut ne fut-il pas un effet surnaturel, un *Miracle*? Et si la Nature, comme vous en convenez, n'a aucun voix articulée, l'Auteur de la Nature, l'être désigné par le mot *Dieu*, ne peut-il pas produire une telle *voix*?"—"Mais tout cela (dit-il) est fabuleux, les Naturalistes l'ont prouvé."—"Je vous arrête; parceque vous parlez d'un sujet auquel je vois bien que vous n'entendez rien. Suffit-il d'un ton tranchant, comme le vôtre, pour décider les questions en même temps les plus profondes et les plus importantes? Voyant combien peu vous êtes et état de rien soutenir avec le moindre fondement, sur celle que vous avez élevée, je me crois autorisé à vous dire, Monsieur, qu'il est bien téméraire d'abuser de quelque talent de parler, pour attaquer les fondemens de la foi publique, devant les Chrétiens rencontrés accidentellement, comme vous le faites sans doute parmi vos frères, comptant que vous ne trouverez personne qui soit capable de vous convaincre d'ignorance." P. 113.

Though Mr. De Luc, during his residence among us, did not acquire the talent of composing in English, there is now so large a part of the English public qualified to read his writings in French, that they may still be useful in an ample circle,

ART. III. *An Investigation of Mr. Morgan's Comparative View of the Public Finances, from the Beginning to the Close of the late Administration. By Daniel Wakefield, Esq. 8vo. 67 pp. 1s. 6d, Rivingtons. 1801.*

THE length at which we considered the publication of Mr. Morgan, to which this is one of the replies, has much retarded our remarks upon the present tract.

In

In many respects it will be found to call both for our praise and reprehension. But to come to particulars; the extent of our commerce in the last peace was nearly double that of the preceding; and its increase was ascribed by Mr. Morgan to the ordinary effect of the cessation of war; but Mr. W. has demonstrated from the Ledger of the Inspector-General, that although a certain augmentation of trade has usually followed the return of peace, yet the effect of that event, as pointed out by antecedent experience, is by no means sufficient alone to account for that of the last. The most efficient causes of that increase, we had pointed out in our strictures on Mr. Morgan; and to these are to be added, the abilities of the minister who then conducted our affairs. With Mr. Wakefield we say, that by raising the spirit of the people from despondence, he animated them to new exertions in every useful pursuit, and consequently in those of commerce. But we are at a loss to discover to what particular object he is here said to have "directed the spirit of commercial enterprise," thus raised by the confidence in his administration; it is in the infancy of commerce only that it is capable of any very effective direction.

Against Mr. W.'s censure of Mr. Morgan, for including the value of the annuities with the capital of the funded debt, we have already entered our protest; induced thereto, by an error of the Commissioners of Public Accounts, in their celebrated 11th Report, &c. and when Mr. W. himself admits, that each annual payment of an annuity consists of two parts, the one named by him the "annuity, properly so called," and the other the "attached augmenting sinking-fund," it may be asked for what purpose is the latter paid, unless to diminish such capital?

The continuance of the capital, redeemed by the sinking-fund, and by the commutation of a part of the land-tax, in the aggregate of the debt, by Mr. M. together with the illegitimate mode pursued by that writer, in the comparison of the expences of the three last wars, are here duly excepted against. On the latter, Mr. M. has advanced a charge of increasing prodigality on the successive administrations of this country; and that, in the last of these periods, its degree was truly enormous. The proof of this accusation rests, however, on the tacit assumption, that the value of money had remained fixed during the whole of the three periods, or for nearly the last half century. Mr. Wakefield here assigns its decrements in each period, and thence displays the magnitude of this gross error. The precise measure of these decrements was a great desideratum in political arithmetic; and it is to be wished, that Mr. W. had, in a note, given us the mode in which he deduced them
from

from the data to which he refers. This important series of decrements cannot be universally concurred in on less evidence.

A valid and sufficient answer is likewise here found to Mr. M.'s reprobation of the grants of additious capital, following loans at a low nominal rate of interest; but when he enters into the nature of these stocks, he runs into error. He also erroneously endeavours to establish a difference in the nature and operation of general and attached sinking-funds, in both which particulars they are in the most perfect coincidence while they exist; every other circumstance relating to them being the same. Nor had Dr. Price, in the passage Mr. W. refers to, that distinction in his eye; the point he contends for is very different; and the mode he there employs to demonstrate it, has been shown by Mr. Gale to be a very gross arithmetical paralogism.

To our approbation of Mr. W.'s defence of the income-tax, we have no such drawback to add. From the effect on the price of stock, following its imposition, an advance of 10½l. per cent. in two years and a half; he shows how material the support was, which it gave to public credit, at a very difficult period. What Mr. M. has urged also on the debt of the State to the Bank, the increase of its notes in circulation, his exaggerated predictions on the temporary diminution of certain taxes, and his statements of some deficiencies of the consolidated-fund, are very well refuted.

As Mr. M. insists so much on the quantity of our paper currency, and the evils it produces, we have here an attempt to approximate its amount, and in a legitimate mode. That of the notes of the Bank of England is no longer, with mysterious silence, kept back from the public; and, together with the paper of the country bankers, it forms the total of this part of our currency. The number of these banks, Mr. W. states at about 400, and the average circulation of each at 20,000l. for which he refers to the evidence of Mr. Thornton, before the Lords and Commons*. As this contradicted our recollection of the substance of the three documents cited, which we had formerly noted with very particular attention, we consulted them again, and found that they afforded his average no support. In two of them it appears, that the notes circulated by six banks at Bristol, in the last four periods for which their total is given, amounted to 130,000l. but that of the first, 360,000l. But it cannot be contended, that the former is entitled to serve as the basis of

* Investigation, p. 28.

a national average; yet we have long regarded this average as approaching very nearly to the truth; and, if our memory does not deceive us, such is the opinion of the well-informed author of the *Estimate of the Comparative Strength of Great Britain*; and such, we are not without a belief, may be the opinion of Mr. Thornton himself, although not contained in his evidence.

A second difficulty, of the same kind, occurs to us in the same page, where Mr. W. quotes the fourth Appendix of Mr. Rose's *Brief Examination*, to show that there are five millions of silver in circulation. This forms a part of his process, to determine the amount of the national coin. Consulting the table cited, in the fourth edition of that excellent tract, we find, that the amount of the silver is omitted, and that of the gold only given. In our review of that piece, we had attempted to employ the same document to the same purpose; and, thinking the omission of the silver coin of too much consequence to pass unnoted, we had laid down our reasons, on authorities there given, why an addition of 3,910,000*l.* ought to be made to the amount of the gold coin, as assigned by Mr. Rose, on that account. That, in a fifth or subsequent edition of this work, Mr. R. has adopted the sum of five millions, as a more just total of the existing silver coin, is unknown to us; but, if otherwise, we should be tempted to conclude, that Mr. W. had our prior process in his eye, and made an alteration of about a million in the amount of the silver, with some other variations, to conceal the source from whence he took his own; and another instance might be adduced, exhibiting strong appearances of the same artifice.

But it is something more than a charge of plagiarism, founded on circumstances, which we are obliged to bring against him. We shall here give one of the most glaring instances of it; and that, with respect to ourselves, that ever fell under our reprehension. When Mr. Morgan, in his *Additional Facts*, reprobated this institution of the 1*l.* per cent. sinking-fund, in our criticism on that pamphlet, in March, 1797, we went so far into the history of it, as to point out the original proposer of that plan, and to show the great address displayed by Mr. Pitt in ensuring its adoption. The subject had its general interest; and there was also another circumstance which induced us to go into it at some length. Mr. Wakefield, however, quitting the work he is answering, proceeds to this part of the *Additional Facts*; and his considerations upon them consist of two entire pages, copied from our Review, with two or three small omissions. We copy this singular piece
of

of literary petty larceny*. His omissions are distinguished by asterisks; the altered words and phrases by italics, included in parentheses; and the various readings in the original and copy are noted at the bottom of the page.

"(a) (*It is observed by Dr. Price, that in the wars of William and Anne*) it was in many instances provided, when any money was raised, that the principal should be cancelled by the surplus of the duties charged with the payment of the interest. This," he justly says, "was an excellent plan, but by no means carried steadily into execution." (b) (*Besides*) there was no constant proportion observed between the loan and the attached surplus. Dr. Price then proceeded to assign what would have been an adequate remedy for these imperfections. (c) * * * "It would have been an easy thing," says he, "to have annexed to each loan, a fund producing a surplus of one per cent;" (d) * * * and (e) (*ends*) by declaring this to have been "a right plan to have been pursued from the first." It was thus Dr. Price endeavoured to give permanency, uniformity, and system, to some detached instances of good practice, uncertainly applied, and applied without proportion. This (f) (*may be regarded*) as his mas-

* We should have undoubtedly laid our indictment for *grand larceny*, but were under strong apprehension, that we should not have been able, among well-informed judges, to have found evidence that the goods taken were of the value of 12d.

VARIATIONS.

Mr. Wakefield.

Original Text.

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|---|---|
| (a) It is observed by Dr. Price, that in the wars of William and Anne | (a) In the wars of William and Anne, he (Dr. P.) observes |
| (b) Besides | (b) and we add, that |
| (c) W. omits "And we find the first delineation of the plan we are considering" | |
| (d) W. omits "He then goes on further, to show in what terms such a surplus would reduce a debt to which it is attached, at different rates of interest." | |

There is a circumstance in this omission deserving notice. We were desirous, when we wrote, not to do justice by halves, to a man, whose calculations we frequently censure with decision; and therefore did not keep back the fact, that Dr. Price had accompanied the first plan of the fund with an adequate notice of the process mentioned above, which has been used in all subsequent calculations ordered by Parliament; but, since Mr. Wakefield wrote, one great division of Mr. Atwood's computations on the sinking-fund was made. The relation this brief notice of the process of Price bears to these public papers, which have attracted great attention, entitled it to have been continued in its place.

(c) ends

(c) finishes

(f) this may be regarded

(f) this we regard

terpiece

terpiece in political arithmetic; and, if public virtue shall continue to support the uninterrupted prosecution of this plan, it will still be true of Dr. Price, with all the imperfections (g) (*of his character and conduct*) that he gave a finished delineation of that measure which will have saved his country.

"(b) * * * After (i) (*however*) this plan was formed, a task remained, which required as much originality in conception as the plan itself, that of getting the nation to adopt it. It is an arduous undertaking, to induce a whole people, in time of war, to consent to impose greater burthens upon themselves, than the immediate exigence requires; and, in surmounting the difficulty, (k) (*the minister shows great dexterity and address*) most individuals can make very self-denying resolutions for a future term, if it be supposed tolerably remote; and they may be induced to bind themselves so firmly to the execution of them, that they * (l) find it difficult, when the juncture arrives, to break away from them; but, by means of this facility, to engage a whole nation in such a self-denying measure, was an experiment in moral politics which (m) (I) believe was never before attempted. It succeeded; the faith of the nation was pledged to posterity; it has hitherto been kept inviolate; and (n) (I) hope and trust it always will.

"(If then) Dr. Price gave a finished delineation, (*surely Mr. Pitt has the superior merit of boldly carrying into execution, and persevering in*) a measure which will have saved his country."

The

VARIATIONS.

Mr. Wakefield.

Original Text.

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| (g) with all the imperfections of his character and conduct | (g) With all the imperfections we impute to him on his head |
| (b) W. omission. "But it has been the fate of many a proposition, which would have much ameliorated the condition of society, never to break loose from the prison of a portfolio; or to see the light only to mingle in the common dust—in a library. | |
| (i) After (however) | (i) After |
| (k) the minister shows great dexterity and address | (k) <i>We</i> see great dexterity and address in the minister |
| (l) that they find | (l) that they [will] would find |
| (m) (n) I believe—I hope | (m) (n) We believe—we hope |

With respect to the last two variations, it is to be noted, that, in the introduction to this very purloined member, with all the graver dignity which an *argumentum ad hominem* sometimes calls for, we said, that we should "retain the august plurality allowed in the style of a review." We therefore think it degrading to the two verbs, *believe*, and *hope*, that, after having been honourably distinguished by a long association with nominatives plural, they are now reduced under the petty governments of two singulars. This alteration, however, juridically proves upon Mr. W. the *animas furandi*; for he has erased our marks from off our own goods; and, in his proper hand, knowingly put his own in its place. But, not content with having thus reduced

The defence of the sinking-fund, against Mr. Morgan's futile and intemperate prior attack upon it, Mr. W. has thus made a principal section of his work; and all he has opposed to it is contained in the plagiarism quoted above. In his Comparative View, the former has deserted part of his old ground, and occupied new: on this, Mr. W. has not followed him; but we had allotted a very ample division of our large remarks on Mr. M.'s tract to the examination of it. But while we condemn these arts in Mr. Wakefield, we readily admit, that many parts of his work show him to be possessed of ability and ingenuity in subjects of this nature.

Although his general style is good, there are faults in it, which require to be pointed out; his very title contains one: his object is, to refute Mr. M.'s Comparative View; and this refutation he calls an investigation of it. In page 23, we read "the old taxes had fell," instead of had fallen; and, in page 38, "For, however, a more full discussion of these points," instead of However, for, &c. But we have not observed any other errors of this kind.

ART. IV. *Abdollatif's History of Egypt.*

(Concluded from p. 112.)

AFTER some pause, we return, with renewed pleasure, to the consideration of a work, the importance of which, as has been previously intimated, is very considerably increased, by its forming the grand connecting chain between the ancient and modern accounts of Egypt; and, from its being the production of a great naturalist, vigilant to mark, and skilful to pourtray, the distinguishing objects, which, in this celebrated country, in a particular manner press for observation.

The *third* chapter of his first Book introduces us to the wonderful race of Egyptian animals; and commences with

duced two we-s to two I-s, as at (*m*) and (*n*), he has actually expunged four more, at (*b*) (*f*) (*g*) (*k*). However, we cannot but admire the facility with which he has effected this. The Marquis D'Argens' academician declared he thought himself happy in the hope, that, in a second edition of his academic *Eloges*, he should be able to expunge one *but* and two *ands*, even at the trouble of writing fifteen pages anew (Jewish letters). Mr. W. has effected more than this on our *elog*e of Dr. Price, by the alteration of four short sentences only.

an extended and minute account of the method by which chickens are hatched, in recesses heated in exact proportion to the warmth of natural incubation. In this practice, which is of very ancient date in Egypt, they have attained to great expertness; and the perusal of it will amply gratify the curious enquirer into subjects of this philosophical nature, but it is rather too long for insertion. P. 65. The *ass*, the *bull*, and the *horse* of Egypt, the first remarkable for its *agility*, the second for its *magnitude*, and the third for its *celerity*, now pass in review before us; the crocodile and the hippopotamus follow; and the torpedo, with some others, as curious in their nature, and more rare in their genus, bring up the rear. As a specimen of this chapter, we insert the following curious account of the torpedo.

“ Ex his etiam est Piscis dictus *Torpedo*; quicumque enim eum, dum vivit, prehenderit, torpore corripitur, præ quo, nihil manu retinere potest. Torporem etiam hunc frigus magnum comitatur, et stupor vehemens, fornicatio item in membris, et gravitas, ita ut homo non sit sui compos, nec possit quicquam omnino manu prehendere; stupor vero hic in lacertum et humerum, et latus universum, quandocunque ipsum vel leviter tetigerit, citissime subrepat. Narravit etiam mihi quidam eum captare solitus, ubi in rete inciderit, hoc piscatori accidere, licet sit inter ipsum et illam spithamæ quantitas, aut amplius, neque ipsi manum admoverit; ubi autem mortuus fuerit, cessat ab eo hæc proprietas. Est autem e piscibus squammas non habentibus; caro ejus paucorum ossium est, et multæ pinguedinis; est autem cutis ejus crassa, crassitudine digitali; facile ipsi detrahitur, at edi nequit. Reperiuntur ex his parvi et magni, a rotalo ad viginti rotalos; et narravit mihi qui sæpe in illis tractibus natare solebat, si natantis corpus afflueret, illico, ubicunque sit, stupere locum, ita ut parum absit quin decidat: plures autem sunt in inferioribus terræ partibus, et *Alexandria*.” P. 83.

It is probable, that the electricity of this fish is stronger in warm climates than on our coasts; and this description seems to imply it.

Chapter the *fourth* displays to us, as they stood in the thirteenth century, the majestic monuments of Egyptian grandeur, and particularly the great *pyramids* of Giza, concerning which, the author's testimony is decisive, that they were, at that period, coated with marble, and covered with innumerable hieroglyphics. P. 99. During his residence in that kingdom, he informs us, that an insane effort was made by the governor, infatuated with ambition and vanity, to pull down those mighty fabrics; but, after the incessant and strenuous labour, during eight months, of an immense multitude of artificers, assembled for that purpose, they had made no further progress in the Herculean undertaking, than merely

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defacing

defacing one of the sides of the smallest of the three, that built of red granite. P. 105. The celebrated well of Cairo, denominated *Joseph's Well*, and generally, but falsely, attributed to the patriarch of that name, is, by this author, asserted to have been the work of his great patron, SALADIN, whose name was *Joseph*. P. 91. Though many similar errors and absurd reports are doubtless to be attributed to the degrading ignorance and superstition in which both Coptics and Mahomedans are universally plunged; yet it is more than possible, that the deliverer of Egypt from a seven years' famine might have also provided some national security against the direr horrors of thirst, in that arid country; the memory of which may traditionally have been preserved, and given occasion to the mistake, of referring this magnificent monument of the modern, to the more ancient Joseph. Abdollatif seems to wonder, at p. 161, that no mention is made of the pyramids in the Jewish Pentateuch; but, from 46 B. C. the account given by Moses of the slavish drudgery to which the Jews were condemned by the race of Pharaohs *that knew not Joseph*, in erecting cities, magazines, and massy structures, to sooth the pride of that haughty dynasty, some learned men have been of opinion, that even the pyramids themselves in part owed their existence to the continued and compelled labours of that oppressed people. It is in vain to urge, on this head, the dissonance of chronology: nothing certain is known as to the *period* of the erection of those stupendous fabrics. In building the largest pyramid, Herodotus tells us,* 100,000 men were constantly kept employed: these, at the end of every three months throughout the year, were succeeded by another body of the same number, fresh and vigorous; so that 400,000 men were, in the course of the year, occupied in its construction: and it is remarkable, that the Hebrews marched out of Egypt 600,000 strong. This is, indeed, mere conjecture; but it derives some sanction from what is related in scripture, concerning the continued oppression of their iron-hearted taskmasters. The description that follows, in this chapter, concerning the pillar, vulgarly called Pompey's, concerning which so much has been said in a former Review†; and the subsequent assertion, by this author, who visited Egypt so near the period of the fact, relative to the *actual burning* of the Alexandrian library, are too decisively corroborative of what has been there intimated, to be passed over unnoticed.

* Euterpe, cap. 124.

† See Brit. Crit. for June, 1801, p. 571.

“ Vidi insuper in Alexandria *Amud As Sawariam*, columnam scilicet rubram, variegatam, prædura eandem ex marmore factam, crassitie perinsignem, altitudine quæ æquaret septuaginta cubitos, et diametro sua quinque cubitos. Subest illi basis permagna, aptè respondens ipsi; itemque in summa ejus parte est capitellum ingens, elevatum super eam cum symmetria, qualis scientiam ponderum elevandorum, et peritiam geometriæ practicæ, requireret: narravitque mihi quidam fide dignus, se illius ambitum mensurasse, fuisseque eum septuaginta quinque spithamarum, et quidem perfectarum.

“ Vidi deinde ego in littore maris, ab ea parte qua attingit murum urbis, plusquam quadringentas columnas, fractas in duas tresque partes; quarum lapis esset ex genere lapidis *Amud As Sawariae* pro tertia parte quartave. Incolæ Alexandriæ uno ore asserunt, eas fuisse erectas circa *Amud As Sawariam*, et præfectum quendam Alexandriæ, nomine Karaja, qui præfecturam tenuerit sub Josepho Ben Job, statuisse columnas has diruere, atque effringere, et in litus maris projicere. In animum scilicet induxerat, posse hoc modo retundi impetum undarum ab urbis muro, aut prohiberi naves hostium, ne appropinquarent ad eum. At vero fuit hoc nil nisi ludere ex more puellorum, et ineptire modo ejus qui minus distinguat bonum inter et malum.

“ Vidi etiam circa *Amud As Sawariam*, ex columnis hisce reliquias haud exiguas, quarum aliæ essent integræ, aliæ fractæ; liquidoque patet ex ipsa earum facie, fuisse eas olim operas tecto, quod a columnis sustentaretur*; intellexique ibi porticum fuisse in qua Aristoteles prælegeret, et post mortuum eum, qui essent ab ejus disciplina; fuisse scilicet domum scientiæ, ab Alexandro tum ædificatam, cum extrueret urbem suam: in illa autem erat Bibliotheca, quam combussit Amru Ben Al Aas, jussu Omari Chalifæ.” P. 111.

In the *fifth* and *sixth* chapters of this Book are discussed various subjects of inferior moment, but not uninteresting to the investigator of ancient customs, habits, and manners; as, the Egyptian method of building their private edifices, and the arrangement of the apartments contained in them; the convenience, beauty, and elegance of their baths, public and private; and their skill in forming canals and reservoirs of water, for necessary purposes of domestic utility, in a region where that article is perpetually in request, but occasionally very scarce, and yet more rarely to be met with *pure*. Abdollatif, in the next place, acquaints us with their method of fabricating vessels, whether for the sea or the river, for war or for pleasure; many of the latter of which, he describes as highly decorated with gilding and sculpture, and enriched with colours of the brightest hue. P. 173. He afterwards enters into a very minute and curious detail, relative to their method of *cooking* various kinds of food; and very luxurious and costly some of the dishes appear to have been; evincing that, in

* “ Super autem *Amud As Sawaria* erat *Kabba*, quam illa sustinebat. Vide NOTAS.”

Egypt, *taste* was by no means confined to indigestible monuments of stone; and that, if the people worshipped some of the feathered and finny tribes, they also feasted upon others of them, without any violent religious qualms, or very pungent remorse. Our physician seems mightily pleased with certain nutritious viands, proper for the diseased and convalescent, who may pine for those sugared cakes which his pencil so lusciously depicts. We shall indulge our readers with a specimen of one of these Egyptian delicacies, served up at the sick man's table.

“ Porro quod ad dulcioria attinet, quæ pasantur ex saccharo, adeo varii generis sunt, ut plena eorum enarratio me abduceret ab instituto, librumque cogeret conscribere peculiarem. Itaque ea tantum recensebo, quæ utilis sint pro curandis morbis, itemque pro magnatibus ægrotis et convalescentibus, quando ad dulcia desiderio feruntur. Ex illis sunt *Chabis* cucurbitæ, et *Chabis* pastinacæ, et *Wardia* parata cum rosa, et *Zangiabilia* parata cum zingibere, uti et trochisci aloes, et trochisci mali citrii, et trochisci moschata, &c. Persæpe adhibent pistacium in coctis suis ex dulcioris suis loco amygdali, idque ex iis est quod tollit obstructions in hepate: præterea conficiunt ex eo *Harisam*, quæ *Harisa* pistacii vocatur, estque illa suavis admodum, et pinguis. Hæ sunt ejus materiæ: pars una est caro gallinacea, elixata, emollita; partes duæ julapium, porro octava circiter totius pars, aut nona, pistacium decorticatum, confusum, quod hoc modo adhibetur: inungitur caro elixato oleo sesamio, et ponitur in sartagine, ut ignem sentiat, et julapium liquidum evadat, agitaturnque concresecat; deinde superinjicitur pistacium, idque agitur donec misceatur; tandem mensæ apponitur.” P. 179.

The *first* chapter of the *second* Book into which this useful work is divided, treats, in a very particular manner, concerning the greatest of all the wonders of Egypt, its celebrated NILE, the source of its greatest happiness and abundance, and once the object of the idolatrous superstition of its insatuated progeny; though, if idolatry could be, in any respect, a *venial* crime, that of the Egyptians gratefully paid to so liberal a benefactor, appears to have the best title to indulgence. The phenomena of the Nile, therefore, naturally engross a large portion of every physical investigation of Egypt; and Abdollarif's studies and profession led him to engage in the enquiry with peculiar ardor. From its rise in the Abyssinian mountains, to its efflux into the Mediterranean, its progress, its vicissitudes, and its peculiarities, are marked by a masterly hand; and the statements of so able a judge, must have been equally useful and gratifying to the Mohammedan sovereigns of that country, especially when it is considered, that the annual tribute paid to them was constantly regulated by the increased or diminished height of this fertilizing river. The measure

that produced complete abundance in this author's time was *sixteen cubits*; if it reached only *twelve cubits*, famine and despair stared the Egyptians in the face; if it exceeded *eighteen*, the consequences were nearly as fatal.

“ *Humanos in usus oBoddecim cubitorum terminus est necessarius; at viginti cubitorum terminus modum excedit, neque est hominibus utilis. Uterque autem terminorum habet principium sibi contrarium. Principium necessarium est sedecim cubitorum, quod vocatur AQUA SULTANICA.*” P. 189.

The water of the Nile, according to this Arabian writer, during a part of the year, that is for two or three months previous to a fresh inundation, assumes a green colour, and is apt to grow *foetid*, and full of animalculæ. At these times, the natives have recourse to the wells and reservoirs, which the industry of their ancestors and themselves have sunk, to preserve it; but, even thus preserved, Abdollatif found it necessary to purify it by *boiling*, before he used it. From the preceding observations, by an eye-witness, two facts, which have often been disputed, seem to be established: the first is, that notwithstanding the enlargement, or supposed enlargement, of the Delta, by the great accumulation of mud, brought down by the Nile from Ethiopia, it is evident, that no greater number of cubits in the rise of that river was necessary, at the period of Abdollatif's visiting that country, to inundate Egypt, than when the famous statue was formed, around which play the *sixteen* children, representing those cubits; a period of near twelve hundred years! The second is, that the incorruptibility of its waters, so vaunted by the ancients, and by some moderns, proves to be a fable.

The two concluding chapters of this book are devoted to the detail of the blackest crimes, and the direst calamities, that were ever recorded by the pen of history; both the consequence of that unspeakable evil to Egypt, an utter defect of the waters of the Nile, during his abode there, in the years of the Hegira 596 and 597, corresponding to the years 1199 and 1200 of the Christian æra. Driven to madness by the goad of famine, mothers are represented as banqueting upon their roasted children, and human flesh as commonly bought and sold in the public market-place. All Egypt is depicted as one great slaughter-house, and MEN the devoted victims; every tie of nature, and every bond of friendship, burst asunder; every feature of humanity erased; every spark of religion, and morals extinguished! These relations of Abdollatif are so full of horror, that, did we not find them confirmed in another authentic Arabian historian, we mean Abulfeda, under those years of the

the Hegira, we must absolutely have refused our belief to the dreadful narrative. We shall first present our readers with an extract from Abdollarif, and then corroborate his relation with a quotation from Abulfeda, to take off its apparent improbability.

“ Porro quod ad pauperiores spectat, qui macilentia et inedia perierunt, est profecto res, quæ cum nobis sit parum cognita et explorata, Deo patet soli. Verum enimvero, est de ea re aliquid quod tradamus, tanquam specimen quodam, e quo cordatus quispiam sibi in animo effingere possit rei ipsius sceditatem.

“ Novimus profecto, quod in Mesra, et Kahira, inque locis confinis, quocunque quispiam ambulaverit, vel pedibus ille vel oculis non potuerit non incidere in aliquem, qui aut mortuus esset, aut in ipso articulo mortis jam tum constitutus, aut a conditione hac pertristi prope abesset. Efferebantur autem ex sola Kahira in cœmeterium homines propemodum quingenti singulis diebus: numerus autem mortuorum in Mesra erat tantus, ut sepeliri cum non possent, projicerentur casu et temere. Cum laboris, qui in iis projiciendis impenderetur, aliquando tæderet, mortem occubuerunt in plateis, inque domibus et officinis; suntque inter easdem hinc et illinc derelicti. Erant eorum nonnulli in partes concisi; et juxta astat qui eos affaret, vel pistor, vel quispiam alius.

“ Quod ad circumjacentes tractus et pagos attinet, incolæ fere perire omnes: in urbibus quæ principales sunt, et locis celebrioribus, quales sunt Kusa, Ashmuncin, Mahalla, &c. non item; etsi in his quoque, calamitatis qui superstites essent, reperti sunt perpauci. Viator siquis civitatem aliquam transiret, haud quenquam in ea reperiebat vivum: nimirum in domos incidebat apertas easdem vacuasque; eas qui olim habitabant, mortuos invenit, obversa facie jacentes; quorum alii jam putrescebant, alii etiam nunc recentes fuerunt: interdumque inveniebantur in domo utensilia, nemo cum esset qui eam occuparet.”
P. 233.

After the above statement of the universal and almost incredible desolation, produced by only *one year's* defect in the inundation, we shall state what more briefly occurs in the Annals of Abulfeda, concerning the same calamitous event. “ Hoc anno,” says this historian, under the year 597, “ ingens erat annonæ caritas in Ægypto, propter Nili defectum.” It is added, “ Tanta fuit, ut homines in Arabiam utramque, et Petræam, et Syriam, et occidentem aufugerent; et pater filium suum, adjutus ab ejus matre, mactaret et affaret; quorum quamvis bene multos combusserit Malec-el-Adel qui id fecerunt, non poterat tamen immanitas eo cœrceri. Alii amicos suos ad prandium ad se invitabant, et, nacti, jugulabant atque devorabant. Viæ cadaveribus opplebantur; brevi tempore sepeliebatur Sultan aere suo ducenties et vices mille cadavera.” Abulfedæ Annales, tom. iv. p. 672. We imagine the translator will think himself obliged to us for this additional testimony

to the veracity of his favourite author ; for, certainly, in these colder climates, we can form no adequate idea of the dreadful scene of horror, in which thirst and hunger drive the inhabitants of the scorched tropical regions to acts of the most outrageous desperation.

With respect to that part of this publication which is more peculiarly the work of Dr. White, and consisting of a considerable portion of the translation, commencing at p. 100, with the Preface and elucidatory Notes, we repeat, that it is executed in a masterly manner, and becoming his high station and character. The Latinity is truly correct and classical ; and the typography, both of the Arabic and Roman character, appears equally to deserve the praise of accuracy. We were particularly pleased, at the note on p. 119, to find a regular, though summary, history of the affairs of Egypt from the foundation of the kingdom, under Menes, to the present time, principally drawn from oriental sources. We hope this will prove only the outline of a larger work on the general history of that country, which is one of the acknowledged *desiderata* of literature, and for which, no person in Europe is better qualified than the learned and amiable Professor.

ART. V. *Suifance of the Speech delivered by Lord Grenville, in the House of Lords, November 13, 1801, on the Motion for an Address approving of the Convention with Russia.* 8vo. 176 pp. 3s. 6d. Cobbett and Morgan. 1802.

WHEN the very able tract, entitled "A Vindication of the Convention concluded between Great Britain and Russia," was under our examination*, we did not expect to meet so soon with a work, maintaining with equal ability, and an almost equal appearance of reason, a very different opinion. On the first perusal of the Speech before us, we felt ourselves in a situation somewhat similar to that of the judge, who, finding himself puzzled by opposite arguments, requested that he might hear, in future, only *one* side of the question. A little attention, however, convinced us, that the ingenious writer and eloquent speaker differ so widely from each other, not because the arguments of either are sophisticated, or his general doctrines unfounded, but because each sets out upon a different supposition of the case ; and, reasoning justly upon

* See Brit. Crit. vol. xix. p. 62.

their own respective principles, they are thus necessarily led to different conclusions.

The author of the *Vindication*, though he did not profess to defend the Convention upon the temporary pressure of circumstances; yet, in the outset of his work, enlarged upon those circumstances, in order to show how opportunely for the interests of this country the Convention was made. But he relied principally on the ground, that "*the object for which the war commenced had been fairly obtained*;" and, that "all inferior or collateral points might be postponed, or obtain a subordinate consideration."

This principal point in question, "this chief pretension against which we had armed," he stated to be, that article in the Convention of Armed Neutrality of 1800, which tended to exempt all ships under convoy from search. This, he deemed, "included and covered all the rest." The other most material claim of the neutral powers connected was that which required, that "free ships should make free goods." These claims, the author stated, have, by the express terms of the treaty, been abandoned; and contrary doctrines are now adopted, "as the permanent basis of the law of nature and of nations." The other points in debate were shown to be subordinate, and were satisfactorily explained.

The Speech before us sets out with an assumption, which, we trust, is in a great degree true; but perhaps not to such a degree as, taking all circumstances into consideration, to warrant all the inferences here drawn from it. It is, that

"we have (in the present instance) treated, not with an enemy, but with an old and natural ally; not with the government of an usurper, looking for his security in our dangers, and for his glory in our humiliations; but with a lawful sovereign, who has no real interest opposed to our's, and who has shewn a decided attachment to the ancient system of connexion, so long established between the two countries."

That this statement is in theory just, we are far from denying. The true interests of Great Britain and Russia are, we have no doubt, in many respects, the same; and the conduct of the young Emperor and his council, at his accession, manifested a disposition favourable to this country. Yet, if we do not greatly err, his declarations, while they announced a desire of peace, professed his resolution of adhering to the alliance of Russia with the other Northern Powers, and following the maxims of the Empress, his grandmother, the foundress of the Armed Neutralities. It could hardly indeed be expected, that Russia, who derived so much influence as
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the head of that confederacy, should wholly abandon the lesser states, who were parties to it, and perhaps throw them into the arms of some other great power. Under such circumstances, to have insisted upon the unqualified surrender of every right in debate, might, we should suppose, have greatly delayed, if it had not wholly prevented, that very seasonable adjustment, by which the most important points were conceded to us, and the remainder settled by mutual concessions. The Speech before us proceeds, however, upon a contrary assumption, and certainly shows, that some parts of the treaty might have been framed in a manner more likely to prevent future dispute. Yet we think that these defects are greatly exaggerated in the Speech; and some others, which are added, originate rather in the imagination of the speaker, than the circumstances of the case.

The noble speaker, in the outset, professes (and, we are convinced, with perfect sincerity) that

“his purpose is not to obstruct the King's government, but to convey suggestions which may be advantageously improved; not to call the attention of the House unnecessarily to the censure or disapprobation of the past, but to propose what may still be successfully attempted, and beneficially accomplished.”

Under such circumstances, it would ill become us, in our account of this Speech, to dwell upon objections, which were made with such reluctance; and which were then addressed, rather to ministers themselves, than to the public at large. Yet, as the publication of this Speech is an appeal to the public, they require some notice.

The first and leading objection made by the noble speaker to this treaty is, that “in the form and wording of the articles, the two Conventions of Armed Neutrality have been followed, wherever they could be made to apply.” From this circumstance, the noble Lord infers, that “we have negotiated on the basis of these hostile Conventions;” nay more, “that we stand in the face of Europe, no longer as resisting, but as acceding, to the treaties of Armed Neutrality.” He adds, indeed, that this accession is “with *modifications* and *changes* in some important points.” We pretend not to be so conversant as his Lordship in the niceties and refinements of diplomatic reasoning; but, speaking as plain men, and on the principles of common sense, we should presume that these *modifications*, and these *changes*, consisting (as the *Vindication* has shown) in the abandonment, on the part of Russia, of the chief and most obnoxious claims of the neutral confederacy, so far from being an accession to those claims, amount,

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on our part, to a decisive resistance to them. In such a case, we should conceive, the mere form of expression was not very material; and it might, perhaps, with more reason, be alleged, as an unequivocal dereliction of the obnoxious pretensions, that, in a treaty adopting the formal expressions of the Conventions which produced them, and manifestly bearing them in remembrance, the hostile articles contained therein are repealed.

Adopting, however, this prejudice (for such we venture to call it) in the outset of the argument, and drawing from it some inferences, which we by no means can admit, the Speech proceeds to examine the treaty, according to the five following propositions, stated to be maintained by this country, on the subject of maritime law.

“ I. That it is not lawful to neutral nations to carry on, in time of war, for the advantage, or on the behalf, of one of the belligerent powers, those branches of its commerce from which they are excluded in time of peace.

“ II. That every belligerent power may capture the property of its enemies, wherever it shall be met with on the high seas; and may, for that purpose, detain and bring into port, neutral vessels, laden wholly, or in part, with any such property.

“ III. That under the description of *contraband of war*, which neutrals are prohibited from carrying to the belligerent powers, the law of nations (if not restrained by special treaty) includes all naval as well as all military stores; and generally all articles serving principally, according to the circumstances of the war, to afford to one belligerent power the instruments and means of annoyance to be used against the other.

“ IV. That it is lawful to naval powers, when engaged in war, to block the ports of their enemies, by cruising squadrons, *bonâ fide* allotted to that service, and fairly competent to its execution.

“ That such blockade is valid and legitimate, although there be no design to attack, or to reduce by force, the port, fortress, or arsenal to which it is applied. And that the fact of the blockade, coupled with due notice given thereof to the neutral powers, shall affect, not only vessels actually intercepted in the attempt to enter the blockaded port, but those ships also which shall elsewhere be met with, and shall be found to have been destined to such port, under the circumstances of the fact, and notice of its blockade.

“ V. That the right of visiting and examining neutral vessels, is a necessary consequence of these principles. And that, by the law of nations (when unrestrained by treaty) this right is not in any manner affected, by the presence of a neutral ship of war, having under its convoy merchant ships, either of its own nation, or of any other country.” P. 25.

The first of these propositions the noble speaker applies to the coasting trade, which the neutral powers claimed a right of

of carrying on for the belligerents. He thinks the permission granted in the treaty to neutral ships, "to navigate freely to the ports, and upon the coasts of belligerent powers" (although their original claim, of navigating *from port to port*, is purposely omitted) negatives the principle essential to Great Britain; or, at best, "leaves it in a state so very doubtful, as to afford a handle for perpetual cavils, and a source of interminable differences."

It would extend this article far beyond our proper limits, were we to enter fully into this topic. The reader will find it ably discussed, and the objection (as we think) satisfactorily answered, in the *Vindication*, from page 55 to page 62. The Speech urges further, that the produce of the French colonies might, in the event of a future war with France, be, by virtue of this treaty, transported to the harbours of the mother country. This objection, however, had been removed, by a Convention, dated more than a month before this Speech was delivered.

On one of the leading points in dispute, namely, whether "free ships shall make free goods," the noble speaker declares, without reserve, "that the present Convention seems to him to have obtained a sufficient recognition of the just and established principle asserted by Great Britain."

The question of "contraband of war," he deems by no means settled on terms of equal advantage and security to this country; objecting, that the privilege granted to Russia, in the commercial treaty with that power (1797) was temporary, but now it is made perpetual; and we are not certain, that "the marine of Russia will for ever continue incapable of exercising it to an extent prejudicial to the interests of Britain." Here also the intelligent reader may turn to the *Vindication* (Letter 5th) and he will, we think, be satisfied, by the reasonings in that tract, that this concession (if it can be called one) was well worth the advantages it procured to us, in the immediate settlement of the dispute. We will not stop here, to censure, in the Speech, a few rather violent expressions respecting the peace, such as calling it "our *submission*," &c. &c. Such is not the general opinion of unprejudiced persons, in this country, on the late pacification; and such, we apprehend, is not the character it bears among the nations of Europe.

The seventeenth article of the Convention (which ascertains to what vessels the privileges of neutrality shall be allowed) is next objected to, as liable to evasion; and perhaps it might be expedient, to establish a stricter rule (and require two thirds instead of half of the seamen to be subjects of the power
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whose flag they bear) but this, we conceive, may easily be made the subject of future investigation.

It is next argued, and certainly with great ingenuity, that the sections of the treaty which relate to "contraband of war" are not merely *prospective*, but *declaratory*, being expressly declared to be framed "to prevent all ambiguity or misunderstanding, as to what *ought to be considered* as contraband of war." This, therefore, says the Speech, is "the recognition of an universal and pre-existing right, which, as such, cannot justly be refused to any other independent state." But was the noble author of the Speech aware of, or had he forgotten, the preamble of this very treaty? which pointedly declares, that the object of the contracting powers is, to settle "their principles upon the rights of neutrality, *in their application to their respective monarchies*, in order to *unite more closely* the ties of friendship and intercourse." Surely it is too much to say, that a Convention, formed upon such special motives, and principles thus confined in their application, shall be deemed declaratory of the sentiments, nay, a pledge of the conduct, of the contracting parties, as to the rest of the world. Such a conclusion is, indeed, expressly excluded, as to those states with whom it is most likely that such a question should arise, namely, Denmark, Sweden, and the States of America; all of which powers have made different stipulations on this subject, in their treaties with Great Britain; and we are far from thinking this exception fairly admits the construction put upon it in the Speech. But the discussion of this point would lead us far beyond the limits of a Review.

The stipulation respecting "blockaded ports" is also a subject of the noble speaker's pointed animadversion. He objects to it on two grounds; first, that it seems to countenance the unfounded notion, that a port, to be blockaded, must be attacked with an intention of *reducing* it; secondly, that a blockading squadron may be driven from before a port by stress of weather, so as not to be, at all times, "sufficiently near" to create "an evident danger of entering." Upon these objections, which, though not wholly unfounded, are perhaps too refined, we shall content ourselves with remarking, in the terms of the *Vindication* (page 67) that

"the words *or sufficiently near* are of much importance, as they fairly determine the point at issue; for they establish a blockade, not only by stationary ships, but by cruising squadrons; and these, it was the object of the Armed Neutralities not to allow. The words have also that latitude of construction, as to the distance of the ships, which gives them the power of a discretionary approach, and allows them

them to appear on such points as they may choose, for the better accomplishment of the purposes of the blockade."

The last branch of the noble speaker's enquiry relates to those stipulations in the treaty which affect the right of search. The value of this right, he considers as purely relative, being dependant on "the extent and nature of those principles to which it is applied." He, however, very justly asserts this right, but thinks the exercise of it not sufficiently secured by the words "valid motive of suspicion;" which (although the ship's papers be regular) may warrant a further search. Scarcely any motive of suspicion, he argues, can exist *previously* to an examination of the crew, or search of the vessel. We confess, it appears to us, that a more favourable construction of this clause (which might perhaps have been more clearly worded) might prevail. The fifth section of this article expressly allows the examination of the master and crew of the neutral vessel *previously* to her detention. This last clause, therefore, shows how the former section should be construed; and that the "*valid motive of suspicion*" may be grounded upon an enquiry (if deemed expedient by the belligerent commander) as well as on other circumstances. This construction seems to be adopted, as incontrovertible, by the able author of the *Vindication*, so often referred to, who has shown this clause in the treaty to be conformable to several treaties of commerce made by Great Britain with the other states of Europe.

We have thus endeavoured to give a correct outline of a very important, and certainly a very able, Speech. The patriotic motives of the noble statesman to whom it is ascribed, we cannot for a moment doubt. Whether the chief foundation on which it rests, namely, that it was in the power of ministers (without risque or mischievous delay) to have insisted upon an *unqualified* abandonment of *every* claim made by the Northern Powers, does not fail, we leave to abler politicians to determine. One of the principal objections to the treaty has been obviated by a supplementary agreement; and the remaining defects and inaccuracies, however ingeniously urged in this Speech, will not, we conceive, appear, on a dispassionate consideration, to detract much from the merits of that important transaction, or much diminish the applause which ministers have obtained from their country.

ART. VI. *The Life of Poggio Bracciolini.* By the Rev. William Shepherd. 4to. 487 pp. 1l. 5s. Cadell and Davies. 1802.

A JUDICIOUS love of letters having led to an assiduous enquiry into the lives and fortunes of the revivers of learning, Poggio is well selected, by the present author, as affording an ample scope for the illustration of a long and interesting period. Born in 1380, and preserved in health and literary activity till 1459, a term of nearly fourscore years, Poggio contributed much by his own writings, and still more by his diligence in recovering ancient authors, and the works of ancient art, to introduce true taste, and to furnish the best models for its cultivation. The friends of classic literature will easily accede to the praises of Poggio, when they are informed that to his activity and zeal they owe the possession, totally, or in part, of Quintilian, Lucretius, Valerius Flaccus, Vegetius, Columella, Ammianus Marcellinus, Nonius Marcellus, Tertullian, besides many productions of Cicero, and some of Lactantius, twelve of the Comedies of Plautus, and other works enumerated in these Memoirs*. Poggio was one of the most illustrious of those scholars who prepared the way for the brilliant era of Leo X. and without whose efforts that period of lustre would probably have been deferred to a much later date. Though the present elegant work was evidently, and indeed confessedly, occasioned by that of Mr. Roscoe, it should be read and considered as introductory to it. Poggio was patronized by Cosmo de Medicis the father, and by Lorenzo the uncle, of the great Lorenzo, whom Mr. Roscoe celebrates; and the well directed liberality of one generation prepared the way, and gave the example, to that of the next. How deserving Poggio was, as a scholar, of the patronage of the Medicis, and the celebration of his present biographer, we may explain in the words of Mr. Roscoe. Speaking of

* See p. 107, et seq. Some of these discoveries are duly celebrated by Cristoforo Landino, in a Poem which has been cited by Mr. Roscoe. As memorial verses, they should not be omitted here.

“ Illius ergo manu nobis, doctissime Rhetor,

Integer in Latium, *Quintiliane*, redis:

Illius atque manu, divina poemata *Sili*

Italici redeunt, usque legenda suis:

Et, ne nos lateat variorum cultus agrorum,

Ipse *Columellæ* grande reportat opus;

Et te, *Lucreti*, longo post tempore, tandem

Civibus et patriæ reddit habere tuæ.”

Roscoe I. p. 28, &c.
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the industry employed under the munificent encouragement of Cosmo, to recover the works of classic authors, that writer says :

“ Of all the learned men of his time, Poggio seems to have devoted himself the most particularly to this employment, and his exertions were crowned with ample success. The number of manuscripts discovered by him in different parts of Europe, during the space of near fifty years, will remain a lasting proof of his perseverance, and of his sagacity in these pursuits. Whilst he attended the council of Constance in the year 1415, he took an opportunity of visiting the convent of S. Gallo, distant from that city about twenty miles, where he had been informed that it was probable he might find some manuscripts of the ancient Roman writers. In this place he had the happiness to discover a complete copy of Quintilian, whose works had before appeared only in an imperfect and mutilated state,” &c. Vol. i. p. 25.

Mr. R. also says, with great truth, his “ writings throw a considerable light on the history of the age.” With judgment, therefore, has Mr. Shepherd taken Poggio as the subject of his narrative, though, from the near approach of the times, many persons characterized in the one history require also to be described in the other. Thus, in the introductory chapter to the *Life of Lorenzo* (besides Poggio himself) the following authors are mentioned, who are similarly introduced in the *Life of Poggio*; Ambrogio Traversari, Leonardo and Carlo Aretino, Carlo Marsuppini, Guarino Veronese, Giovanni Aurispa, Francesco Filelfo, &c. It must be owned, however, that, as the fortunes of these personages were more involved with those of Poggio, they are here more copiously described; and that nothing is improperly transferred from the prior writer by his successor.

This work of Mr. Shepherd is, in all respects, worthy to be taken up as an introduction to that of Mr. Roscoe. The style, like that of the *Life of Lorenzo*, is manly, pure, and elegant; the remarks on authors evince a sound taste, and the reflections on events, a discerning and cultivated mind. Though it does not equally abound in poetical passages and translations, Poggio not being addicted to poetry, yet it is not wholly destitute of them; and the prosaic citations from his author, are rendered by Mr. S. with fidelity, taste, and spirit. In its external form, this publication is studiously, as it seems, made to resemble that of Mr. Roscoe; and not without sound judgment, since their connexion is so intimate, that they may properly be regarded as separate parts of one general design. The letter-press of this volume, which is marked as printed at Liverpool, is even superior to that of the *Life of Lorenzo*; the ink is of a deeper black, the paper finer (though perhaps rather

rather too yellow) and the letter more elegant. The proportion of the letter-press to the margin is, however, to our taste too small. There are no ornaments, except a vignette in the frontispiece; which is such a specimen of cutting on wood as very seldom has been produced, and will not often be rivalled. The subject is allegorical, and represents the sun rising over the ruins of Rome, among which two learned men are pursuing their researches.

A doubt may perhaps arise in some minds, whether, notwithstanding his merits in the enquiry after ancient authors, Poggio was a person altogether worthy to find a biographer, and particularly of the clerical order, at the present day. The judgment of Erasmus against him is apparently no less decisive than severe, in a passage which has frequently been cited; "Poggio, rabula adeo indoctus, ut etiamsi vacaret obscenitate, tamen indignus esset qui legeretur; adeo autem obscenus, ut, etiamsi doctissimus fuisset, tamen esset a bonis viris rejiciendus." Epist. l. iv. Ep. 7. An appeal from Erasmus on such a subject would not be easy, did it not seem probable that he was influenced, in this respect, by his esteem for the merits of Laurentius Valla, whose inveterate hatred of Poggio, and calumnies against him, are only excused by the similar excesses of that antagonist. In his *Ciceronianus*, the sentence of Erasmus is rather more mild, "Poggius Florentinus, vividæ cujusdam eloquentiæ vir.—Naturæ satis erat, artis et eruditionis non ita multum: etiam impuro sermonis fluxu, si Laurentio Valla, credimus." Here he takes the impurity of his Latinity on the credit of Valla, as in the other passage he probably did the general character of the man and his writings. The truth is, that the *Facetiæ* of Poggio, which cannot be too strongly reprobated, for the gross and abominable indecencies with which they are interspersed, are the part of his writings, and perhaps the only part, that merits the severity of Erasmus. Were this blemish removed, or purged of about one third, perhaps, of its contents, Poggio might rank among authors highly favourable to morals, by his spirited censure of some most odious vices. In his *invektives*, where his scurrility is offensive, he only used the weapons which were thought lawful in his time, and constantly drawn and exercised against himself. But the offence of his licentious jest-book is not to be palliated; it was a transgression against his own better knowledge, since he had reproved others for indecency; and it ought to have been suppressed, or very greatly purified. Mr. S. too slightly censures this production; though he solidly refutes the defence of it suggested by Recanati, that the most licentious stories were interpolations subsequent to the time of the author. The collection

lection was justly characterized by Valla, in 1452, which was seven years before the author's death; and we may add, that it was printed in 1470, only eleven years after, in a state which we fear will not afford much justification. The morals of Poggio, as far as women were concerned, were licentious, for the greater part of his life; nor can they be excused any more than his *Facetia*, except by the gross manners of his time, and the universal prevalence of bad example. "It is a striking proof," says his present biographer, "of the licentiousness of the times, that an apostolic secretary, who enjoyed the friendship and esteem of the Pontiff, should have published a number of stories which outrage the laws of decency, and put modesty to the blush; and that the dignity of the Roman hierarchy should have tolerated a book, various passages of which tend not merely to expose the ignorance and hypocrisy of individuals of the clerical profession, but to throw ridicule on the most sacred ceremonies of the Catholic Church." P. 442.

In other respects, the character of Poggio may be defended against all assailants. He served his masters with fidelity, and literature with enthusiasm. In private, he was a warm and a steady friend, unaltered by change of circumstances. High-spirited and liberal, a sworn foe to meanness and hypocrisy, and so averse to the corruptions of Religion, that, had the work of Reformation been more advanced, his attachment to the papal court would probably have yielded to his zeal for truth. The noble tribute of justice paid in one of his Epistles to the character and constancy of Jerome of Prague, is a pledge to us of the feelings he would have experienced had the truth been further opened, and persecution further carried. His strong and frequent remonstrances against the hypocrisy of the Romish clergy suggest the same opinion, and have led the writers of that class to charge him with impiety. If Erasmus considered him as *unlearned*, compared with his own astonishing extent of literature, there were certainly few others who had a right to despise his acquirements; and the efforts of Poggio and his friends revived, more than any other cause, that taste which prepared the world to admire the writings of Erasmus. It appears that in considering the mutual invectives which had passed between Valla and Poggio, Erasmus had taken part with the former; but the invectives on both sides, as well as those which passed between Poggio and Filello, are disgraceful to the writers; and the reflections of Mr. Shepherd upon them, and upon literary contests in general, do honour, in an equal proportion, to his sentiments and his pen. Though they occur near the close of his book, as we are employed upon this part of the subject, we shall cite them here.

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"The foregoing traits of the history of literature must decisively contradict the doctrine of the amiable Ovid, when he asserts,

Ingenuos didicisse fideliter artes
Emollit mores, nec sinit esse feros.

It is, indeed, a most lamentable truth, that few quarrels are more violent or implacable, than those which are excited by the jealousy of literary rivalry; and that the bitterest vituperative language on record occurs in the controversial writings of distinguished scholars. Several causes concur in producing this unhappy effect. It is of the very essence of extraordinary talents to advance to extremes. In men whose ardent minds glow with the temperature of genius, whether the flame be kindled by the scintillation of love or of enmity, it burns with impetuous fury. The existence of many scholars, and the happiness of the great majority of the cultivators of literature, depend upon the estimation in which they are held by the public. Any assertion or insinuation, therefore, derogatory to their talents or acquirements, they consider as a dangerous infringement upon their dearest interests, which the strong principle of self-preservation urges them to resent. The objects upon which we employ a considerable portion of our time and labour, acquire, in our estimation, an undue degree of importance. Hence it happens, that too many scholars, imagining that all valuable knowledge centers in some single subject of study, to which they have exclusively devoted their attention, indulge the spirit of pride, and arrogantly claim from the public a degree of deference which is by no means due to the most successful cultivator of any single department of science or of literature: and in the literary, as well as in the commercial world, undue demands are resentfully resisted; and amongst scholars, as amongst men of the world, pride produces discord. Learned men are also too frequently surrounded by officious friends, whose ignorant enthusiasm of attachment betrays them into a kind of idolatry, which is productive of the most mischievous consequences to its object. They who are accustomed to meet with a blind and ready acquiescence in their opinions, in the obsequious circle of their partizans, become impatient of contradiction, and give way to the impulse of anger, when any one presumes to put their dogmas to the test of unreserved examination. The flame of resentment is fanned by the foolish partiality by which it was originally kindled; and the noblest energies of some mighty mind are perverted to the maintenance of strife, and the infliction of pain. The operation of these causes produces many striking proofs, that learning and wisdom are by no means identical; and that the interpreter of the sublimest morals may become the miserable victim of the meanest passions which rankle in the human breast." P. 477.

Poggio, in this Life, is called Poggio Bracciolini, without any other appellations; but in what passes for his Epitaph, given both by Blount, in his *Censura*, and by Nathan Chytraeus, in his collection of Inscriptions, he is called Johannes Franciscus Poggio. The same Christian names are also affixed to his portrait by Boissard. These authorities also make
Rome

Rome the place of his burial, which, Mr. Shepherd informs us, took place in the church of Santa Croce, at Florence. This is the more likely, as he undoubtedly died at Florence, and was not likely to be removed to Rome for burial, especially as he was so highly esteemed by his countrymen, the Florentines. All these mistakes of the names, and of the Epitaph, have arisen from confounding a son with his father. John Francis Poggio, or rather Bracciolini, who was actually buried in the church of St. Gregory, at Rome, was the fourth son of our Poggio; and the mistake in Chytræus is, that of making the date MCCCXXII, instead of MDXXII, when this son of Poggio died, (p. 484.) The real Epitaph of Poggio Bracciolini remains, therefore, to be found, and must be sought at Florence, not at Rome. Mr. Shepherd has not given it, nor the inscription subjoined to his statue, of which he tells so remarkable an anecdote. That, when the façade of the church of Santa Maria del Fiore, where it stood, was altered in 1560, the statue of Poggio was removed to another part of that edifice, where it now composes one of the group of the twelve Apostles. This is from Recanati's Life of Poggio.

The present Life of him contains much interesting matter: but, for the convenience of the reader, it greatly wants an Index. It would have been very proper also to insert, in some part, a regular list of his works; for, though each article is perhaps mentioned in its chronological order, they cannot, especially as there is no index, be viewed collectively by the reader. This defect we shall supply, from the Basil edition of his works, published in 1538. 1. *Historia disceptativa de avaritia.* 2. *Historia convivialis, uter alteri gratias debeat pro convivio, an qui vocatur, an qui vocat.* 3. *Historia convivialis ultra artium, medicinæ an juris civilis præstet.* 4. *Historia convivialis, utrum priscis Romanis Latina lingua omnibus communis fuerit, an alia quædam doctorum virorum, alia plebis et vulgi.* Libri 3. This is a very curious tract, and very learned. 5. *De nobilitate, liber disceptatorius.* 6. *De humanæ conditionis miseriâ.* Lib. 2. 7. *Afinus Luciani, Latine.* 8. *Investiva in Felicem Antipapam.* 9. *Investivæ in Franciscum Philelphum iv.* 10. *Investivæ in Laurentium Vallam iv.* 11. *Oratio in Funere Cardinalis Florentini.* 12. *Oratio in funere Nicolai Nicoli.* 13. *Oratio in funere Laurentis de Medicis.* 14. *Oratio ad Nicolaum V. Pontificem.* 15. *Epistolarum Liber*.* 16. *De infelicitate principum, dialogus.* 17. *Facetiæ liber.* 18. *Historia Florentina. Lib. viii.*

* Some Epistles, if not other compositions of Poggio, may still most probably be found in MS. and well deserve the search.

We have already given a sufficient specimen of the style of this biographer, and of the nature of his reflections. When he appears as a translator, from any works of his author, he sustains the character with elegance and vigour. The only poetical effort is a translation from one of Philæphus's Satires, and there, justice compels us to say, he does not appear quite so much to advantage. We speak not of any glaring defects, but merely of a style less polished and vigorous than that of his prose. This Life of Poggio, on the whole, cannot fail to be creditable to the writer, and acceptable to the public, particularly as a suitable and pleasing introduction to that Life of Lorenzo, which is itself, in due time, to be followed by a no less interesting Life of Leo X.

ART. VII. *Philosophical Transactions of the Royal Society, &c.*

(Concluded from our last, p. 283.)

XVI. *Additional Observations tending to investigate the Symptoms of the variable Emission of the Light and Heat of the Sun; with Trials to set aside darkening Glasses, by transmitting the solar Rays through Liquids; and a few Remarks to remove Objections that might be made against some of the Arguments contained in the former Paper.* By William Herschel, L. L. D.

THE nature of the observations, which are contained in this supplement to the other paper on the same subject, of which we have taken sufficient notice in the preceding pages, is pretty well indicated in its title. They are of the same nature as those of that paper, excepting that in this supplement a telescopic eye-piece is described, which defends the eye from the heat of the sun's rays, by the interposition of fluids, among which, Dr. H. found that water alone answers this purpose remarkably well.

"I viewed," he says, "the sun with a skeleton eye-piece, into the vacancy of which may be placed a moveable trough, shut up at the ends with well polished plain glasses, so that the sun's rays may be made to pass through any liquid contained in the trough, before they come to the eye-glass.

"Through spirit of wine, I saw the sun very distinctly. There are ten openings without shallows; and a pretty considerable one with a shallow. The opening is nearly round; and the shallow is concentric with it, and also round. The want of shallows about the small opening,

openings, and the roundness of that about the largest, indicate that the elastic empyreal gas which passes through them, is without side-bias in its motion.

" March 8. I viewed the sun through water. It keeps the heat off so well, that we may look for any length of time, without the least inconvenience."

The above-mentioned eye-piece is delineated on an adjoining plate.

XVII. *On an improved Reflecting Circle.* By Joseph de Mendoza Rios, Esq.

This author begins by briefly describing the general method of measuring angles in practical astronomy, especially at sea. He mentions the improvements which have been made at various times for this purpose; and the instruments which were invented by T. Mayer, and by the Chevalier de Borda. He points out the limits of their powers, as also their defects; after which he describes a circular instrument of his invention, for measuring angles; and the description is illustrated by four plates, which exhibit the instrument in different points of view; and the want of which prevents the practicability of giving our readers a sufficient idea of its particular and complicated construction.

XVIII. *Observations and Experiments upon Dr. James's Powder; with a Method of preparing, in the humid Way, a similar Substance.* By Richard Chenevix, Esq.

In this paper it is first of all remarked, that the dry way of preparing Dr. James's Powder, is subject to certain inequalities, which may render the effect of this most valuable medicine not very constant; and as too much attention cannot be paid to a preparation of so much consequence, therefore, Mr. Chenevix endeavoured to discover a more certain method of preparing this powder; and after a variety of trials, he at last found reason to prefer the following preparation.

" Dissolve," he says, " together or separately, in the least possible portion of muriatic acid, equal parts of the white oxide of antimony (formerly called Algaroth's Powder) and of phosphate of lime. Pour this solution gradually into distilled water, previously alkalized by a sufficient quantity of ammonia. A white and abundant precipitate will take place, which well washed and dried, is the substitute I propose for Dr. James's Powder."

This author then subjoins some necessary cautions in performing the preparation; and, lastly, concludes with the following account of its medicinal property.

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"To ascertain this," he says, "I gave some of my powder to Dr. Crichton, Dr. Babington, and Mr. Abernethy, gentlemen whose extensive practice, and acknowledged skill, sufficiently enabled them to judge of its medical properties. They all concur in opinion, that, in its general effects, it agrees with Dr. James's Powder, and the *Pulvis Antistomachicus*; but, that it is more mild, and consequently may be given in larger quantities, seldom producing nausea or vomiting, in doses of less than eight or ten grains."

XIX. *Case of a young Gentleman, who recovered his Sight when Seven Years of Age, after having been deprived of it by Cataracts, before he was a Year old; with Remarks.* By Mr. James Ware, Surgeon.

A child, the son of a clergyman, born in the year 1793, apparently healthy during some months; when about one year old, manifested a strong imperfection of sight. A surgeon in the country was consulted, who, on examining the child's eye, discovered an opacity in the pupils, which was so considerable, that he did not hesitate to pronounce that there was a complete cataract in each. In consequence of this, application was made to Mr. Ware, who, after a proper examination, thought fit to perform the necessary operation on the 29th of December, 1800; which was attended with the desired effect.

We shall omit to mention the particulars relative to the operation itself, or to the daily improvements of the child's sight; but we shall only transcribe some remarkable points of comparison between the observations that were made with Master W. (the above-mentioned young gentleman) and those which are given in the 35th volume of the *Philosophical Transactions*, respecting Mr. Cheselden's patient, who was supposed to have been born blind, and who received his sight, after the operation, at the age of between 13 and 14.

"It should be observed," this author says, "that though Master W. was six years younger than Mr. Cheselden's patient, he was remarkably intelligent, and gave the most direct and satisfactory answers to every question that was put to him. Both of them, also, if not born blind, lost their sight so very early, that, as Mr. Cheselden expresses it, they had not any recollection of having ever seen.

"My first remark is, that, contrary to the experience of Mr. Cheselden's patient, who is stated to have been so far from making any judgment of distance, that he thought all objects touched his eyes, as what he felt did his skin, Master W. distinguished, as soon as he was able to see, a table, a yard and a half from him; and proved that he had some accuracy in his idea of distance, by saying, that it was a little further off than his hand could reach. This observation, so contrary to the account we have received of Mr. Cheselden's patient, would have surprised me much more than it did, if I had not previously, in some similar instances, had reason to suspect that children, from

from whom cataracts had been extracted, had a notion of distance the first moment they were enabled to see. In the instance particularly of a young gentleman from Ireland, fourteen years old, from each of whose eyes I extracted a cataract, in the year 1794, in the presence of Dr. Hamilton, Physician to the London Hospital, and who before the operation assured me, as did his friends, that he never had seen the figure of any object, Dr. H. and myself were much astonished by the facility with which, on the first experiment, he took hold of my hand at different distances, mentioning whether it was brought nearer to, or carried farther from him, and conveying his hand to mine in a circular direction, that we might be the better satisfied of the accuracy with which he did it. In this case, however, and in others of a like nature, although the patients had certainly been blind from early infancy, I could not satisfy myself that they had not, before this period, enjoyed a sufficient degree of sight to impress the image of visible objects on their minds, and to give them ideas which could not afterwards be entirely obliterated. In the instance of Master W. however, no suspicion of this kind could occur; since, in addition to the declaration of himself and his mother, it was proved by the testimony of the surgeon who examined his eyes in the country, that the cataracts were fully formed before he was a year old. And I beg leave to add further, that on making inquiries of two children, between seven and eight years of age, now under my care, both of whom have been blind from birth, and on whom no operation has yet been performed, I find that the knowledge they have of colours, limited as it is, is sufficient to enable them to tell whether coloured objects be brought nearer to, or carried further from them; for instance, whether they are at the distance of two inches or four inches from their eyes; nor have either of them the slightest suspicion, as is related of Mr. Cheselden's patient, that coloured objects, when held before them, touch their eyes.

“ But the judgment which Master W. formed of the different distances of objects, was not the only instance in which he differed from Mr. Cheselden's patient; who, we are informed, did not know the figure of any thing, nor any one thing from another, however different in shape and magnitude; for Master W. knew and described a letter, not only as white, but also as square, because it had corners; and an oval silver-box, not only as shining, but also as round, because it had no corners; he likewise knew, and called by its name, a white stone mug, on the first day he obtained his sight, distinguishing it from a basin, because it had a handle. These experiments were made in the presence of two respectable persons, as well as myself; and they were several times repeated, to convince us that we could not be mistaken in them.”

After the above remarkable comparison, Mr. Ware adduces the opinions of several able surgeons; and subjoins various proper and useful observations, concerning the mode of performing the operation, and its effects; from which he deduces the following instructive inferences:

“ 1st. When children are born blind, in consequence of having cataracts in their eyes, they are never so totally deprived of sight as not

to be able to distinguish colours; and, though they cannot see the figure of an object, nor even its colour, unless it be placed within a very short distance, they nevertheless can tell whether, when within this distance, it be brought nearer to, or carried farther from them.

"2dly. In consequence of this power, whilst in a state of comparative blindness, children who have their cataracts removed, are enabled, immediately on the acquisition of sight, to form some judgment of the distance, and even of the outline, of those strongly defined objects with the colour of which they were previously acquainted.

"3dly. When children have been born with cataracts, the crystalline humour has generally, if not always, been found either in a soft, or fluid state. If, therefore, it be not accompanied with an opacity, either in the anterior or posterior portion of the capsule, and this capsule be largely punctured with the couching needle, introduced in the way in which this instrument is usually employed to depress the cataract, there is reason to expect that the opaque matter will, sooner or later, be absorbed, the pupil become clear, and the sight be restored.

"4thly. If, in addition to the opacity of the crystalline humour, its capsule be also opaque, either in its anterior or posterior portion, or in both (which circumstance cannot be ascertained before the operation) and, in consequence of this, the operation above-mentioned should not prove successful, it will not preclude the performance of extraction afterwards, if this be thought advisable.

"5thly. The operation above-mentioned being much more easy to perform than that of extraction, and it being possible to fix the eye with perfect safety during its performance, by means of a speculum oculi, it may be undertaken at a much earlier age than the latter operation; and a chance may of course be given to the patient, of receiving instruction, without that loss of time which has usually been thought unavoidable, when children are born with this disorder."

In a note to the above paragraph, this author mentions, that about a month after the above-mentioned successful operation on Master W.'s left eye, he performed a similar operation on the right eye of the same person; but the opacity afterwards was not diminished; and he did not acquire any additional sight from this eye.

XX. *An Account of some Galvanic Combinations, formed by the Arrangement of single metallic Plates and Fluids, analogous to the new Galvanic Apparatus of Mr. Volta.* By Mr. Humphry Davy, Lecturer on Chemistry in the Royal Institution.

"All the Galvanic Combinations," this author observes, "analogous to the new apparatus of Mr. Volta, which have been heretofore described by experimentalists, consist (as far as my knowledge extends) of series, containing at least two metallic substances, or one metal and charcoal, and a stratum of fluid: and it has been generally supposed, that their agencies are, in some measure, connected with the different powers of the metals to conduct electricity; but I have found,

found, that an accumulation of Galvanic influence, exactly similar to the accumulation in the common pile, may be produced, by the arrangement of single metallic plates or arcs, with different strata of fluids."

That acting single Galvanic circles could be formed by one metallic body, or perfect conductor, and two fluids, or imperfect conductors, is one of the earliest of Mr. Volta's discoveries, which he has fully and repeatedly described; especially in his letter to Gren; and, after his discovery of the accumulation of the Galvanic power, by a repetition of a single Galvanic circle; no doubt could be entertained, that the Galvanic battery might be formed by the repetition of a circle, consisting of one perfect and two imperfect conductors, as well as of a circle, consisting of two perfect and one imperfect conductor: but experimenters have adopted the latter mode in preference to the former, principally because the power of a battery, constructed in the latter way, is much stronger, and considerably more durable, than that of a battery constructed in the former way; yet Mr. Davy's endeavours to examine the powers of the weaker sort of batteries, are undoubtedly laudable, and may become useful. He divides those Galvanic arrangements into three classes, which he describes in the following manner,

"The first and most feeble class is composed, whenever single metallic plates, or arcs, are arranged in such a manner, that two of their surfaces, or ends opposite to each other, are in contact with different fluids, one capable, and the other incapable, of oxidating the metal. In this case, if the series are numerous, and in regular alternation, Galvanic influence will be accumulated, analogous, in all its effects, to the influence of the common pile.

"The second class of Galvanic Combinations with single plates is formed, when plates, or arcs, composed of a metallic substance, capable of acting upon sulphurated hydrogen, or upon sulphurets dissolved in water, are formed into series, with portions of a solution of sulphuret of potash and water, in such a manner, that one side of every plate, or arc, is in contact with water, whilst the opposite side is acted on by the solution of sulphuret. Under these circumstances, when the alternation is regular, and the number of series sufficiently great, Galvanic power is evolved; and water, placed in the circuit with silver wires, is acted on; oxide being deposited on the wire connected with the side of the plate, undergoing chemical alteration, whilst hydrogen is evolved from the side in contact with water.

"The third, and most powerful, class of Galvanic Batteries, constructed with fluids and single metals, is formed, when metallic substances, oxidable in acids, and capable of acting on solutions of sulphurets, are connected, as plates, with oxidating fluids, and solutions of sulphuret of potash, in such a manner, that the opposite sides of
every

every plate may be undergoing different chemical changes; the mode of alternation being regular.

"In all the single metallic piles constructed with cloths, the action is very transient: the decomposition of the acids, and of the sulphuret, is generally completed in a few minutes; and, in consequence, the Galvanic influence ceases to be evolved."

XXI. *A Continuation of the Experiments and Observations on the Light which is spontaneously emitted from various Bodies; with some Experiments and Observations on Solar Light, when imbibed by Canton's Phosphorus.* By N. Hulme, M. D.

Dr. Hulme's former paper on this subject, of which the present is a continuation, is in the *Philosophical Transactions* for 1800; and due notice of it was taken, in our account of that volume. The present continuation commences by describing the apparatus, which is as follows.

"The apparatus employed for experiments with any kind of air, unless otherwise expressed, consisted of the following parts: 1. A tea-saucer, holding about three ounces of water. 2. A wide-mouthed phial, which would contain about ten ounces of liquid. 3. A small wooden stand, composed of a slender pillar or pin, nearly four inches high, fixed into a round base, a little more than an inch in diameter, and half an inch thick. This stand was fastened, by strong thread, to the middle of a piece of flat lead, such as lines Chinese tea-chests, having holes in it to admit the thread; the lead was about three inches square, and doubled, to give it weight and stability. The top of the pillar was made pointed; and a round piece of cork, about an inch in diameter, and half an inch thick, was fixed upon it, by means of a superficial hole, bored in its under part with a gimlet.

"When the whole apparatus was put in use, the phial was filled with cold pump water, in a pneumatic tub, then inverted, and the species of air to be employed was let up into it, to the quantity of about eight ounces. The subject for experiment being applied to, or fastened upon, the top of the cork, the stand was placed on the tea-saucer, and then introduced, under water, into the phial containing the air. The whole apparatus being now supported by the tea-saucer, with water in it, was deposited in the laboratory for experiments on light. By this contrivance, the experiments were made in about eight ounces of air, by measure, confined in above two ounces of water."

With this apparatus, Dr. H. performed a variety of valuable experiments, the principal object of which was, to ascertain the action of various gases upon spontaneous light; namely, the luminous matter of the herring, mackarel, rotten wood, &c. The result proved the following particulars.

"1. That objects which abound with spontaneous light in a latent state, such as the herring, mackarel, and the like, do not emit it when

when deprived of life, except from such parts as have been some time in contact with the air,

“ They likewise shew, that the blast of a pair of bellows does not increase this species of light, as it does that which proceeds from combustion.

“ 2. That oxygen gas does not act upon this kind of light, so as to render it much more vivid than it is in atmospherical air; which is quite contrary to what some authors have alledged.

“ 3. That azotic gas, which is incapable of supporting light from combustion, should be so favourable to the spontaneous light which is emitted from fishes, as to preserve its existence and brilliancy for some time, *when applied upon a cork*; yet, that it should prevent the *flesh* of the herring and the mackarel from becoming luminous, and also extinguish the light proceeding from rotten wood.

4. “ That hydrogen gas, in general, prevents the emission of spontaneous light, and also extinguishes it when emitted; but, at the same time, it does not hinder its quick revival, when the subject of the experiment is again exposed to the action of atmospherical air, although the light may have been a considerable time in an extinguished state.

“ 5. That carbonic acid gas has also an extinguishing property, with respect to spontaneous light; but, in general, the light returns, if the object of experiment be taken out, and exposed to the open air.

“ 6. That sulphurated hydrogen gas extinguishes spontaneous light much sooner than carbonic acid gas; and that, in general, the light returns much more slowly, when the subject is exposed to atmospherical air.

“ 7. That nitrous gas totally prevents the emission of light, and quickly extinguishes that which has been emitted; likewise, that the luminous objects which had been under its influence (excepting the glow-worm) did not experience a revival of their light, when taken out, and kept for some time in common air.”

This author found, that, under the receiver of the air-pump, the light of a piece of shining wood, as also that of the herring, was diminished in proportion as the air was withdrawn, until hardly a faint luminous point remained, which was probably owing to the residuum of air. Those substances recovered their luminous appearance on the readmission of air.

The last section of this valuable paper contains experiments and observations on solar light, when imbibed by Canton's phosphorus.

From the account of those experiments it appears, 1. That the imbibed light is rendered more vivid by a *moderate* degree of heat. 2. That it is extinguished by a *great* degree of heat. 3. That the imbibed light, after being in a latent state, is excited, and rendered luminous, by the agency of heat. Lastly, it was observed, that if Canton's phosphorus be exposed to the cold of a frigorific mixture in air, its imbibed light

light will thereby be extinguished; but that it will be revived by an increase of temperature.

"Finding it," Dr. H. says, "thus somewhat difficult to extinguish solar light *in air*, recourse was had to *water*. This answered perfectly well; for the water, when frozen, gave a substantial body, as it were, to the imbibed light of the phosphorus, so as to enable it to retain the excess of cold arising from the frigorific mixture; thereby making the experiments quite satisfactory. When the phosphorus was thus surrounded by ice, only a few minutes stay in the frigorific mixture would generally be sufficient for a total extinction."

XXII. *Experiments on the Chemical Production and Agency of Electricity.* By W. H. Wollaston, M. D.

A considerable light is thrown, by Dr. Wollaston's well-conceived experiments, on the action of such bodies as are concerned in what is now generally known under the name of Galvanic processes. The experiments and observations of the present paper principally tend to prove, 1. That the primary cause of the electric phenomena, which are produced by the Galvanic battery, is the oxidation of the metal; and, 2. That the electricity of a common electrical machine, when properly directed, produces effects similar to those of the Galvanic battery.

We cannot give our readers a better idea of Dr. W.'s experiments, than by transcribing three or four paragraphs of his valuable paper.

Exp. 1. "If a piece of zinc and a piece of silver have each one extremity immersed in the same vessel, containing sulphuric or muriatic acid, diluted with a large quantity of water, the zinc is dissolved, and yields hydrogen gas, by decomposition of the water: the silver, not being acted upon, has no power of decomposing water; but, whenever the zinc and silver are made to touch, or any metallic communication is made between them, hydrogen gas is also formed at the surface of the silver.

"Any other metal besides zinc, which, by assistance of the acid employed, is capable of decomposing water, will succeed equally, if the other wire consists of a metal on which the acid has no effect."

Exp. 4. "Having a wire of fine silver $\frac{1}{16}$ of an inch in diameter, I coated the middle of it, for two or three inches, with sealing wax; and, by cutting through in the middle of the wax, exposed a section of the wire. The two coated extremities of the wire, thus divided, were immersed in a solution of sulphate of copper, placed in an electric circuit between the two conductors; and sparks, taken at $\frac{1}{16}$ of an inch distance, were passed by means of them, through the solution. After 100 turns of the machine, the wire which communicated with (what is called) the negative conductor, had a precipitate formed on its surface, which, upon being burnished, was evidently copper; but the opposite wire had no such coating.

"Upon

“ Upon reversing the direction of the current of electricity, the order of the phenomena was of course reversed; the copper being shortly redissolved by assistance of the oxidating power of positive electricity, and a similar precipitate formed on the opposite wire.”

Exp. 7. “ In order to try how far the strength of the electric spark might be reduced, by proportionable diminution of the extremity of the wire, I passed a solution of gold in *aqua regia* through a capillary tube; and, by heating the tube, expelled the acid. There remained a thin film of gold, lining the inner surface of the tube, which, by melting the tube, was converted into a very fine thread of gold, through the substance of the glass. When the extremity of this thread was made the medium of communication through water, I found, that the mere current of electricity would occasion a stream of very small bubbles to rise from the extremity of the gold, although the wire, by which it communicated with the positive or negative conductor, was placed in absolute contact with them. Hence it appears, that decomposition of water may take place by common electricity, as well as by the electric pile, although no discernible sparks are produced.”

Dr. W. concludes his paper, by pointing out a striking similarity between the action of Volta's pile and that of a common electrical machine; namely, that they both seem to depend upon oxidation; so that the electric powers of both increase with the increase of oxidation, and *vice versa*.

“ This similarity,” he says, “ in the means by which both electricity and Galvanism appear to be excited, in addition to the resemblance that has been traced between their effects, shews that they are both essentially the same; and confirms an opinion, that has already been advanced by others, that all the differences discoverable in the effects of the latter, may be owing to its being less intense, but produced in much larger quantity.”

XXIII. *Farther Observations on the Effects which take Place from the Destruction of the Membrana Tympani of the Ear; with an Account of an Operation for the Removal of a particular Species of Deafness.* By Mr. A. Cooper.

The facts which are circumstantially related in the present paper, establish a very remarkable physiological proposition, the reverse of which was commonly believed previously to Mr. Cooper's observations. In short, it proves that the membrana tympani may not only be ruptured, but that it may even be totally destroyed, without the total privation of the sense of hearing; or, in other words, that the membrana tympani is not indispensably necessary to the organ of hearing.

This author, in the first place, enumerates the most usual causes which occasion the rupture of that membrane: he then describes

describes the effects which are produced by that laceration on the organ of hearing.

"The effect," he says, "produced upon the sense of hearing, by this defective state of the membrana tympani, varies according to circumstances. If there be a small aperture only, leaving the malleus with its natural attachment, no difference in the power of the organ is perceptible; the membrane vibrates, and communicates its vibrations, as before. If the whole of the membrane be destroyed, and three out of four of the small bones of the tympanum be removed, an almost total deafness ensues; but the ear, after a time, begins to recover its powers, and, in the end, regains them, with that degree of imperfection only, which, in my former paper, I have described, in the case of Mr. P."

The paper just alluded to is in the first volume of the Philosophical Transactions.

The above theory is followed by the statement of several cases that have fallen under Mr. Cooper's observation; to which are added, proper explanations and remarks. He then describes the operation necessary for perforating that membrane, in order to relieve certain cases of deafness; and, lastly, specifies when it may be proper or improper to perform such an operation.

A plate, which accompanies this paper, exhibits the external ear, with the meatus auditorius, membrana tympani, and Eustachian tube; it shows the perforating instrument, as it is introduced in the operation; as also the membrana tympani in various disordered states.

After the above-mentioned papers, the present Part of the Philosophical Transactions contains a list of the presents made to the Royal Society, from November, 1800, to July, 1801; together with the names of the donors, and the Index for the whole volume.

ART. VIII. *Eight Discourses, on the Connection between the Old and New Testament, considered as Two Parts of the same Divine Revelation; and demonstrative of the great Doctrine of Atonement: accompanied with a Preliminary Discourse, respectfully addressed to the younger Clergy; containing some Remarks on the late Professor Campbell's Ecclesiastical History. By the Rev. Charles Daubeny, LL.B. Fellow of Winchester College; Minister of Christ's Church, Bath; and Author of a Guide to the Church. 8vo. 481 pp. 9s. Hatchard. 1802.*

A MIDST a widely spread apostacy from the faith of Christ, it is to the glory of the English Church and the nation, that they can yet boast of defenders of the faith, who,

uncorrupted by the false philosophy of the age, see no necessity for relinquishing one truth to preserve another. Among these, the respectable author of the work before us holds a distinguished place. Considering the Church as a society or school, formed by Christ for the propagation of the truth as it is in him, Mr. Daubeny began his career by publishing a *Guide to the Church*, of which the reader will find an account in the eleventh volume of the British Critic. This was beginning his work properly. Truth, speculative and practical, either is, or ought to be, the object of every man's pursuit who names the name of Christ; but, if there be only one course, or one road, in which that pursuit can be successfully carried on, the first thing to be done is, to ascertain that road, as distinguished from the numberless by-ways, pointed out, by false guides, as leading to the same object.

Mr. Daubeny's delineation of the Church, though certainly apostolical, had no charms for the sectarist or latitudinarian. Several replies were made to it; and one, by Sir Richard Hill, drew from the author a work, entitled "An Appendix to the Guide to the Church," of more value, perhaps, than even the *Guide* itself*.

Having ascertained in which of the societies laying claim to the character of Churches of Christ, that claim is well founded; and, having proved that the Church of England is one of these, the author undertakes, in the present volume, to show, that she has preserved in purity the sacred deposit committed to her care. He is compelled, however, before he enters directly upon that subject, to travel again over part of his former ground.

In a posthumous work of the late celebrated Dr. Campbell, of Aberdeen, which has been published since the appearance of the "Guide," and of the "Appendix to the Guide to the Church," an account is detailed of the constitution of the *primitive* Church, so very different from that which has been given by Mr. Daubeny, that he feels himself called upon to enquire into its truth, as well as to vindicate our ecclesiastical establishment from one of the rudest attacks that have ever been made upon it. This he performs, with his usual ability, in a Preliminary Discourse, addressed to the younger Clergy. He convicts the ingenious Principal, of reasoning sometimes against Presbytery, as well as against Episcopacy; of mistaking the sense of some of the authors whom he quotes; of be-

* See Brit. Crit. vol. xv.

ing, indeed, little conversant with the language of Christian antiquity; and not unfrequently of contradicting himself. As we have lately reviewed Dr. Campbell's Lectures, we shall not again particularly advert to the questions at issue between Mr. Daubeny and him; but we have no hesitation to say, that this Preliminary Discourse is worthy of its author; and that the younger clergy can hardly employ a portion of their time more advantageously, than in perusing it with serious attention.

"The times in which we live," as is here well observed, "call for all the energy of the human mind, to stop the progress of that desolating system, which derives its origin from the licentious creed, which has long been stealing on the world. To the clergy, as to the appointed guardians of the Christian altar, the professional interpreters of the evangelic code, and the constitutional promoters of order and government, the public eye is, in such times, particularly directed; and, whilst there is any spring of theological activity in the clerical mind; whilst any energy of religious zeal, any regard for professional character remains in the clerical heart, they will not disappoint the public expectation; but will continue to be, what they have hitherto been, the most learned, as well as the most zealous, of Christian divines."

To direct in a proper course the studies and the zeal of the younger clergy, as well as to instruct the Christian layman, few works will be found better adapted than the volume before us.

"The prophecies delivered, and the miracles recorded, in the different parts of holy writ, prove the dignity of the person to whom they refer; the testimony of Jesus being, in their respective ways, the spirit of both. All sound members of the Church, therefore, must consider themselves indebted to champions, who, in this armour of truth, take the field against those Goliaths of infidelity, who, in our days of rebuke and blasphemy, are come forth to defy the armies of the living God: but, whilst some of the watchmen of Israel are engaged in the field with the open and declared enemies of Christianity, others may be not less usefully employed, in confirming the faith of those who are still desirous of holding fast their professional engagement. For, as all heresy is a stage of advancement towards infidelity, every successful attempt to establish the truth, as it is in Christ Jesus, must tend to stop in a degree, the progress of those baneful principles; which, in exchange for our best enjoyments and best expectations, offer nothing to the contemplative mind, but a disorganized society, and an hopeless futurity."

"With these ideas before me, my object," says Mr. Daubeny, "will now be, not to prove the establishment of Christianity, by tracing its fortunes, with the concurring light of history and prophecy, through the different stages of its progress through the world; a work
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which must have addressed itself chiefly to the learned; but to write down to the understanding of the more common Christian: by illustrating and confirming the essential doctrine of the Christian Religion, by that internal evidence, which the Bible, as a book at unity with itself, cannot fail, when properly understood, to furnish for that purpose."

He enters upon this task, by proving, in three Discourses from Heb. xiii 8, the truth of our seventh Article of Religion, that "the Old Testament is not contrary to the New; and that in both the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man." In the conducting of this argument, Mr. Daubeny observes the happy medium between those, who, on the one hand, contend that the Mosaic dispensation had no reference whatever to Christianity and a future state; and those, who, on the other, stigmatize with the name of heretics, all who believe not that the early Jews had as clear conceptions as we have of the stupendous plan of redemption. The former of these opinions, separates the two dispensations completely; while those who hold the latter, give such a view of them, in connection with each other, as must represent to a thinking mind, the old dispensation as something worse than useless. Had the Israelites, at their Exodus from Egypt, the hot-bed of idolatry, been capable of receiving a dispensation so simple and sublime as that of the Gospel, it is not conceivable that they would have been put under such "a schoolmaster as the ritual law to lead them to Christ;" and had not those rites been intended to direct their view to something better than themselves, there would not have been such a marked correspondence, as this author clearly proves there is, between the distinguishing service of the Jewish Temple and that of the Christian Church, considered as both related to the propitiatory sacrifice of Christ upon the cross.

"In fact, from the fall, there has been but one way of salvation. The only variation which Divine Wisdom has thought proper to adopt, relative to this important subject, respects, *not the subject itself*; but the manner in which the knowledge of it has been communicated to the world. This has given rise to different dispensations of religion, *suited to the circumstances of the parties at different periods*; whilst the promotion of one essential consideration was the uniform design of each; namely, that of directing the mind of fallen man to the same divine object of faith and hope.

"Hence it is that the law, when taken in its just extent, is called *spiritual*, because including Christ; but, when taken in the sense of unbelieving Jews, exclusive of him as the completion of it; not as a "shadow of good things to come," but an ordinance of self-sufficient

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virtue;

virtue; it is termed, "the law of a carnal commandment, the letter that killeth." Hence it is that the Christian Fathers contend, that the Gospel, as to the substance of it, is more antient than the Law*, and that the Holy men of old were saved by virtue of it. And hence the Gospel is so often spoken of, not as the forming of a new design, but as the completion of an old one. "Think not, said Christ, that I am come to destroy the Law and the Prophets; I am not come to destroy but to fulfil." The Law therefore is the Gospel typified and foretold; the Gospel is the Law fulfilled and perfected; and destroys the Law in no other sense, than the infant is destroyed by his arrival at manhood, or the faint shining of the rising sun is done away by his meridian splendor."

In these three sermons the reader will find many judicious observations, on the use and intent of prophecy; and on the nature of types, considered as a figurative language of signs, which had been in use from the æra of Adam.

"Types, under the Patriarchal and Jewish dispensations, were pictures of some future original, drawn by the hand of a master; patterns or shadows sketched with a greater or less degree of precision, of some future reality; calculated to prepare and predispose the parties, for whose use they were appointed, for the acknowledgment of the object to which they referred. And as their principal reference was to the character and office of that Divine Person, who was to be the true propitiatory sacrifice for sin, that "Lamb of God without spot or blemish," who was to be manifested in the last days; a proper acquaintance with them will be found to furnish an evidence, in support of the uniform doctrine of Christianity, as strong, as prophecy, which relates chiefly to the fortunes of Christ's Church in the world, can furnish in support of its Divine Establishment. For type and prophecy, however the nature of their evidence may differ, are in this respect agreed; that the testimony of Jesus is the spirit of both."

This author, however, gives no countenance to that

"licentious interpretation of Scripture, by which, with the help of forced and unnatural types, the Sacred Writings are made to mean every thing which they are supposed capable of signifying. Neither types nor prophecies were intended to open a field for the airy excursions of a fanciful imagination; but for the sober exercise of a sound and rational understanding. The very name of *type* implies a resemblance to the thing typified. But then it is not every sort of resemblance, that is sufficient to constitute a type; but such a similitude as is to be found between a picture and its original."

Having thus established the important truth, that the ritual service of the law was calculated to lead the thoughts of the

* See Euseb. Demonstr. Evang. Lib. i. Hieron. in Gal. v. et Eph. iii.

Jews to a better dispensation, of which it was only the shadow, this author proceeds, in the fourth, fifth, and sixth Discourses, to explain that dispensation, and to show how exactly it corresponds with those which preceded it. His text is 1 Cor. i. 30, from which he clearly points out those essential qualities, by which the character of Jesus Christ is distinguished from that of every other teacher and messenger from God; and shows in what sense he, and *he alone*, is "of God made unto us wisdom, and righteousness, sanctification, and redemption." In conformity with the plan laid down at the beginning of the volume, he illustrates, as he goes along, the principal types of Christ in each of these capacities, shows how exactly they correspond with their anti-types, and hence infers that,

"whoever can fairly read his Bible, and conclude that all that apparatus of divine wisdom (if it may be so called) manifested in the dispensations preparatory to the perfection of the Gospel, was made use of for the purpose of introducing Jesus Christ into the world, in the sole character of a *moral teacher*, must have a veil before his eyes, as thick as that, which is judicially suffered still to remain before the eyes of the carnal Jew. To us (on whom we trust the light hath shined) the divinity of the promised seed, that Lamb of God, who taketh away the sins of the world; who, in the book of Revelation, is called the *Word of God*; which word, St. John in his history expressly tells us, *was God*; appears to be written, as it were with a sun-beam, in almost every page of the Sacred Scripture."

The same inference is drawn with respect to the great doctrine of atonement, which the author proves to have been pre-figured, or to be commemorated in the solemn services of every dispensation of religion; from the fall of man till the consummation of all things.

"Thus the typical sacrifice of the Jewish Temple, and the commemorative one of the Christian Church, direct our thoughts to the same divine object of contemplation; each in its peculiar way, furnishing a figurative exhibition of the recovery of man from the effects of the fall, through the mediation of that Divine Person, who by the all-sufficient sacrifice of himself became the Redeemer of a lost world."

In these Discourses, Mr. Daubeny takes it for granted, that the Hutchinsonian ideas of the *Cherubim* are incontrovertibly just; and in consequence draws from them conclusions, which by many of his readers will not be admitted, till the principle from which they are inferred be more firmly established than it has yet been, or probably ever will be. This, however, is of no importance to the cause which he wishes to support, and has indeed completely supported. Of whatever the *Cherubim* may have been emblematical, which we believe no man alive competent to determine,—and whether the offering of Cain was

not respected for the reason this author so ingeniously assigns, or for the personal wickedness of the offerer,—the great doctrine of atonement is here proved by a concatenation of arguments, which no Socinian will ever break, without abandoning not only the inspiration of Scripture, but the very laws of moral reasoning.

The subject is continued in the seventh Discourse, in which the author, preaching from Rom. vi. 23, after explaining his text, and showing that it is a compendious summary of Divine Revelation, observes that, even the Heathens themselves, when they departed from the knowledge of the true God, carried away the idea of vicarious atonement, and applied it to the service of their false Gods. Hence he infers, in a note, that “by reading the classics, as they ought to be read, with a Christian eye, Heathenism may be brought to bear its appropriate testimony to Divine Revelation, and to answer a purpose contrary to its nature, by confirming what it was intended to confute.” This naturally leads him to consider the importance of classical learning, and to vindicate our great schools, more especially that of Winchester, against the charge so rashly urged by hasty zeal, and so willingly re-echoed by many more malignant passions. The vindication is seasonable, temperate, and though concise, complete.

In the eighth sermon, the author proves, from Heb. xii. 1, that all the worthies mentioned in the preceding chapter, had borne testimony to the true faith in the great atonement; “looking, as we are exhorted to do, to Jesus, the author and finisher as well of their faith as of our’s.” In the course of this argument, many important observations are made, which we are sorry that we have not room to lay before our readers; but we cannot refuse ourselves the pleasure of transcribing the following just reflection, on the mode of reasoning in these Discourses; with which we will conclude this article.

“By comparing spiritual things with spiritual, with the view of making Scripture speak for itself; (on the supposition, that we have made a faithful report of the evidence contained in it) we have brought the decision on the subject before us to a short issue; by reducing infidels of every description to the alternative, either of denying the divinity of the standard appealed to, or of admitting the conclusion which has here been determined by it. In this case it will not be found sufficient to set aside certain obnoxious texts, chapters, or even whole Gospels; the doctrine of atonement being so intimately blended with the general tenor of Divine Revelation, that they who object to it, must go one step further; and, by a sweeping clause, discard at once the whole evidence of Scripture. For as the great scheme of Redemption was laid in the Divine Councils before the world began;

To since the fall, if the Bible be a consistent book, there has been but one covenant, the everlasting Gospel of peace; but one Mediator, whose priesthood is unchangeable; one faith, by which man can be saved; one hope of eternal life through Jesus Christ; who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption;—to whom be glory for ever."

ART. IX. *The Modern Practice of Physic, which points out the Characters, Causes, Symptoms, Prognostic, Morbid Appearances, and improved Method of treating the Diseases of all Climates. By Robert Thomas, M. D. In Two Volumes. 8vo. 17s. Murray and Highley. 1801.*

BOOKS of this kind, when properly executed, containing the opinions of the best writers on the several diseases, abridged and placed together before the reader, may serve for occasional reference to refresh the memory, and save the trouble of turning over numerous volumes; they may be useful also to students, prior to their entering on a more severe course of study; or to persons whose avocations do not permit them to consult more elaborate treatises. The number of them has of late increased considerably, with little difference in their form or structure. Some indeed professing to instruct persons not engaged in the practice of medicine, avoid technical terms, and give the formulæ for their medicines in English; while others, affecting a more scientific form, arrange the diseases according to some nosological order, and give their prescription in Latin. The present work is of the latter class; and the formulæ, we will add, are placed at the foot of the page, which appears to be the most convenient place for them; the text being, by that measure, less embarrassed and interrupted.

The following chapter on the Bronchocele, is given as a specimen of the execution of the work.

" Of Bronchocele.

" This disease is marked by a tumour on the fore part of the neck, and seated between the trachea and skin. In general, it has been supposed principally to occupy the thyroid gland.

" We are given to understand, that it is a very common disorder in Derbyshire, but its occurrence is by no means frequent in other parts of Great Britain, or in Ireland. Amongst the inhabitants of the Alps, and other mountainous countries bordering thereon, it is a disease which is very often met with, and is there known by the name of

of Goitre. The cause which gives rise to it, is by no means certain, but it has generally been attributed to a use of snow water.

" Dr. Saunders observes*, that snow water has long lain under the imputation of occasioning those stumous swellings in the neck which deform the inhabitants of many of the Alpine vallies; but that this opinion is not supported by any well-authenticated indisputable facts, and is rendered still more improbable, if not entirely overturned, by the frequency of the disease in Sumatra, where ice and snow are never seen; and its being quite unknown at Chili and in Thibet, though the rivers in these countries are chiefly supplied by the melting of the snow, with which the mountains are always covered.

" The swelling is at first without pain, or any evident fluctuation, and the skin retains its natural appearance; but, as the tumour increases in size, it becomes hard and irregular, the skin acquires a yellow colour, and the veins of the neck become varicous, the face is subject to flushings, and the patient complains of frequent head aches, and likewise of pains darting through the body of the tumour.

" When the disease is of long standing, and the swelling considerable, we shall find it, in general, a very difficult matter to effect a cure by medicine, or any external application; and it might be unsafe to attempt its removal with the knife, on account of the enlarged state of its arteries, and its vicinity to the carotids; but in an early stage of the disease, we shall, in general, be able, by the aid of medicine, to effect a cure.

" Bronchocele has, by some practitioners, been supposed to be a dropical affection of the thyroid gland; and it is true, that a great number of capsules filled with water has, in one instance, been found in it on dissection, but in general no such appearances are to be observed. In two cases, examined by Mr. Benjamin Bell, this gland was evidently much diminished in size, from the compression of the tumour, which was chiefly composed of a condensed cellular substance, with effusions of a viscid brown matter in different parts of it. To me, the disease appears to be entirely steatomous.

" Although some relief has been obtained at times, and the disease probably somewhat retarded by external applications, such as blisters, discutient embrocations, and saponaceous and mercurial plasters; still a complete cure has seldom been effected without an internal use of medicine; and that which has always proved the most efficacious, is burnt sponge. The form under which this is most usually exhibited, is that of a lozenge. Many persons labouring under bronchocele have been cured by this remedy, some of whom began to suffer much, and to be seriously alarmed on account of the difficulty of deglutition and respiration, with which their complaints were attended; but, whether it cures in a shorter space of time by being administered in the form of a lozenge, or bolus, so as to allow of its gradual solution, in preference to being swallowed at once, is a point not yet fully ascertained.

* See his *Treatise on Mineral Waters.*

" Dr.

“ Dr. Cheston, of Gloucester, has found burnt sponge to succeed in various cases, when employed agreeable to the annexed formula*, and subject to the following regulations, which appear to be an improvement on the methods recommended in the Coventry receipt, under the sanction of Dr. Batet.

When the tumour appears about the age of puberty, and before its structure has been too morbidly deranged, a pill, consisting of a grain or two of calomel, must be given for three successive nights; and, on the fourth morning, a saline purge. Every night afterwards, for three weeks, one of the troches should, when the patient is in bed, be put under the tongue, suffered to dissolve gradually, and the solution swallowed. The disgust at first arising from this remedy soon wears off. The pills and purge are to be repeated at the end of three weeks, and the troches had recourse to as before, and this plan is to be pursued till the tumour is entirely dispersed.

“ It appears to me, that we should stand a better chance of effecting both a speedier and more certain cure, by administering the remedy more frequently than is here recommended by Dr. Cheston, and likewise in more considerable doses than are contained in the Coventry receipt†; for instances have occurred, where one was taken even twice a day, for a length of time, to no purpose; but when the number was increased to three, a good effect was soon evident.

“ The formula inserted below§, is the preparation of calcined sponge, which I have been in the habit of employing, and most generally with the desired success. Care must be taken, that no more syrup be used than is absolutely necessary to make the dry ingredients cohere; for which reason, it must be added slowly, and the mass must be well beaten. The lozenges are to be dried before the fire, on a plate that has been slightly oiled, to prevent them from sticking, and must be kept in some vessel, tied over with bladder. One of them is to be placed under the tongue, morning and night, so as to admit of its gradual solution; and if after a short time no apparent benefit seems to be derived, the same may be repeated thrice, or even four times a day.

“ Sulphurated pot-ash dissolved in water (in the proportion of thirty grains to a quart daily) is a remedy which has been employed by Dr. Richter with success in some cases where calcined sponge failed. Occurrences of this nature will rarely happen, however, if the disease is counteracted in time.

* See the Pharmacopœia Chirurgica, p. 139.

† R. Spongiz Ustæ 3ss.

Mucilag. Arabic. Gummi q. s.

fiat Trochiscus.

‡ The quantity of calcined sponge in each bolus is only ten grains.

§ R. Spongiz Ust. 3vj.

Pulv. Gum. Arabic 3j.

— Zingib. 3ss.

Syrup. Simpl. q. s.

In trochisc. No. xii. distribuend.

" We are informed by the Rev. Joseph Townsend, in his *Guide to Health*, that the disease is very frequent in the vale of Pewsey, and that during thirty years, he never failed to cure it in all who applied to him for advice. He mentions, that he formerly gave lozenges of burnt cork, burnt sponge, and pumice stone, in equal parts, similar to Dr. Bates's Coventry remedy, and always found this sufficient without any other medicine or application; but latterly, considering that it is the alkali of these lozenges, which combines with the fat collected on the thyroid gland, and making a soap, he has confined himself wholly to burnt sponge, which abounds with soda.

" Whether burnt sponge administered in the form of lozenge, or swallowed at once, acts locally; and if it acts locally, whether it is conveyed to the thyroid gland by means of absorbents not hitherto discovered, or whether the thyroid gland is a mucous gland, and is stimulated to excretion by the action of this medicine on the neighbouring parts, has not been ascertained. Such theories have however been suggested.

" From the remedy in question having been so frequently employed in scrophulous cases with advantage, I am induced to suppose, that its effects are by no means of a local nature.

" It has been observed, under the head of the last-mentioned disorder, that the *natron præparatum* being the basis of burnt sponge, is now frequently employed instead of it, and it is indeed a more active medicine. In bronchocele it may likewise be substituted instead of calcined sponge, and may be made up into lozenges, in the same proportion and manner as has been advised with the latter." P. 250.

The style of Dr. Thomas is clear and unaffected, and the arrangement of his work sensible and convenient.

ART. X. *The Pleader's Guide, a Didactic Poem, in Two Books, containing the Conduct of a Suit at Law, with the Arguments of Counsellor Bother'um, and Counsellor Bore'um, in an Action betwixt John-a-Gull and John-a-Gudgeon, for Assault and Battery at a late contested Election.* 8vo. 90pp. 4s. 6d. Cadell and Davies. 1802.

WHEN we have been highly pleased with the commencement of a work, the eagerness of appetite with which we watch for its continuation is much greater than would be expected, by those who consider only the quantity of literary food with which we are daily supplied. The present is one of those which we have been most desirous to see. The irresistible humour displayed in the first part, created a most natural longing to see the winding up of the cause; and we are, assuredly, not the first persons who have wished in vain, for several years, or the conclusion of a suit at law, which they thought auspiciously

ciouſly commenced. The firſt part was publiſhed in 1796, and was highly commended by us in our eighth volume, p. 300. The nominal author, as expreſſed in the title-page to the firſt part, was “ the late John Surrebutter, Eſq. ſpecial Pleader, and Barrifter at Law”; the real author proves to be, as we formerly hinted, Mr. John Anſtey, a ſon of the celebrated author of the Bath Guide. It is very ſeldom that talents are, in ſo remarkable a degree, inherited; but undoubtedly the chaſte and natural humour, corrected by claſſical taſte and knowledge, which was evinced by the firſt Guide, is diſplayed equally, though in a different form, by the ſecond*. The continuation of the preſent Guide, if rather tardy, as being the amuſement of leiſure hours, rather than a taſk to be completed, is ſuch as to make amends for the ſuſpence. It opens in a high ſtrain of parody.

“ Then once more, O ye pleaders, and once more,
Ye plodding clerks, with fingers never weary,
I come your pleas and pleadings to explore;
And, through the confines of your cloiſters dreary,
Following the proceſs ‘bove th’ Aonian ſteep,
I have preſum’d, with inky thumbs, to ſweep
The golden lyre; nor yet the more have ceas’d
To great St. Michael the Archangel’s ſeaſt;
Nor ſtill ſometimes, upon St. Martin’s morn,
Thro’ Inner and thro’ Middle Temple borne,
(While yet detain’d in that obſcure reſort)
Cease I to roam through Elm or Garden-court,
Fig-tree or Fountain Side, or learned ſhade
Of King’s-Bench Walks, by pleadings vocal made—
Thrice hallowed ſhades! where ſlip-ſhod benchers muſe,
Attorneys haunt, and ſpecial pleaders cruize!”

The connexion with the former part is briefly this: Mr. Surrebutter having finiſhed the proceſs of a ſuit at law, opens the preſent diſcourſe with the pleadings, which he continues to the concluſion, wherein the parties

“ Both lovingly agree at once to draw
A ſpecial caſe, and ſave the point in law.”

The preceptor of Mr. Surrebutter, the celebrated TOM TEWKSBURY, was introduced to the reader in our former ar-

* Could it have been this author, or who is there that could have done it equally well, who with ſuch ſkill placed Mr. Simkin B—d—d in Parliament, in three letters, called the Parliamentary Register, publiſhed in 1791, but never continued? Some reaſons ſay no; and yet, the terſeneſs of the ſtyle, and the neatneſs of the humour, point very ſtrongly to the affirmative.

title on the Pleader's Guide, let us now fill up the picture with a further specimen of his character.

"Inspired with images like these*,
 Old Tewksbury perus'd his pleas;
 Tho' his I deem'd an inspiration,
 Which savour'd much of fascination;
 And caus'd such bodily exertion,
 As gave his friends no small diversion:
 For oft I've mark'd him, when he chose
Special Demurrers to compose,
 With genuine old black letter fraught,
 Grow quite transported with the thought;
 His thumbs he'd mumble to the quick,
 His shins against the table kick,
 Then give his rueful wig to fly
 Athwart the room in ecstacy,
 Till clients, and the sound of fees,
 Arous'd him from his reveries;
 And, soon as HAWK or HERNE appear'd,
 He'd rub his hands, and stroke his beard,
 Resume his old colloquial turn,
 With "How d'ye do, good Mr. Herne?
 Hah! Mr. Hawk, is't you, I say,
 And how does Mrs. Hawk, I pray,
 And all the little Hawks to-day?" }
 What news is stirring in the trade?
 Have all those damages been paid
 By Dr. Hemlock, for the kick
 He gave to Dr. Arsenic?
 Still quarrelling about their pills;
 Pray have their patients made their wills?
 How goes the GULL and GUDGEON cause?
 I see you've got them in your claws;
 You've pounc'd them, Hawk, you'll pluck them too—
 Pretty good sport for Herne and you!"
 Such parly would his wits restore,
 And Tom became himself once more.
 Blest sage! who could his mind unbend,
 Yet had a soul to comprehend
 Those subtle mysteries sublime,
 Snatch'd from the mould'ring hand of time,
 By skilful draftsmen, to impart
 Choice beauties to the pleading art:
 He, in the twinkling of an eye,
 Could all the scatter'd charms descry
 Of *horse pleas, traverses, demurrers,*
Traffails, imparlances, and errors,
Averments, bars, and protestandos,
 And *puis d'arreign continuandos.*"

This picture of the high merit of Mr. Tewksbury cannot but excite a strong desire to see the production of his worthy pupil, Mr. Surrebutter, to whose lectures at large we therefore refer our readers. They will find them equally profound in law, and correct in poetry; and we will venture to confess, that we know not of any law-book which we can sit down to study with equal satisfaction.

ART. XI. *On the State of Europe before and after the French Revolution; being an Answer to L'Etat de la France à la Fin de l'An VIII.* By Frederick Gentz, Counsellor at War to his Prussian Majesty, &c. &c. Translated from the German by John Charles Herries, Esq. 8vo. 391 pp. 7s. Hatchard. 1802.

THE work of Citizen Hauterive (to which the publication before us is an answer) was noticed by us*, soon after it had appeared in an English translation. The object of that work was, to lull to rest the jealousy natural to other nations, at the enormous aggrandizement of France, or rather to direct it against Great Britain; which country, the writer more than insinuates, has perpetually *disturbed*, as France has, on the contrary, invariably *protected*, the balance of Europe! Such assertions, to every unprejudiced mind the least acquainted with history, carry with them their own refutation; and, as they were not likely to be very popular with our readers, we did not think it necessary to go through an elaborate examination of the writer's arguments, or a detailed exposure of his misrepresentations; but contented ourselves with a general account of their spirit and tendency. We could not, however, be ignorant of the prejudices excited against our country, in many parts of Europe, by envy of our commercial greatness; and how industriously those prejudices had been fostered and augmented, by the arts of our enemies. We therefore expressed a hope, that some able political writer would undertake a complete detection of the fallacies contained in this manifesto of the French Government. That hope is now most amply fulfilled. The work of Mr. Gentz is, as his translator very justly observes, "something more than an occasional treatise; it has an independent and general character." We have not, indeed, often seen a political treatise, which takes so

* See Brit. Crit. vol. xviii. p. 95.

extensive, and, at the same time, so accurate a view of the events of our own times; which so justly appreciates the interests of the several nations; so forcibly points out their respective duties; or delineates, with so much truth, the late and present situations of Europe. Yet, before we enter upon an examination of Mr. Gentz's work, his very able translator, Mr. Herries, has a powerful claim to our notice. Had he contented himself with the spirited (and, we doubt not, faithful) version of the original, which he has presented to the world, he would have entitled himself to much commendation: but he has gone further. Mr. Gentz, having reserved his sentiments on the question between Great Britain and the Northern Powers to a separate treatise, Mr. H. has supplied this defect; and discusses the subject at large, in a most perspicuous, argumentative, and masterly Preface; some account of which, we will now lay before our readers. Mr. Herries first enquires, whether there is any truth in M. Hauterive's assertions, or reason in his arguments (in his chapter on that subject) and especially in the assertion, that "there were two distinct maritime codes; the one acknowledged by all Europe, the other insisted on by England alone;" and that this last "had been set up by her, in consequence of her naval superiority." The inconsistency of this pretence, with a former assertion of the same writer, is placed in a striking light. He had, in another place, taken pains to show, that the Navigation Act was the original cause of the naval preponderancy of Great Britain. "Now the Navigation Act," Mr. Herries observes, "took place in 1651." The French writer must, therefore,

"renounce all consistency, or assert, that the maritime law of England was unknown till near the end of the seventeenth century; but the maritime law of England is the maritime law expressed and defined in the *Consolato del Mare*, a work published in the thirteenth century, and even then was stated as ancient and established, explained and commented upon by Grotius, and many other celebrated jurists, who lived before the establishment of that very superiority which is said to have produced their doctrines."

Thus does the ingenious translator dispose of the attempt to connect the *maritime law* with the *maritime power* of England.

To the impudent assertion, that "France has always given less disturbance to the commerce of neutrals than any other maritime power," is opposed the confession of Valin, one of the best French jurists, that "the ordinances of the French marine went, at one time, beyond the practice of any other nation, except Spain, in severity." This, indeed, has been the case

case at every period, except those when, owing to the great superiority of the British navy, the commerce of France could only be carried on, by the subjects, and under the flags, of neutral states.

The translator then takes a view of "the principal events connected with this important question," from the year 1746, when the Prussians began the practice of covering, by their flag, the ships and goods of the enemy then at war with Great Britain. This practice was attempted to be enforced, by a memorial, presented by the Prussian minister, in 1752; which is stated (and, we believe, truly) to have been the first public profession of the principle, that "free ships make free goods;" the basis of the Armed Neutrality. On receiving the answer of the British ministry (which, if we mistake not, was drawn up by Lord Mansfield, then Solicitor General, and other distinguished lawyers) the King of Prussia renounced his pretensions.

"The question," he proceeds to state, "appears to have remained at rest till the year 1780;" when the Russian manifesto, addressed to all the maritime powers of Europe, appeared. On the answers of France, Spain, and Holland to that manifesto, he justly remarks, that the powers then at war with England (although their own rights were equally attacked) "were eager to give an opportunity of adding to the distresses of their enemy, by renouncing a system, of which the breach happened, at that moment, to be more advantageous to them than the observance." The circumstances which rendered it thus advantageous are then explained. "Such," the author adds, "were the motives of a conduct, which is now impudently ascribed to a sense of justice, and a love of right."

Having observed, that this Convention of the northern neutral powers was, in reality, only a temporary measure, and was suffered to expire with the war that gave rise to it; this intelligent writer adverts to the conduct of one of the parties, in the very first instance of its becoming a belligerent power. This happened in 1790, when a war broke out between Sweden and Russia. "English vessels," he states, "navigating the Baltic, were then detained, and visited by the Swedish cruizers, whose government even increased the list of contraband, so lately and so loudly complained of." At the commencement of the late war, he adds, Russia " (the first and most powerful supporter of the principles on which the neutral convention was founded) renounced the principles of the Armed Neutrality, and stood forward to practise and enforce a right, against which she had so lately contended."

The

The conduct of France, at the beginning of the late war, is next adverted to; when the neutral states "were successively exhorted, and cajoled, and threatened, and at length persecuted, to favour her views."—"Happily for America," it is remarked, "her government proved superior to all the artifices and intrigues of France." Those artifices are then ably detailed; and, in further proof of the overbearing conduct of France towards neutrals, and her rapacity to her very allies, a long and forcible passage is cited from Rœderer's work, entitled *Dix Huit Brumaire*; in which it is shown, by incontrovertible, though almost incredible, facts, that not satisfied with plundering the subjects of every neutral state; not satisfied with all their exactions from the dependent Batavian Republic; they even seized the few trading vessels which Holland had sent to sea, and intercepted the succours bound to her colonies; condemning the vessels in which those succours were conveyed, according to the vexatious laws *applied by judges immediately concerned in the privateers which had captured them*. Two very important observations on the above-cited passage are subjoined.

"1st, That the clamour of France against the maritime practice of England, being most loud at the very period when she herself was guilty of the greatest enormity and injustice, not in the use, but the abuse of the same rights on which it was founded; there could not be the smallest reason to suspect that they proceeded from just or honourable motives; the powers to whom they were addressed, must have perceived that they were the offspring of private hatred, and had nothing to do with public good. 2dly, That if the opposition which was afterwards set up to our rights by the northern states, had really been founded upon the motives openly assigned to it, it is inconceivable why they did not long before that time produce a similar confederacy against the insults and piracies of France. How could they patiently submit to these illegal depredations during ten years, without arming to repel them, and at the end of that period announce a league for the purpose of forcibly opposing the legal proceedings of England? It will surely be found impossible to justify such conduct. It can never be shewn to be consistent." P. xlvii.

The circumstances which led to the Compact of Northern Powers in 1800, are next detailed, and the conduct of Great Britain on that occasion stated. The following remarks on that alliance are so striking and just, that we cannot forbear to give them in the writer's own words.

"But the character of this alliance is best elucidated by the palpable contradiction between the conduct and professions of its authors. It was said to have no other views than the maintenance of certain just rights, the introduction of certain equitable principles, and the abolition of some oppressive practices in maritime affairs. How should such
objects ;

objects have been pursued, to be compatible with the peace and tranquillity of Europe, and consistent with the pacific and upright intentions professed by the parties to this league? Should not the proposed innovations have been candidly submitted, in the way of negotiation, to every power with whose interests they could interfere? Should not some attempt have been made to convince the world of their expediency, and to obtain the peaceable consent of all the nations concerned in them? Can there in justice be any reason for proceeding to hostilities against one nation for practices authorized and enjoined by the ancient laws of Europe, because a few powers have resolved to promulgate new ones? Could certain states, because they agreed, under existing circumstances, to surrender certain rights (while they had no opportunity for exercising them) be justified in taking arms to compel the surrender of them by another power? Or, supposing that such surrender were expedient for the welfare of Europe, how could it be consistent with equity to commence a most violent attack upon that power before even its consent had been sought for, or its inclination consulted? No; the armed neutrality, though even its professions were unjustifiable, was nothing of what it professed to be: it was an offensive alliance against England. Not only no attempt was made on the part of the allies to negotiate the points to be established, but the most positive resolution was evinced to avoid all discussion of their merits. The English ministry omitted no efforts to bring the matter into a channel of pacific determination. Ere the British thunder was heard to roll, the olive-branch had been repeatedly proffered to those with whom we had yet any means of communication left." P. lvii.

The Convention of the 17th of June, 1801, by which our dispute with the Northern Powers was happily terminated, this writer, with almost every friend of England, considers as a fair subject of exultation. Mr. Hauterive had entered at great length into the merits of the maritime law, as it now stands, in order to prove that it is a "code of oppression and barbarism," supporting and supported by the tyranny of England, to the misery and ruin of the rest of Europe. Russia, Sweden, and Denmark, have consecrated this code of oppression, this monument of barbarism. Europe must, therefore," Mr. Herries observes, "decide between Hauterive and them."

Some necessary and important conclusions are drawn from the above statement; namely, that till 1780, France and England asserted the same principles in maritime warfare, though with greater severity on the side of France. That, at that period, France, in order to injure her enemy and rival, concurred in the enterprise of the Northern Powers, and even affected to be the first mover of this new system from motives of the strictest justice, and most extensive benevolence; that during the late war it became still more her interest to revive the principles of the armed neutrality. Accordingly, the liberty

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of the seas was the specious cry at home and abroad ; while her practice was a constant transgression, not only of such professions, but even of the ancient law of nations, which they were designed to supplant. That the publication of Mr. Hauterive was a part of the plan of hostility to England, endeavouring to excite a general coalition against this country, confounding the *commercial prosperity* and *maritime practice* of this country, in order to render both equally odious, and aiming at the annihilation of our commerce, and the destruction of our government. Other remarks are subjoined on the assertions and arguments in Mr. Hauterive's work, and on the issue of the important contest of the Northern Powers of Great Britain.

The ingenious writer now adverts to that chapter of Mr. Hauterive's book, in which he compares the wealth and resources of France with those of England, and in which he endeavours to show, "*that the fabric of England's greatness is artificial and precarious, while the riches and power of France rest upon a solid and immoveable foundation.*" From Mr. Hauterive's arguments themselves (says this writer) "opinions may be justly formed directly opposite to his."

Hauterive has, among other things, alledged, that "the population of a country is the most infallible criterion of its prosperity:" and, in another place, he says, "it is a truth beyond dispute, that a nation cannot be impoverished without being depopulated, nor depopulated without being impoverished; and whenever a state preserves its population in defiance of causes that have tended to diminish it, we may rest assured that it has preserved all the sources of its real wealth." Mr. Herries assents without reserve to this position, and refers to the result of the late returns of the population of England, that any man of common sense may be enabled to draw the inference. But he pursues the argument yet further. The French writer had laid down as a rule that "the population, industry, riches, and power of a nation, are perpetually acting and reacting on each other, so that the changes in any of these elements affect the state of the whole." It became therefore necessary to explain, how Great Britain is an exception to this rule; as he does not attempt to depreciate the public *power* of that kingdom. He accordingly labours to show (in the modern jargon of France) that the *power* of England has been rendered independent of the three other "*classes of social organization*, viz. its *commerce*, its *industry*, and its *wealth*, by certain causes, all of which apply only to a state of war. The termination of the war will, he asserts, cut off these resources, and the British Government will be left poor, destitute, and impotent." "Thus," says the writer before us, "peace is the experiment which

which was to verify or disprove his hypothesis; we have now enjoyed that blessing nearly eight months; and his whole system crumbles into atoms beneath the evidence of experience." He then refers to the British financial operations of the present year, as stated in his Appendix (No. 3) and they certainly show, that the credit of this kingdom, high as it stood during the war, has rapidly risen since the happy accomplishment of peace. Some general and very just reflections conclude this ingenious Preface; a work which, in our opinion, would have done credit to the ablest and most experienced political writer; but when considered as the production of a very young man, whose political studies are little more than commencing, it claims our admiration, and inspires us with a lively hope, that one who, at so early a period of life, has so well employed his very promising talents, will hereafter prove a distinguished ornament to his country. The Appendix contains a copy of the Convention with Russia, and all the subsequent additional articles, together with the accession of Denmark and that of Sweden; the state of the population of England and Wales, as returned to Parliament, in pursuance of the Act for that purpose: and a statement of the public loans, from 1793 to 1802, inclusive.

The length to which we have found it necessary to extend this account of the introductory matter, obliges us to defer our examination of Mr. Gentz's work till the ensuing month.

(To be continued.)

ART. XII. *Poems. By Mrs. John Hunter. Crown 8vo. 122 pp. 5s. Payne. 1802.*

A CONSIDERABLE part of the public is perhaps uninformed, that we owe some of our most established favourites, in the Lyric style, to the elegant pen of Mrs. John Hunter. Such, for example, are Queen Mary's Lamentation, beginning "I sigh and lament me in vain;" the Death Song of the Indian, "The son of Alknomook;" the ballad of "In airy dreams;" the Mermaid's Song; and the rest of those which have been so beautifully set by Dr. Haydn. This poetess, therefore, though her compositions have not till now been collected, does not come before the public as a new candidate for applause. Her poems have long burst from confinement, by their own innate spirit; her reputation was there-

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fore established before her volume appeared; and we are happy, on this occasion, to give it as our decided opinion, that it will be very honourably increased by this publication.

Such a union of science and genius has seldom been contemplated by the world, as in the persons of John Hunter and his lady. The former, investigating physical truth with a zeal and acuteness not often equalled; the latter, adorning moral sentiment with the finest graces of language. The characteristics of Mrs. J. Hunter's poetry are feeling and expression: feeling, devoid of artifice or affectation; and expression, uniting strength with elegance. In the ballad style, her felicity in clothing a simple and natural thought, in the most touching and appropriate language, is such as our English writers have very seldom attained; and they who have achieved it, are classed with propriety among the most elegant of our poets.

To proceed to the more particular account of the volume in our hands. The first Poem, on November, has sublime passages; and is, on the whole, well conceived, but allows, perhaps, too much to the local influence of that month. In the last line, *Hyem* is erroneously printed for *Hyems*. The second Ode is in a more familiar style, and is extremely pleasing. To the third, we cannot but object the French title, *La Douce Chimere*, which, in the last line, is improperly rhymed to *cheer*; whereas, it should have been placed, if at all, with some word of the sound of *fair*; but surely fancy, or imagination, or many English words or phrases, would equally well have expressed the same thought. There is, however, great beauty in this Ode; and the following stanza makes so exquisite a use of the well-known idea, of absent lovers looking at the moon by compact, at a given hour, as confers upon it all the grace of novelty.

"Thy art can, on the moon's beam, send
The heart's warm wish from friend to friend,
Through air and ocean's waste;
And on some bright unchanging star,
Though absent long, and distant far,
Remembrance may be placed."

The fifth line is feeling itself, most happily expressed. A stanza of equal or superior beauty occurs in the next Ode, "addressed to Mrs. G. of the Priory, Cornwall;" the whole of which we should insert, did we not fear excluding other poems, which we particularly wish to point out.

"Friendship alone remains sublime,
She rises o'er the wreck of time;
Unmix'd, her purer joys we share,
No selfish passion rankles there:

Balm for the wounded heart's corroding woes,
Peace to the wearied spirit's final, solemn close."

Without particularizing every poem as we go on, let us pass to the short Ode to "the Memory of Thomas Chatterton;" which being, as far as we recollect, the very best tribute that has yet been paid to that sublime, but unfortunate, genius, deserves to be made as public as possible.

" *To the Memory of Thomas Chatterton.*

Ill-fated youth! thy ardent soul -
Aim'd at the heights of deathless fame;
Sprang from beneath the world's controul,
And seiz'd unknown a poet's name,
O that some friendly hand had deign'd to guide
Thy genius in its course! and sooth'd thy erring pride.

2.

I mark thy Muse; her gothic lyre
Well suits the legendary lay;
While, darting from her eyes of fire,
She beams a visionary day:
Bright as the magic torch she early gave,
To light thy vent'rous way through fancy's secret cave.

3.

There, as she taught thee to behold
Imagin'd deeds of distant years,
Embattled knights, and barons bold,
Great Ella's griefs, or Juga's tears;
Rapid as thoughts arose the glowing scene,
Till poverty, despair, and death rush'd in between,

4.

Poet sublime! although no sculptur'd urn,
No monumental bust thy ashes grace;
No fair inscription teaches whom to mourn;
No cypress shades the consecrated place;
Thy name shall live on time's recording page,
The wonder and reproach of an enlighten'd age." P. 21.

The Odes which follow, addressed by Mrs. J. H. to her son and daughter, are not more replete with maternal than with poetical feeling; and must ever do honour to her head and heart. Of the Ode to the Nightingale it is sufficient to say, that, after the endless addresses to that bird, it still has something original, and something touching. The Poem on Carisbrook Castle, inscribed to Mrs. Carter, though it has much merit, proves, perhaps, that the more extended tissue of the poetical web does not equally suit this artist's hand with the shorter productions. The errors of a lady, not pro-

festing scholarship, in Latin words or names, should be touched with great indulgence. We have here *Victus*, as the name of the Isle of Wight, instead of *Vetis*. Whether the poetess was misled by the author she cites, or was herself guilty of a slight oversight, we have not thought it worth while to examine. When we come to the shorter poems and songs, we are lost in a profusion of natural beauty, so peculiar in grace and elegance, that we know not where to choose. The following, on Time, forcibly arrests our attention.

“ TIME.

Time may ambition's nest destroy,
Though on a rock 'tis perched so high;
May find dull avarice in his cave,
And drag to light the sordid slave;
But from affection's temper'd chain,
To free the heart, he strives in vain.

The sculptur'd urn, the marble bust,
By time are crumbled with the dust;
But tender thoughts the muse has twin'd,
For love or friendship's brow design'd,
Shall still endure, shall still delight,
Till time is lost in endless night.” P. 66.

Here we thought to have ceased, as having given a sufficient taste of this elegant volume; but we cannot forbear to subjoin one more short Poem, which is styled an Elegy.

“ Sigh not, ye winds, as passing o'er
The chambers of the dead you fly;
Weep not, ye dews, for these no more
Shall ever weep, shall ever sigh.

Why mourn the throbbing heart at rest?
How still it lies within the breast!
Why mourn, since death presents us peace,
And in the grave our sorrows cease?

The shatter'd bark, from adverse winds,
Rest in this peaceful haven finds;
And, when the storms of life are past,
Hope drops her anchor here at last.

Sigh not, ye winds, as passing o'er
The chambers of the dead you fly;
Weep not, ye dews, for these no more
Shall ever weep, shall ever sigh.” P. 91.

It is true, that some of the thoughts in this Elegy are common, as, to be natural, they must be; but the expression of the whole is so tender, delicate, and beautiful, that, to our feeling,

feeling, it cannot easily be surpassed. We shall only add, that, in making these selections, we have by no means precluded the satisfaction of the reader who shall take up the book; enough remains, both to justify our highest commendations, and fully to reward his attention.

ART. XIII. *The Principles of Hydrostatics; for the Use of Students in the University.* By the Rev. S. Vince, A. M. F. R. S. Plumian Professor of Astronomy and Experimental Philosophy in the University of Cambridge. 8vo. 3s. Deighton, &c.

WE resume the account, too long intermitted*, of the six elementary volumes, published by too eminent mathematicians of Cambridge (Messrs. Vince and Wood) and proceed with the fourth of those volumes, which treats of Hydrostatics.

The author defines a fluid thus: "a fluid is a body, whose parts are put in motion, one amongst another, by any force impressed; and which, when the impressed force is removed, restores itself to its former state." We confess, that we think this a more correct definition than that of Sir I. Newton, which is, "a fluid is a body, whose parts yield to any force impressed; and, by yielding, are easily moved amongst each other." No precise idea can be fixed to the word *easily*, and it will answer to many other things besides that of a fluid. The latter part of the definition here given, seems absolutely necessary, in order to distinguish a fluid from every other body; it certainly being the distinguishing characteristic of a fluid. After a few other of the common definitions, the author proceeds to some very just remarks, respecting the difficulty of investigating the effects of fluids, from any of the fundamental principles of motion.

"A fluid," says he, "being composed of an indefinite number of particles, we must consider its action, either as the joint action of all the particles, estimated as so many distinct bodies; or we must consider the action of the whole as a mass, or as one body. In the former case, the motion of the particles being subject to no regularity, or, at least, to none that can be discovered by experiments; it is impossible, from this consideration, to compute the effect; for no calculation of

* See vol. xix. p. 483.

effects can be applied, when produced, by causes which are subject to no law; and, in the latter case, the effects of the action of one fluid upon another differ so much, in many respects, from what would be its action as a solid body, that a computation of its effects can by no means be deduced from the same principles. In mechanics, no equilibrium can take place between two bodies of different weights, unless the lighter acts at some mechanical advantage; but, in Hydrostatics, a very small weight of fluid may, without its acting at any mechanical advantage, be made to balance a weight of any magnitude. In mechanics, bodies act only in the direction of gravity; but the property which fluids have, of acting equally in all directions, produces effects of such an extraordinary nature, as to surpass the power of investigation. The indefinitely small corpuscles, of which a fluid is composed, probably possess the same powers, and would be subject to the same laws of motion, as bodies of finite magnitudes, could any two of them act upon each other by contact: this is a circumstance which certainly never takes place in the aerial fluids, and probably not in any liquids. Under the circumstance, therefore, of an indefinite number of bodies, acting upon each other by repulsive powers, or by absolute contact, under the uncertainty of the friction which may take place, and of what variations of effects may take place, from different degrees of compression, the conclusions deduced from any theory must be subject to considerable errors; except from *that* which is founded upon such experiments, as include in them the consequences of those principles which are liable to any degree of uncertainty."

The author has here clearly stated the difficulties to which the theory of the motion of fluids is subject; and we therefore need not wonder, that mere theoretical conclusions are found to vary so frequently from experiments; several instances of which, the author afterwards adduces.

He then proceeds to consider the pressure of non-elastic fluids: and here the usual propositions are given and explained, in a very satisfactory manner; and several examples are added, showing the method of estimating the pressures of fluids against different surfaces. A general proposition is given, stating the proportion between the weight and pressure of a fluid. The cause of the ascent of a body in a fluid is assigned, and an experimental proof given. A new proof of the centre of pressure is given; in which the author has shown, that the centre of pressure and the centre of percussion do not necessarily coincide; indeed, there are very few instances where they do; although all former writers have asserted, that they are always the same. It is proved, that they are at the same distance from the intersection of the plane and fluid, but they are not generally in the same line. The specific gravities of bodies are next considered; and here the Professor has taken occasion to speak of the hydrometer, and to explain its construction and use. The various methods of
finding

finding the specific gravities of fluids and solids, are explained and exemplified; and also, how to find the specific gravity of two fluids when mixed together: and here it is observed, that the magnitude of the mixture is sometimes less than the sum of the magnitudes of the two parts when separate; owing, probably, in part to the constituent particles of the different fluids being different, and partly to their chemical affinity. This is called a *penetration of dimensions*: thus, for instance, a pint of water and a pint of acid of vitriol mixed together, will not make a quart. The specific gravity is manifestly increased by this circumstance; and it will be increased in the same proportion as the bulk is diminished.

The resistance of fluids is that part of Hydrostatics, where the theory and practice are found in many instances to disagree. Resistance arises from inertia, tenacity, and friction, admitting the particles to be in contact. That the resistance varies as the square of the velocity is true, as the theory gives it, when the velocity is not very great; but Mr. Robins found, that if a cannon ball move with a velocity greater than that of sound, the resistance is always greater than that law gives it; for, in this case, a vacuum is left behind the body, and the pressure from behind then ceases. But when bodies descend in water, the resistance always follows that law, as the body can never acquire a velocity beyond a certain limit. When fluids act obliquely upon a body, this author observes, that the resistance is by no means according to the law deduced from theory, as he himself has found, by comparing the theory and experiments. He also has found, that the resistance of a globe is not to a cylinder as 1 to 2, which the theory gives it. He observes further, that the difference may probably be partly owing to the two latter causes of resistance, mentioned above; but principally from the force parallel to the plane, after resolution, not being all lost, as the theory supposes.

In respect to the time of emptying vessels, the author first gives a rule for finding the velocity with which a fluid issues from a vessel; and describes the method by which Sir I. Newton determined the velocity at the *vena contracta*. He then states the imperfection of all theory, as applied to the times of emptying vessels; and observes, that

“ the most celebrated theories upon this subject, are those of D. Bernoulli and M. d'Alembert; the former deduced his conclusions from the principle of the *Conservatio virium vivarum*, or, as he calls it, the *Equalitas inter descensum actualem ascensumque potentialem*, meaning the actual descent of the centre of gravity; and its ascent, if the motion of the fluid were directed upwards; and the latter, from the principle of the equilibrium of the fluid. The two principles lead

to the same conclusion; but the general fluxional equation for finding the time of emptying cannot be integrated. If the magnitude of the orifice be indefinitely less than that of the surface of the fluid, the equation gives the velocity of the fluid at the orifice, equal to that which a body acquires in falling down the depth of the fluid. But the velocity thus determined, is that at the *vena contracta*, not at the orifice; for the velocity continues to increase as the stream, by the expelling force of the fluid, continues to decrease. To determine, therefore, the time in which a vessel empties itself, we must know the proportion between the area of the *vena contracta*, and the area of the orifice; but no theory will give this. The times therefore of emptying vessels, even in the most simple cases, cannot be determined by theory alone."

Taking for granted therefore from experiment, that the velocity at the *vena contracta* is thus acquired, in falling down the height of the fluid, the author investigates in a very clear manner, the times of emptying cylindrical and prismatic vessels; but for the times of emptying vessels in general, he refers to his fluxions, as that cannot be done but by a fluxional process. Spouting fluids is next considered, and here we find what is usually given upon the subject; and a proof from experiment, showing that the velocity at the orifice is, to that at the *vena contracta*, as 1 to $\sqrt{2}$. In regard to capillary attraction, Dr. Hamilton thinks, that the fluid is supported by the annulus at the bottom of the tube; but against this, the present author urges very strong, and, we think, unanswerable arguments; for in that view of the case, the altitude of the fluid would depend on the size of the tube below, which is not the case. Again, if in a capillary tube, water will stand at the altitude of an inch above the surface of the fluid in the vessel, and you depress the tube till there be only an inch of it above the surface, the water will not then rise to the top of the tube; and if you depress the tube lower, the water will never rise to the top. This shows that there must always be an annular surface above the fluid, by the attraction of which the fluid is supported. It is further observed, that different fluids rise to different heights, and generally the heaviest fluid rises to the greatest height. This can arise only from the different degrees of attraction of these fluids to glass. If small capillary tubes be put into a vessel of Mercury, the fluids in the tubes are depressed below the surface of that in the vessel.

Elastic fluids are next treated of, and here the author first investigates the relation between the compressive force and the density; and thence deduces, that the particles of air repel each other with forces, which vary inversely as their distances; and he shows that, if we admit the particles of water to be kept at a distance by some repulsive force, and to be compressible

pressible only in a very small degree, the particles must repel each other by a force which varies inversely, as some very high power of their distances. A computation is made of the density of the air at different altitudes. If at the altitudes x and y , the rarities be m and n ; then $x : y :: \log. m : \log. n$. Now, Mr. Cotes found from experiment, that at the altitude of seven miles, the rarity is four times greater than at the surface; hence, if $y = 7$, $n = 4$; we have $x : 7 :: \log. m : \log. 4$; therefore $x = 7 \times \frac{\log. m}{\log. 4} = 11,626 \times \log. m$; and $m = 4^{\frac{x}{7}}$.

This rule supposes the temperature to be always the same. For the general investigation of the density of the air, the reader is referred to the *Fluxions*.

The principles of the barometer are next explained; and thence is deduced the following rule for finding the height of a mountain by a barometer. Let a be the altitude of the Mercury in a barometer at the bottom of the hill, b that at the top; then the altitude in miles is $11,626 \times \log. \frac{a}{b}$. But here the difference of the temperatures at the top and bottom is not considered. To this is added, Dr. Halley's account of the rising and falling of the Mercury in a barometer, upon the change of weather.

The principles and construction of the air-pump are next considered; and here Mr. Vince has given a drawing and description of the pump which, he informs us, he uses in his Experimental Lectures. The figure contains simply the internal operative part of the pump, not obscured by any part of the frame-work; by which means all the working parts are so clearly shown, that the nature of the pump may be almost as well understood, as if the pump itself were seen. We wish that, in all works of this kind, the same method were followed; for, very frequently, little is seen in the figures of machines, except the mere exterior parts. The usual rules are given for finding the rarity of the air under the receiver after any number of turns, and the rate at which it decreases. To these are added some experiments, showing the effects of the rarefaction of the air. The construction of the condenser is explained, and the method by which it operates; together with rules for finding the density of the air after any number of strokes; fire-engines, air-guns, artificial fountains, some kind of forcing pumps, &c. act by condensed air. The common pump, the forcing pump, and the motion of water through syphons, form the next section; and the principles upon which these act, are explained by a reference to figures. The principles of the thermometer are next shown, and a method is given to find what

what fluids are best to fill them with. These are, Mercury, spirits of wine, and linseed oil; because the expansion of these is in proportion to the heat. The methods by which they are filled and graduated are explained. The various constructions of the hygrometer are shown, and what materials are most proper for that purpose. M. de Luc has shown that whalebone, cut across the fibres, is the best substance for that purpose, as it always increases in proportion to the quantity of moisture received. Some substances will first increase, and then decrease, in length, although the quantity of moisture continues to increase. The methods of constructing pyrometers are explained, and their uses pointed out: and here the author has taken occasion to mention the different kinds of pendulums which have been invented, in order to counteract the effects of heat and cold, called compensation pendulums. Dr. Halley's account of the periodical winds is given, and the causes which he has assigned for them; with Mr. Hadley's solution of the north-east and south-east winds on each side of the equator. The nature and velocity of sound form the next subject of consideration; and the work concludes with an explanation of the ascent of vapours, and the origin of springs. For the other important articles in this branch of Philosophy, the motion of bodies in resisting mediums; the resistances of bodies moving in mediums; the laws of the variation of the density of the atmosphere, upon any law of gravity; the times in which vessels empty themselves, &c. the reader is referred to the *Principles of Fluxions*, where these things are fully treated of. The work is drawn up with great perspicuity and correctness; and the matter well selected for the use of students.

ART. XIV. *An Harmony of the Epistles of the Holy Apostles; to which is added, a Summary of the Entire.* By the Rev. Peter Roberts, M. A. 4to. 588 pp. 16s. Deighton, Cambridge; Cadell and Davies, London. 1800.

THE Gospels, being four distinct histories of the same period, and nearly of the same transactions, the idea of harmonizing them, or so placing them together, that it may be seen at once what circumstances are common to them all, or what peculiar to any one, was plain and obvious. *Harmonies*, therefore, have been composed, in almost every period of Christianity, by such an union of the Gospels; which, by other authors, have been digested into continued histories, selected

selected from the four, which have been called *Diateffara*. These methods have their various uses; and, in the execution, differ from each other, chiefly according to the distinct views of each author, respecting the chronological order, or particular coincidences, of the histories. But, to form any thing like a Harmony out of the Apostolical Epistles, is a much less obvious design, and consequently has not been attempted. It is also much less easy to be understood when executed; and we confess that, notwithstanding the distinct manner in which this book is printed, we have found it difficult to apprehend the entire plan of the author, or, at least, to keep it constantly in mind. The statement given by him, of the origin of his design, will probably be the best introduction to our readers as well as his.

“ A perusal of the late Primate of Ireland's excellent Harmony of the Gospels suggested to me the idea of an Harmony of the Epistles; and I was the more encouraged to undertake it, as my design must differ from theirs who have already written upon them. The views of commentators have been, the exposition of passages severally considered, rather than a deduction of a system from the whole; and they who have laboured to exhibit the system, have given their own ideas in their own words, contenting themselves with a reference to the passages on which their ideas were founded. It therefore remained, to dispose the ideas of the Apostles in their own language, so as to form a system.

“ That it was an arduous undertaking, will readily occur to the imagination of the reader, when he considers the nature of the writings to be compared: Epistles, written at different times, on different occasions, and by different persons. The abrupt energy of St. Paul, the benevolent simplicity of St. John, the delicacy of St. Peter, and the stern integrity of St. James, are so many objects of scrupulous attention. The very unrestrained method of epistolary writing, the introduction of subjects which have little or no connection with each other, and the peculiar digressions and parentheses of St. Paul, were still greater obstacles; as they made it impossible to follow any one Epistle as a continual guide.

“ From a consideration of these circumstances, the execution of my design was at first, by some of my friends, deemed almost, if not absolutely, impracticable; nor has it been executed without considerable exertion.” P. I.

Mr. Roberts then explains his original plan, and the necessity he found of deviating from it. In its present state, the most intelligible representation will be, to describe its form and divisions. The Harmony consists of two columns; in the first of which, a kind of continued epistle is formed, principally, but not entirely, by any means, from the Epistle to the Romans; which the author considers as “intended more particularly for a delineation of the scheme of Christianity, as

to the speculative part." This continued text, or clue, is printed in a narrow column, and a large letter, which gives room for the introduction of all the parallel passages in the second column, which is much broader, and printed in a closer form and smaller type. The whole is digested under four principal divisions. 1. Introductory address. 2. Doctrinal instruction. 3. Practical precepts. 4. Conclusion. In this way, the whole substance of the Apostolical Epistles is arranged; and any particular passages are found, by means of a Table at the end of the book. Subjoined to this Harmony, is the "Summary of the Epistles;" in which the view of the contents is designed to be completely conveyed, according to the author's system. This part is followed by notes. Concerning the mode of using this work, we should again hear the author himself.

"It has been suggested to me, that somewhat should be said of the use of the work. It appears to me, that it would be improper to say any thing on this subject, except as it may relate to young students in divinity. To such, if I may presume to recommend my mode in preference, it is this. First to peruse the Summary with attention, till they are acquainted with the general course and connection of the substance of the Epistles; and then to read it over again, comparing each section with the collation, and examining the several passages, by comparison with all that belong to them, so as to acquire as clear an idea as possible of each progressive part of the subject. In some passages, at first sight, the connection may not be immediately perceptible, but I hope a little attention may make it evident. They will see how uniform and consistent, how clear and how strong, is the irradiation of divine truth; how divine in its origin, how merciful in its promulgation, and how blessed in tendency and effect. To those whose knowledge is matured, the order of perusal will probably be the reverse of this. To such I submit it with humility; bearing in my own mind, that there is an awful but salutary warning of the great Apostle, of an anathema against whosoever shall teach for the Gospel other than that which he has delivered, and the consciousness that I have fallen into no wilful error." P. vii.

We should have mentioned, that the first column of the Harmony is accompanied by marginal notices of the contents of each section; forming, as the author says, "a kind of skeleton of the entire, which may be easily comprehended." To us it appears, that it would have been a material assistance to the student, to have had these marginal notes printed together, as a still shorter summary of the whole, and a further illustration of a plan, which undoubtedly requires every aid of this kind, to render it completely beneficial. We would recommend it to be printed thus.

"1. Writers of the Epistles, the person or persons written to, the salutation. Introductory address. 2. Universality of the purport of the

the Gospel. Mission of St. Paul to the Gentiles. Confession of his former errors. 3. His mission received by a particular revelation, he having before been learned in the Jewish doctrines. His travels and conduct in preaching the Gospel. 4. His qualifications as an Apostle. His apology for displaying them, being forced by the vanity of false teachers. He desires to be borne with as others were, because of his disinterested love for the churches. He is in no way inferior to any other Evangelist or teacher. 5. In disinterestedness, in descent, in labours or sufferings, in being enabled to escape from Damascus when his faith was weak. 6. In being favoured with his vision, though he was too much exalted by it. In miraculous power, and the extent of his labours; the purity of his zeal; not only in his own person, but also in those whom he sent to preach. 7. The dignity and excellence of the ministry. St. Paul's conduct suitable to it. An appeal to the converts themselves for the truth of the character he gives himself. The manner of his preaching. Success of the Gospel; through the wisdom of the Gospel, not that of the world. The difference between them. 8. The authority of the Apostles to preach."

We have carried this extract of the marginal notes throughout the first division, called prefatory, to show how effectual an illustration it gives of the author's plan. But some improvements are wanting in these notes themselves. They should be shortened, which might be done with ease, and the numbers should be placed with more care: two (the 3d and the 8th) we were obliged to remove, to preserve any regularity. They are often placed where no new subject is introduced, and omitted where the subject is changed; both of which circumstances should be avoided. The illustration given to the doctrinal and practical parts, by thus collecting the heads of the sections, would be still greater, supposing the sections themselves to be formed with sufficient exactness. At all events, this Summary must form the best clue to the plan of the Harmonist. There is an excellent work, much less known, or less used, than it deserves, namely, Fox's edition of the New Testament, in which the whole of that sacred book is illustrated by the parallel passages, printed in the margin at length. This best kind of comment admirably illustrates those Scriptures; and, in many respects, answers the purposes intended by the present Harmony. Mr. Roberts, however, deserves the highest commendation, for his zeal and diligence in thus illustrating the Epistles*, and for the attention and acuteness manifested in digesting their very various contents.

* The delay of this article arose chiefly from want of information at the time of its appearance. We conceive that it was but little, if at all, advertized.

ART. XV. *The Outlines of the Veterinary Art; or, the Principles of Medicine: as applied to a Knowledge of the Structure, Functions, and Economy of the Horse, the Ox, the Sheep, and the Dog, and to a more scientific and successful Manner of treating their various Diseases. The whole illustrated by Anatomical Plates. By Delabere Blaine, Professor of Animal Medicine. In Two Volumes. 8vo. 11. 5s. Longman and Rees. 1802.*

IT must be a source of much pleasure to every lover of science, to every one who has due feeling for the brute creation, to observe the great improvements which are taking place in the Veterinary Art, and the respectable footing on which it now stands in this country. Not many years ago, persons educated in the medical profession thought it a degradation to engage in this branch of practice; but by the establishment of a school or college (sanctioned and supported by some of the most distinguished characters in the kingdom) for the express purpose of teaching the Veterinary Art, and by the encouragement given by Government to those who attach themselves to the army in this capacity, the old prejudices have been removed, and men of education and talents have been induced to devote their time and attention to this subject. Several of these gentlemen (such as Mr. Freeman, Mr. Coleman, Mr. Morecroft, and Mr. Richard Lawrence) have illustrated, by their writings, particular parts of the Veterinary Art; but Mr. Blaine, we believe, is the first who has attempted, in the English language, a systematic view of the whole, founded upon scientific principles, in conformity with the modern discoveries in anatomy and physiology; and with the modern theories, concerning the nature and causes of the different morbid changes which the living frame undergoes.

Mr. B.'s work is divided into three Parts; the first of which comprehends the History of the Veterinary Art, Chemistry, and Comparative Anatomy, in general; the second, the Anatomy of the Horse, in particular, with the functions and uses of the various parts; and, the third, the Practice of Veterinary Medicine, or a description of the Causes, Symptoms, and Mode of Cure of the Diseases of the Horse, &c. The two first Parts are subdivided into Sections. Section I. Part I. exhibits a sketch of the History of Medicine, comprised in 31 pages; a space by much too contracted, for a subject which has furnished the learned with materials for several volumes. Sect. II. is more to the purpose, presenting a History of Veterinary

terinary Medicine. It is well known, that the ancients were not inattentive to this branch of physic and surgery; but the best critics agree, that the *ιστρίαινα*, inserted by Vander Linden in his edition of the works of Hippocrates, was not written by that great physician; but is the production of some later author of the same name. Mr. B. says (p. 36) that Columella mentions an eminent cotemporary of his, Pelagonius, of whose work he (Mr. B.) believes we have no remains. This author's observations, however, are to be found in the collection of Greek veterinary writers, made in the reign of Constantine Porphyrogenitus; and translated, some centuries afterwards, into Latin by Ruellius. At p. 39, the author seems to have confounded the two Gesners. In 1551, Conrad Gesner published his *Historia Animalium*, in folio; but it is a work on natural history, not on animal medicine. It is the collection made by Matthew Gesner, which relates wholly to Agriculture and the Veterinary Art, and which was first published in 1735, in 4to. under the title, *Scriptores Rei Rusticæ*. In drawing up this short historical account of ancient and foreign writers on the subject, Mr. B. acknowledges himself to have been much indebted to Monf. Viët; but we wish he had consulted the originals themselves, rather than have transcribed their names at second hand. Had he so done, he would not have given French terminations to some names, as Porphyrogenet (p. 38) for Porphyrogenitus; Varron (p. 39) for Varro; nor have given Italian terminations to others, as Ruelli (p. 39) for Ruellius; Del campi (p. 41) for Del camp; Hobokeni (ib.) for Hoboken. The title of Columella's work, *De Re Rustica*, should have followed his name at p. 36; and, at p. 37, instead of Vegetius, "who wrote his *Vegetii Artis Veterinariæ*," he should have said Vegetius, who wrote his *Artis Veterinariæ libros quatuor*. The repetition of the author's name is superfluous; and the omission of *libros iv.* renders the title obscure and incomplete. The writers on the murrain and plague among cattle are mentioned (p. 44) too cursorily in this part of the work. The author, it is true, is more copious on this subject in the third Part, vol. ii. p. 448, et seq. but the detail which is there given, belongs properly to this section; where, in consequence of this misplacement, a considerable hiatus is left. If a second edition of his book should be called for (and we think the general merits of the performance, whatever may be its partial defects, entitle it to a favourable reception) we would advise the author to correct and enlarge this historical essay. It is, nevertheless, the best account we have, in the English language, of the state of veterinary literature among foreign nations. It is scarcely necessary to remark, that in modern times,

times, the French stand most conspicuous for their assiduity and labours in this department. The merits of La Fosse and Bourgelat are duly estimated by Mr. B. Sect. III. presents a History of Veterinary Medicine in Great Britain, including an account of the Veterinary College. The author's remarks on Gibson, Bracken, Bartlet, and Osmer, are candid and judicious; on the other hand, he has treated Messrs. Tapling, Downing, and Lane, with all the severity they deserve.

Sect. IV. of the proper means for the attainment of the Veterinary Art; we should have said, of the best method of acquiring a knowledge of the Veterinary Art. For this purpose, an attendance on the lectures delivered at the Veterinary College, is recommended to those who have it in their power to do so; dissections of dead horses; Saumarez's physiology, &c.

"A good surgeon," says the author, "has travelled three fourths of the road towards making a good veterinarian, but he must diligently travel the remainder to arrive at excellence. He must by no means sit down contented with the analogy between the human and brute; which, if he does, will lead him into very great errors; for though this analogy is in most cases very striking, yet there are others in which the similarity fails, and he is left to act upon other principles. Hence, in those diseases that are conquered or mitigated by vomiting in the human, in the horse he must pursue another mode of treatment. In acute diseases, removed by purging in the human, his attempts in the horse would probably fail; as, before the effects were produced, the animal might be past relief. It must be remembered; that the operations of medicines are very different in the one and the other. It is not sufficient, that a surgeon has an intimate acquaintance with the human frame, he must be equally conversant with the animal he treats, or he will treat in vain; particularly those diseases originating in a peculiarity of form from the human, as all the diseases of the feet. He should make himself particularly conversant with the specific diseases of the horse, which bear no analogy to any thing in the human body; as farcy, glanders, strangles, grease, &c. The great strength of the arterial system must ever be present to his imagination; by which he will be aware, how prone the diseases of the horse are to a rapid termination; and hence, that his treatment must be decisive and energetic: therefore, in all cases, he must be very attentive to diagnosis. But what will much embarrass a surgeon in practising the veterinary art, will be a want of knowledge of the general usage, nomenclature, and idiom, if I may so express it, among grooms and farriers; without an acquaintance with which, these people at once detect and despise the practitioner. It should be the business, therefore, of the surgeon, with his other acquisitions, to learn these matters, and make himself acquainted with their terms." P. 108.

Sect. V. Of Chemistry: Within the compass of 23 pages, it is impossible to do justice to such a subject. Sect. VI. Of

* A substantive is here wanted. *Rsv.*

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Comparative Anatomy. As a translation of Monf. Cuvier's extensive work on this subject is just published, and will shortly be noticed in our Review, we shall pass over this section, with which the first Part of the work concludes, to the second Part; which treats of the Anatomy and Physiology of the Horse. Here we with the author had omitted the technical terms, osteology, syndesmology, myology, &c. Of the bones, of the ligaments, of the muscles, &c. are expressions equally accurate, and certainly better suited to a popular treatise, such as this professedly is. One of these terms, *Bursalogy* (p. 439) is inadmissible, being half Latin and half Greek. At p. 291, we meet with the following cautions relative to the judging of a horse's age by the appearances of the teeth. After noticing the deception practised by dealers, called *bishopping*, he observes, that

"the judgment gained by the teeth is liable to error, as some horses living wholly on grain, and early worked, must necessarily wear theirs more than others, feeding principally on succulent matter; in crib biters, and those who champ much on the bit, this variation may be very considerable, and make not less than two years' difference between them and others; nevertheless, as it is in the majority of instances certain and definite, so it is universally attended to, and certainly useful; yet a too strict attention to it very frequently leads those who are only moderate judges into very great error, by causing them to reject the most useful and valuable horse without these marks, as being supposed past his work. Nothing is more fallacious than this; the common received marks of the age grant a criterion of not a third of the natural life of the animal, nor not of one half of the time in which he is perfectly useful, and fully capable of answering all the purposes for which he was intended: and it is only in a country like our own, where these generous animals are so early put to labour, and so unremittingly forced to pursue it, that this mark is so much attended to,

"The best judges in every country pay but a subordinate attention to the appearance of the teeth, if a horse appears what is termed fresh and sound, that is, if all his organs are capable of their several functions, the limbs being firm, without external or internal derangement in the bones, tendons, or ligaments, exhibiting no appearance of too early, too great, or long continued exertion." P. 291.

The first volume closes with an account of the structure and uses of the glands.

The subjects of Anatomy and Physiology are pursued through one half of the second volume; until we came to the third and last Part, which comprises the Practice of Veterinary Medicine. In this Part, the author appears to great advantage: He arranges the various diseases with much discrimina-

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tion and judgment into twenty classes, placing, after the proper names, the farrier's terms. In treating of each disease, he gives a clear and accurate description of its symptoms, points out its causes, states the degree of danger, and the usual modes of termination; and subjoins a simple, rational, and scientific plan of cure. What a pleasing contrast this forms, to the miserable productions entitled "Stable Directories," "Complete Farriery," &c. every page of which is crammed with farragos, called receipts; certainly not inert, but often possessing a potency of the most dangerous sort!

Instead of *epidemic* fever among cattle (p. 448) the author should have employed the term *epizootic*. On this subject, we were surprised to find no mention made of the writings of Camper and Sandifort, two celebrated Dutch Professors, who were great advocates for communicating the disease by *inoculation*, with a view to lessening its malignancy; acting in this respect, in conformity with the suggestions of Dr. Laidley, who, in 1757, inserted in the Philosophical Transactions, a discourse on the usefulness of inoculating horned cattle, to prevent the contagious distemper among them. This is a distinct publication from his Essay on the Contagious Distemper, quoted by Mr. Blaine. The question of inoculation being a subject of great importance, it is rather extraordinary the author should pass it over in silence.

We intended to have made some extracts from the author's observations on the Glanders; but we perceive we have extended our account of this performance as far as our limits will permit. We must not, however, take leave of Mr. Blaine, without remarking, that his style is generally too diffuse, that it is often ungrammatical, and that some of his expressions are contrary to the common idiom, and by no means correct. Thus, in the Introduction, p. ix. we read, "in the meantime any work that *taught*, &c. must prove," &c. instead of "any work that *should teach* must prove."—"It has *fell* to my choice," p. xiv. for "it has *fallen*."—"My own experience and practice which *has* been," p. xvi. for "*have* been." "The various other subordinate parts *weaved into a gradatory scale*," p. x. *weaved* for *woven*. The epithet *gradatory* is redundant, the word *scale* implying *gradation*; and the expression of *weaving into a scale*, is as improper as it is novel. P. 50, "*conversance* with this author," for *acquaintance* with, &c. and, in the same place we read, "it would, ere this, *have been more approximating* perfection," for "it would have approximated more to perfection," or have made greater approximations to perfection. P. 72, *modulations*, for "*modifications*." P. 73, "*a tribute should not here be passed over*"

over without being paid." The author's meaning, no doubt, is, that he should not omit paying a tribute, &c. There is a list of errata; but we find none of these, nor other inaccuracies of language, which we could point out, noticed there. It is to be wished, that Mr. Blaine had followed the example of the late Mr. St. Bel, who, perceiving himself unequal to correct composition, availed himself of the aid of a friend.

But, notwithstanding these and other defects, it appears to us, that this work is the best and most scientific system of the Veterinary Art that has hitherto appeared in this country; and we therefore recommend it to all who are desirous of acquiring a competent knowledge of the structure and diseases of the horse, and other domestic quadrupeds.

The Plates which accompany these two volumes, though not distinguished for beauty of engraving, are sufficiently illustrative. They were taken from drawings, made by the author himself, from the dead subject:

ART. XVI. *A Compendium of the Law of Evidence.* By Thomas Peake, Esq. of Lincoln's Inn, Barrister at Law. 8vo. 6s. Brookes and Rider. 1801.

NOTHING is more distressing, because nothing is more difficult, to those who are to decide upon questions which involve the lives and fortunes of their fellow-creatures, than the elucidation of facts. The selfish interests and passions of those who come into courts of justice, set the sanctions of an oath at defiance, and labour to envelope truth in artful obscurity. It has been often remarked, how few witnesses give their testimony devoid of prejudice, even when they have neither interests to serve, nor passions to gratify; being tainted, as it were, by a sympathetic absorption of those feelings which possess the litigant by whom they are called in evidence. Neither is this to be always attributed to a wilful desire to pervert the truth. Our observation of facts, as they pass before us, is commonly superficial; and the recollection of the little that is observed of the usual transactions of life, is by no means accurate. When the wish of the witness begins to operate upon his imperfect remembrance, it is but too common for fancy to fill up the imperfect outline, with such tints and colourings as are most congenial to his inclination; and to this circumstance, much of that contradictory testimony is to be attributed, which those who frequent courts observe, most

generally, in trials of the least importance. The witness will often swear as he believes, without swearing what is true; and those who sneer at "the glorious uncertainty of the law" might apply the sarcasm, with much more justice, to the uncertainty of the facts, or the evidence, out of which the question of law must arise.

The tribunal which is to labour for the detection of error, under difficulties like these, has much to surmount; and our common law has done all that lies in human power, to counteract, by cautious rules, a mischief, which it is impossible wholly to destroy. Many of its rules, which, to superficial observers, appear perplexed and subtle, are wise provisions, and salutary precautions, adapted to this purpose. The law refers all facts to the investigation of the country itself. The rules of evidence, the character and conduct of witnesses, the reasons for admitting or rejecting them, are debated in public; and juries take an interest in the discussion, as ministers of justice, to whom the office is assigned, of holding the touchstone for the discovery of truth.

The excellence of our tribunals, in the redress of private injuries, and the vindication of public wrongs, is not the sole advantage resulting from the publicity of our courts, and the institution of juries. The assizes, which occur twice a year in every county, form at once a spectacle and a school for the people. The subjects of discussion are, Life, Freedom, Oppression, Calumny, Rapine, Wealth, Poverty, and almost every thing which can interest the human mind, as the source of desire, or the object of apprehension. They embrace, not only those things for which we live, but they respect our countrymen, and friends, and neighbours; among whom, that which is gone of life has passed, and with whom we may continue until its final close. The inhabitants of the county are spectators of the trial; most of them have been called upon, in turn, to decide upon some cause, which too often decides the fate, and fills up the history, of a family. They perceive the use of temperance in examining, and patience in discussing. They receive some light from the conflicting ingenuity of advocates, and more from the calm conduct and dignified experience of the Judge, enabling them to investigate and apply the evidence to the question in issue. They perceive, during the trial, that a fact, trivial and light in the balance of Inexperience, will often yield a sterling weight in the nicely poised and hydrostatic scale of Justice. They not only learn to free the human mind from the impediments of prepossession, and teach it the nearest way to the recesses of truth; but they are compelled, as jurymen, to practise what they learn upon

upon their oath. Much of what is thus received insinuates itself into the manners of private life; and the lesson acquired by the father becomes insensibly a habit in the son. The good sense of the people of England, both in judging and acting, is characteristic and peculiar. To it they owe much of their prosperity, both in public and private matters; and, we are persuaded, that it is to be attributed principally to the foregoing source. Certainly much more to that than to any fancied physical effect of climate, or difference in the animal temperament.

It formed no part of Mr. Peake's plan, either to point out what evidence is necessary to support particular issues, or the degree of strength and probability attached to any particular proof. His treatise comprehends merely the different species of evidence or means by which facts are to be disclosed and proved upon a trial at common law: and as his book is intended as a *novi prius vade mecum*, his object was to compress the matter into as little a space as possible.

"With that view," says he, in his Preface, "I determined to exclude every thing which was not *practically* useful; but at the same time to keep in view the *principles* on which the *practice* was founded, and by an attention to which alone it can be understood."

Mr. P. divides his book into three Chapters. The first respects the general Rules of Evidence, the second treats of written, and the third of parol, Evidence. The second chapter is divided into three sections. Sect. 1, Treating of Records; sect. 2, of public Writings not of Record; sect. 3, of private Writings. Chapter three, is likewise divided into six sections; and as every person is a competent witness, unless labouring under some particular disability, the first five sections treat of the various disabilities which render persons inadmissible as witnesses. Sect. 1, treats of Persons incompetent to give Evidence by reason of the Imbecility of their Understandings; sect. 2, of Persons incompetent by reason of the Infamy of their Characters. These two species of incompetence affect the person of the witness in whatever cause he is produced. The remaining three only create an incompetence in that particular action where they arise. These are, sect. 3, Persons incompetent by reason of their Interest; sect. 4, incompetent by reason of the Relation they stand in towards the Parties; sect. 5, Persons who are privileged from examination; the sixth, and concluding section, lays down a few brief rules for the examination of a witness.

There is an Appendix added, of which Mr. P. gives the following account in his Preface.

"Some

"Some few decisions being frequently referred to as leading cases, on particular parts of the Law of Evidence, I have added them by way of an Appendix, that the reader may have the opportunity of referring to them when he has not the advantage of his library; and those cases which being in MSS. are not already open to the profession, are also printed at length, some by way of note in the page where cited, others in the Appendix at the end of the work."

The cases are abstracted with care and fidelity; and although the arrangement is not the most perfect, it is a defect of no very considerable importance, in a work of such small compass. We have noted a few grammatical inaccuracies in the work. As, for instance, in p. 102, the relative "he," has no antecedent but "men." But, upon the whole, Mr. P.'s book will be found an useful companion to professional men.

A work upon a more enlarged scale, expounding the rules, and developing the principles of evidence, is much to be wished for by the profession. But it will require a combination of talents, experience, and leisure, to execute it, of which the union (if not altogether incompatible) is scarcely to be expected.

BRITISH CATALOGUE.

POETRY.

ART. 17. *Pictures of British Female Poetry.* 12mo. 1s. 6d. Crosby. 1802.

The author, whose name is Case, and an inhabitant of Lynn, in Norfolk, celebrates, in various poetical metres, the more distinguished females of the present day; Seward, Charlotte Smith, Barbauld, Radcliffe, Yearley, Hannah More, West, &c. The performance deserves a specimen to be given of it; and we select the following spirited apostrophe to Helen Maria Williams.

"But when she thus essays a wreath to weave
Of flowers, as rich as fancy e'er could paint,
Some meet her eye, that, like the nightshade, leave
In beauty's brightest gloss a baleful taint.
Say, fair Enthusiast, from thy natal land,
What sceptic system lur'd thy heart away,
When late amidst an innovating band,
At Peace high altar flow'd the gratulating lay*?"

* Alluding to her Ode on the late Peace, written in France.

Why give to France supremacy of fame,
 Is all the victory, all the glory hers?
 No: Britain owns a yet superior claim,
 Thy Britain dearer ties on thee prefers.
 Helen! the Muse regrets, thy talents shine
 In light, that but the moral sense depraves;
 Freedom she loves, yet not, oh France! not thine,
 Hers is her birthright, thine the liberty of slaves."

ART. 18. *The Minstrel Youth; a Lyric Romance, in Three Parts: and other Poems.* By W. Case, Jun. The Second Edition, with considerable Additions. 12mo. 1s. 6d. Conder. 1802.

This performance is by the same author, whose poetry is noticed in the preceding article. It deserves much commendation, and exhibits considerable taste and talent. Mr. Case, we doubt not, will write other and still better things.

ART. 19. *Broad Grins.* By George Colman (the Younger) comprising, with new additional Tales in Verse, those formerly published under the Title of "*My Night Gown and Slippers.*" 12mo. 125 pp. 5s. Cadell and Davies. 1802.

"My Night Gown and Slippers," received our commendations, to a certain extent, in our tenth volume, p. 190. The additional Tales, in this edition, are only two, "the Knight and the Friar," and "the Elder Brother;" but the former is of great length. These are told in a style of humour, seldom confined within strict bounds, of that of the Crazy Tales, and the author now and then takes the licence used by such writers. The Knight and the Friar is a tale that has been often told; but is rendered in some degree new by the mode of narration:—"the Elder Brother" is probably invented by the writer, and has in it much drollery, and a very epigrammatic conclusion. Between the two Tales is interposed a kind of Epigram, pleading the example of Swift and Sterne for free writing.

"Ye critics and ye Hyper-critics!—who
 Have deign'd (in reading this my story thro')
 A patient or impatient ear to lend me—
 If, as I humbly amble, ye complain
 I give my Pegasus too loose a rein,
 'Tis time to call my *Betters* to defend me."

The conclusion is, that if they may not rescue him as wits, he hopes they may as *parsons*. But, in the latter character, *Tristram* is himself without excuse; and Swift, though he probably did not write that mass of filthiness cited by Mr. Colman, would have been more respectable, if he had not sung of *Cælia*. We do not however think, that the "*Broad Grins*" are likely to be extended to "*wide yawns*," as the author intimates in his Preface.

ART. 20. *Pleasures of Solitude. Second Edition, with other Poems.*
By P. L. Courtiér. 12mo. 8s. Rivingtons. 1802.

The first edition of this performance was noticed in the *British Critic*, vol. xvi. p. 318. The corrections in the present are so numerous, and the additions so considerable, that justice requires our announcing its reappearance. It is adorned with elegant engravings, and modestly introduced by the following verses.

“ Go cherish’d page, and be thy aim,
With soothing numbers, to impart
Honour’s high pulse, Love’s genial flame,
And charm the bosom’s painful smart.
On thee may pensive Virtue dwell,
On thee may Beauty sweetly smile;
Nor to a youthful Minstrel’s spell,
Gay Hope refuse to list awhile.
Yet if the frown of cold Disdain,
Or Malice thou art doom’d to bear,
Learn like thy master to sustain,
What like him thou art form’d to share.”

ART. 21. *Poetry. By the Author of Gebir.* Crown 8vo. 64 pp.
2s. Warwick printed; sold by Rivingtons. 1802.

Our readers may possibly recollect our giving a brief character of *GEHIR*, a strange unintelligible poem, published in 1798*. We were then inclined to give the author credit for some poetical abilities; but since, after four years, he still produces only noise and nonsense, we relinquish all our hopes of him. The present fragments of Poems, if they mean any thing, are like Hamlet’s “minching mallico”—they mean mischief; but it is a mischief that will not easily penetrate through the shell of obscurity, in which it is involved. The author’s Latin verses, which are rather more intelligible than his English, mark him for a furious *Libertarian* (if we may coin such a term) and a zealous admirer of France, and her liberty, under Bonaparte; such liberty!—For instance:

Gallia! libertate ardens, at lassâ triumphis,
Intrepidâ vibras tela tremenda manu,
Scilicet agnoscunt jamjam tua jura tyranni,
Et reboant vincitæ sub pedibus Furiz.

These will easily be construed. But what shall we say of these?

The harp, his sorrows solace, he resumed,
Whose gently agitating liquid airs
Melted the wayward shadow of disgrace;
And, bearing highly up his well-stored heart

* See vol. xv. p. 190.

Above the vulgar, bade him cherish Pride.—
 Mother of virtues to the virtuous man,
 Her brilliant, heavenly temper'd ornaments
 Tarnish to blackness at the touch of vice,
 Sometimes the sadly quivering *soul-struck* wretch
 Threw a pale lustre on his native shore;
 When suddenly the sound "*Conspirator*,"
 How harsh from those we serve, and those we love!
 Burst with insulting blow the enchanting strain,
 And the fair vision vanish'd into air.

Here a harp melts a shadow, and bids a man cherish Pride, the mother of virtues; then the wires gleam on his native shore; which, in return, calls him *Conspirator*. Surely, as Sir Hugh Evans says, "it is *affectations*"—it is "*pribbles and prabbles*." But we hope the writer has not heard the sound "*Conspirator*," from those he wishes to serve, in his way of serving!

DRAMATIC.

ART. 22. *The Bedouins, or Arabs of the Desert. A Comic Opera, in Three Acts. As it was performed at the Theatre Royal, Dublin. With Corrections and Additions. By Eyles Irwin, M. R. I. A.* 12mo. 60 pp. Archer, Dublin; Nicol, London. 1802.

For the manners of this little drama, we may trust Mr. Irwin, a traveller, that he has painted them, according to the best of his collection, from the truth. He particularly desires to hold out his benevolent Arab, Abdallah, as a portrait, "a faithful, though imperfect, resemblance of Isman Abu Ally, the Great Sheik of the Arabs in Upper Egypt, when he passed through the country." For the dramatic effect of the piece, it seems to have scenic attractions, at least, of the strongest kind. An Arab encampment, the attack of a caravan at a distance, the view of the ruins of Palmyra, &c. The music was by Dr. Stevenson; and, for its goodness, we have the word of Mr. I. and the established credit of the composer. The characters of the travellers are well conceived; and that of the Greek interpreter, Hamet, is new to the stage; though we cannot see in it all that the author appears to intimate in his Preface. We do not see why, with a few such alterations as a knowledge of the theatre would easily suggest, it should not make a pleasing after-piece for the London theatre.

NOVELS.

ART. 23. *Memoirs of Alfred Berkeley, or the Danger of Dissipation. By John Corry, Author of a Satirical View of London, the Delusion of Quackery, &c.* 12mo, 4s. 6d. Dutton. 1802.

These Memoirs are entertaining enough, and evidently written by one who is well acquainted with the various scenes and characters

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of the metropolis. A young man, well-born and well-educated, is for a time drawn aside from Virtue, by the allurements of the town; but is effectually recalled to a sense of morality and duty, by the attraction of an amiable and honourable attachment. Some novel-manufacturers would have extended this narrative to three volumes. The author has our praise for confining it to one.

ART. 24. *Frederic. Translated from the French of M. Fievée, Author of Suzettes Doury, &c. &c. In Three Volumes. 12mo. 10s. 6d. Wallis. 1802.*

This is one of the least exceptionable of the French Novels, which of late periods have come before us. It professes to exhibit the representation of French manners, previous to the Revolution, and it does this in a tale tolerably well told. The former part is lively and interesting; but we think it becomes less so towards the conclusion. The work is very well translated; but we have to notice several errors of the press. In works of this kind, which are likely to excite immediate curiosity, each publisher is so anxious to anticipate his neighbour, that the poor toad of a translator is goaded beyond the power of attending to typographical accuracy.

ART. 25. *The Author and the Two Comedians, or the adopted Child. A Novel. 12mo. 3s. Allen. 1802.*

A strange and improbable story, clumsily put together, probably by some very young writer; in which, however, some observations on the merits of our theatrical performers are introduced, not altogether without point.

MEDICINE.

ART. 26. *A Treatise on the Primary Symptoms of Lues Venerea, with a concise, critical, and chronological Account of all the English Writers on this Subject, from the Year 1735 (being the Period at which Dr. Astruc concluded his Historical Account) to 1785. To which is added, an Analysis of a Course of Lectures, delivered by the Author, at his House, No. 2, Soho-square. By G. Rees, M. D. formerly House-Surgeon at the Locke-Hospital, and late Physician to the Leicester-street Dispensary, under the Patronage of her Royal Highness the Duchess of York, &c. &c. 8vo. 209 pp. 6s. Allen. 1802.*

Perhaps there is no disorder which has given occasion to so many tracts and pamphlets as that here treated of. Too many of them, the author observes, are more calculated to answer the sinister purposes of the publisher, than to convey solid information to the reader; and frequently are intended to recommend some specific remedy, some celebrated drop or lotion, or some medicated bougie. From no such motives, we are told, has the present publication been sent forth; no new and certain remedies are here disclosed: on the contrary, it has been written with a view to oppose and counteract the progress of empiricism.

erism. The author has seen so many constitutions ruined, by the dangerous practice of palliating the disease, that he has been the more particular, in enforcing the necessity of perseverance in the use of mercury, in order to eradicate a complaint so insidious in its effects. "There are some," he says, "nay, unfortunately, there are too many, who will lure a man to destruction, by the hope of curing him without mercury: how important is it, then, to show the fallacy of such pretensions; and to point out the only method on which he can depend, and on which experience teaches us to rely." These observations are certainly much to the purpose; and they come with considerable weight from one, who, in his former situation as house-surgeon to the Locks-Hospital, must have had great opportunities of seeing and treating this disease in all its forms and stages.

It is asserted, by some practitioners, that mercury is useless, if not hurtful, in gonorrhœa; but this author contends, that the security of the constitution against the possibility of infection cannot be guaranteed without it. The practical observations on this form of the disease (gonorrhœa) on gleet, on chancre, and on bubo, are followed by a Chronological Account of English Writers on the Venereal Disease, from the year 1735 to 1785; and an Analysis of a Course of Lectures, delivered by the author.

ART. 27. *The Report made to the National Institute of France, in the Month of December, 1799, by Citizens Portal, Pelletan, Fourcroy, Chaptal, and Vauquelin, respecting the artificial Mineral Waters prepared at Paris by Nicholas Paul and Co. with Extracts from the Reports of the Society of Physicians of Paris, and the Faculty of Geneva; and other Testimonials in favour of the same Waters: to which are added, some Notes and Observations, by N. Paul. Translated from the French. 8vo. 64 pp. Sewell, &c. 1802.*

Among the many advantages resulting from the perfection to which Chemistry has been brought in modern times, may be reckoned the accurate knowledge of the component principles of mineral waters, and the ingenious method of combining those principles or ingredients with common water, in such exact proportions, as to render it, for all medicinal purposes, equal to that of the natural springs. In some instances, indeed, it is in the power of art to prepare a medicated water of a superior efficacy to that which nature presents. It appears that the Seltzer water owes its salutary properties chiefly to its carbonic acid gas, (fixed air) and certain alkaline salts; but it is possible to impregnate common water with larger proportions of these ingredients than the Seltzer water contains, and thus to render it more medicinal. In like manner, other saline as well as chalybeate properties may be artificially communicated to pure water, in the same proportions as, or in greater than, they exist in the various mineral springs of Cheltenham, Epsom, or Spa. Of late years several persons have established manufactories of these waters, to the great accommodation of invalids, and have thereby made considerable gains; but from the reports of the French chemists belonging to the National Institute, and of the physicians of Geneva, (of which place the author is a native) it

appears that M. Paul has improved upon the methods adopted by his predecessors in this branch of operative chemistry, and that he has been particularly successful in impregnating water with other *gasses*, besides the carbonic acid; viz. with hydrogen, oxygen, &c. On the medical effects of water impregnated with the last-mentioned elastic fluids, we are presented with some observations by the faculty of Geneva; but the trials hitherto made with them have been too few to enable us to pronounce to what class of diseases they are suited, or indeed whether they are really beneficial in any. These remarks are restricted to the hydrogenated and hydro-carbonated waters. It is singular that the oxygenated water is apt to occasion a disury. Mr. Paul has been induced to transport his apparatus from the Continent to London, where he prepares the different medicated waters on reasonable terms, and where we hope he will meet with that encouragement which he appears to deserve. The pamphlet is dedicated to Count Rumford.

ART. 28. *A Compendium of the Veterinary Art; containing an accurate Description of all the Diseases to which the Horse is liable, their Symptoms and Treatment; the Anatomy and Physiology of the Horse's Foot; Observations on the Principles and Practice of Shoeing; on Feeding and Exercise, the Stable, &c. illustrated by Plates. Dedicated, by Permission, to His Royal Highness the Duke of York. By James White, Veterinary Surgeon to His Majesty's Kist, or Royal Dragoons. 12mo. 6s. or 12s. large Paper. Canterbury printed. 1802.*

This is a neat, well-written Compendium, and will prove a very useful *vade mecum* to army veterinarians and farriers in general. It will also deserve a place in the cabinets of gentlemen and amateurs. It is accompanied by several elegant engravings, showing the structure of the horse's foot, and the proper form for shoes; and is dedicated to His Royal Highness the Duke of York, whose attention to this and every other subject, that is in any degree connected with the interests of the military establishment, are mentioned in terms of just panegyric by the author.

DIVINITY.

ART. 29. *The Duty of making a last Will and Testament, a Sermon, preached in the Chapel of St. Nicholas, Lynn-Regis, Norfolk, Jan. 6, and in the Parish Churches of Boston and Wigtoft, Lincolnshire, January 20, 1799. By Samuel Partridge, M. A. 8vo. 25 pp. 1s. Kelsey, Boston; Rivingtons, London. 1799.*

The delay which has taken place in our notice of this discourse, ought to be an apology to all writers whose works we may happen to postpone. For it is not only the production of a person whom we highly and peculiarly regard, but it was drawn up at our suggestion*, and approved by us in private at an early period. We well remember examining a discourse of 106 pages, on this subject, by Dr. Charters, a Scottish clergyman, which we thought would be more useful if compressed into a moderate size. Mr. Partridge has effected this compress-

* See Brit. Crit. vol. vi. p. 308, where we recommended extracting a short discourse or two from the long one of Dr. Charters.

sion with great skill and judgment, adding valuable matter of his own. The substance of the discourse is thus briefly given in the 18th page.

"Such are the reasons (just, I hope, and convincing) for making a Testament while we are in health; namely, that the work may otherwise be left undone; that sickness unfits the mind for doing it; that there are other duties more suited to a sick bed; that care and thought are bestowed, with special propriety, on the last transaction of our life; that a voluntary is preferable to a constrained act of duty; and that the making of a Testament, while in health, leaves very useful impressions on the heart."

It will appear decisively, in the perusal of this discourse, that no temporal act is so nearly connected with religious thoughts and duties, as this of making a Will, and that the preacher is strictly within his province in the whole of his admonitions. It is a discourse which every Christian who has property should read with attention.

ART. 30. *A Sermon preached at Knareborough, August 16, 1801, for the Benefit of the Sunday Schools. By the Rev. Samuel Clapham, M.A. Vicar of Great Ouseborne, near Knareborough. 8vo. 32 pp. 1s. Glendinning, Rivingtons, &c.*

This is the eleventh occasion, on which this energetic orator has addressed various audiences, and has afterwards gratified the public by committing his discourses to the press. The present Sermon, on Deut. vi. 6, 7, abounds with appropriate instruction; a specimen of which, on a topic of much importance, shall be presented to our readers:

"This part of the superintendence of Sunday Schools, the explaining of the several offices of the prayer-book, the church catechism, and divers passages of Scripture, would, it must be admitted, be most satisfactorily undertaken, and safely performed, by the Parochial Clergy; for it cannot be dissembled, that, to elucidate them with clearness, and impress them with conviction, we must not merely be conversant with the words, but thoroughly acquainted with the sense. Now, though we often hear men harangue upon sacred subjects with great fluency of language, and a vast redundancy of ideas, we have generally to lament that they discourse upon what they do not at all understand; that the passages of Holy Writ which they quote, they torture from their true meaning; and that they interpret the doctrines of the Gospel, not as men who have compared scripture with scripture, but as a warm imagination directs, or an overweening prepossession impels. I shall not then, I presume, be conceived to pronounce hastily or unguardedly, when I repeat, that, wherever the doctrines or discipline of the church, a passage in the Prayer-book, or an allusion to a rite or ceremony in the Bible, are to be explained, it is to be wished that this part of the superintendence of a Sunday School should be entrusted, whenever their professional avocations render it practicable, to the Clergy. For their leisure being devoted, and their talents applied to the elucidation of the sacred writings, it may, without presumption, be supposed, that they will explain with more facility, and greater precision, topics with which they are so familiarly acquainted, than other men can be expected to do, whose engagements are chiefly secular, and whose minds are directed to different pursuits."

ART. 31. *A Sermon, preached at the anniversary Meeting of the Clergy, and Sons of the Clergy, in the Cathedral Church of Bristol, on Wednesday, the 25th of August, 1802. By the Rev. John Crofts, A. M. Assistant Minister of Portland Chapel, London. Sir John Cox Hippisley, Bart. M. P. The Rev. Thomas Wm. Barlow, A. M. Prebendary of Bristol, Stewards. Published at the Desire of the Stewards and the Society, for the Benefit of the Charity. To which is annexed, a short Account of the Institution. 8vo. 36 pp. 1s. Bristol printed; Cadell and Davies, London.*

The account of this respectable charity carries us back as far as the year 1692; when it was originally promoted, and assisted with a sermon, by the Rev. Dr. John Hall, Bishop of Bristol. In this whole interval, of 110 years, the largest sum was collected for the charity on the present occasion. How much of this effect is to be attributed to the energy of the preacher, how much to the activity of the stewards, and how much to the prosperous appearance of the times, it would not be easy to calculate; but it would be injustice to the preacher, not to assign a fair and reasonable proportion of it to him. There is no want of eloquence in his exhortation; and his arguments, besides being well stated, have the force of truth and reason on their side. The text is 1 Peter, ii. 9. and the discourse is dedicated to the Dean of Bristol, whose approbation it obtained, and at whose desire it was committed to the press. On the topic of that scanty provision for the parochial clergy, which makes such charities indispensable, Mr. Crofts has introduced an important note, from the Speech of Sir William Scott, part of which we also gave, in our late account of that Speech. The charity, we hope, will derive an additional benefit from the circulation of this Sermon.

ART. 32. *The civil and religious Advantages resulting from the late War. A Sermon, preached in the Parish Church of Merham, in Kent, on the Day appointed for the General Thanksgiving. By the Author of "Thoughts on the Preliminary Articles of Peace." 8vo. 29 pp. 1s. 6d. Rivingtons, &c. 1802.*

The tract mentioned in the title-page was stated to be written by a Kentish Clergyman*; the present discourse probably marks his local situation more exactly. Still the name is withheld, for which we see no reason. Both publications are honourable to him, as a sensible man, a loyal subject, and a good Christian. He here considers the war, 1. as having afforded useful and instructive lessons to all classes of people; 2. as having a tendency, by its consequences, ultimately to extend the pure doctrines of Christianity. In speaking of the lessons afforded by the war, or by the French Revolution, which caused it, to royalty and nobility, the author is very far from encouraging any sarcastic reflections on those orders of society; he states the real instruction, without any implied censure; but, as kings and nobles have more public advisers than the lower ranks of society, his explanation of the instruction conveyed to the latter is still more worthy of notice.

* See Brit. Crit. vol. xix. p. 202.

After showing how dangerous the spirit of dissatisfaction is, which would hazard vast changes for trifling reforms, he says, .

“ The middle and lower ranks of society sometimes give way to a restless and discontented spirit, from a belief, that the dangers attendant on a revolution are confined to the nobility, and to persons who possess opulent fortunes, or who fill the principal offices of the state; but the history of the French Revolution shews, in the most striking manner, that such an opinion has no foundation in truth; for the peasants were torn by thousands from their families and their homes; the tradesman and the merchant dragged to execution; compelled to serve in the armies, for which their former habits of life rendered them unfit; or to languish out their days in a foreign land, amidst poverty and distress: the altars were stripped of their ministers, and the voice of equity was no longer heard from the accustomed tribunals.”

On the subject of Religion, this author encourages the hope, that the Protestant faith may be extended, by the consequences of the war; and the seeds of knowledge and improvement sown in some new countries.

ART. 33. *A Sermon, preached in the Parish Church of Armthorpe, Yorkshire, on Tuesday 1, 1802, being the Day appointed for a General Thanksgiving. By John Whitehouse, Rector of Armthorpe, and Chaplain to his Royal Highness the Duke of York.* 4^{to}. 2s. 6d. Cadell and Davies. 1802.

A very animated Sermon, on Psalm cvii. ver. 22. “ Let them sacrifice the sacrifices of thanksgiving, and declare his works, with rejoicing.” This publication also exhibits a beautiful specimen of provincial typography. It was printed by Sheardown, at Doncaster.

ART. 34. *The Blessings of Peace: being the Substance of a Sermon, delivered at the late Countess of Huntingdon's Chapel, Brighton, October the 4th, 1801. With Hymns appropriate to the Occasion: and a Dedication to the Chancellor of the Exchequer. By the Rev. J. Haweis, LL. B. M. D. Rector of All-Saints, Aldwinckle, and Chaplain to the late Countess of Huntingdon.* 8vo. 28 pp. 1s. T. Williams. 1801.

Surely Dr. Haweis speaks with too much modesty, when he calls himself in the dedication “ one utterly unknown;” which can hardly be said of “ the rector of All-Saints, Aldwinckle.” This discourse, however, will not add much to his celebrity, being the merest rhapsody, (and in some points not unexceptionable) to which the peace has probably given occasion. If such be the substance, what may we conjecture the harangue itself to have been? We could not but admire a passage at p. 15, where the author establishes, by half a sentence, his pretensions to his two degrees: “ weak and criminal attempts to impose impolitic restrictions, civil or religious; that might again excite fresh spasms, by irritation, which emollient applications would have effectually prevented.”

ART. 35. *The Christian Guide; or an Attempt to explain, in a Series of connected Discourses, the leading Articles of Christianity. Designed principally for the Use of Families and young Persons. By Charles Plumtre, M. A. Rector of Long Newton, in the County of Durham.* 8vo. 7s. Rivingtons. 1802.

Nothing but the numerous volumes of sermons, which crowd upon us for examination, prevents our placing the *Christian Guide* among our leading articles. We hope it will be considered by the author as strong testimony of our approbation, that we have put aside many books which have claims to our praise, to give an early notice of his in this place. The Discourses are thirteen in number, and place before the reader the scheme of the Christian Religion, in a regular and orderly arrangement of its principal parts. We recommend, in the strongest and most unreserved terms, the whole of this volume, as admirably adapted for the object for which it was published, namely, the use of families and young persons. The style is plain and impressive, without ever being mean or too familiar; the arguments are happily arranged and energetically enforced; and the author is entitled to the best thanks of the public, for his professional zeal, diligence, and abilities.

ART. 36. *Scripture Biography; or the Lives and Characters of the principal Personages recorded in the Sacred Writings; practically adapted to the Instruction of Youth and private Families. By John Watkins, LL. D. Author of the Universal Biographical and Historical Dictionary.* 12mo. 4s. 6d. Phillips. 1802.

The characters here given extend to about twenty-four in number, beginning with Adam, and ending with Jesus Christ. Each is introduced and delineated with suitable observations of piety and devotion, and the whole forms a very proper and cheap manual for those whose instruction and edification was intended.

LAW.

ART. 37. *Practical Remarks, and Precedents of Proceedings in Parliament; comprising the standing Orders of both Houses, to the End of the Year 1801; relative to the applying for, and passing Bills for inclosing or draining Lands; making Turnpike Roads; Navigations; Aqueducts; building Bridges; for the more easy Recovery of small Debts; paving, &c. Towns; confirming or prolonging the Term of Letters Patent; obtaining Divorces, and Bills called Estate Bills; with an Introductory Chapter, containing practical Directions for soliciting Private Bills in General; and with occasional References to Acts of Parliament, adjudged Cases, &c. By Charles Thomas Ellis, of the Inner Temple.* 8vo. 7s. 6d. Brookes and Rider. 1802.

This is a very useful, and, so far as the subject comes within our knowledge, an accurate publication, upon a subject, the particulars of which are sufficiently detailed in the title-page.

POLITICS,

POLITICS.

ART. 38. *The probable Effects of the Peace, with Respect to the Commercial Interests of Great Britain: being a Brief Examination of some prevalent Opinions.* 8vo. 75 pp. 2s. 6d. Hatchard. 1802.

To dispel all gloomy apprehensions respecting the consequences of peace to our commerce, and to render us satisfied with the blessings we have obtained, yet industrious to improve them, are the laudable objects of the writer before us. His mode of examining the probable effects of the peace is by proposing certain queries on the subject, the answers to which comprehend almost every reflection that can arise, in a well-informed and judicious mind, respecting the important topic discussed. The first of these queries relates to "the amount of property in England belonging to foreigners, distinguishing how much of it is in the funds." This last portion he supposes not to exceed "thirty millions; of which five sixths is to be placed to the account of Holland, Flanders, Germany, Italy, and Switzerland." The foreign property in the hands of private persons cannot, he thinks, exceed 3,500,000*l.* The second query proposed is, what quantity of foreign deposits will be drawn from England, and remitted abroad in the first twelve months after the ratification of the definitive treaty? This question he deems not of much consequence; but he supposes that not more than two or three millions could be drawn out of the funds; and he gives, in our opinion, strong reasons for this conjecture.

The third query stated is on the amount, per annum, of the imports from, and exports to, the conquered islands in the West Indies ceded back by the peace. These, deducting the imports and exports of Trinidad, (which now belongs to us) amount to somewhat more than three millions and a half. The fourth query merely respects the amount of the duties upon the imports and exports comprised in the last question. On the fifth, which is, "whether the vent of our manufactures will not be diminished by the peace," he dilates more at large, and infers, from the considerations which he states, that "we may depend on the commercial spirit of the country, and the active genius of our manufacturers, to improve to the utmost every facility which the new situation of affairs may present." To illustrate this further, he takes a view of our relative situation to France, and argues, from the extreme penury of almost all persons in trade throughout the French Republic, the difficulty of raising money for regular business, the low rate at which the national domains are sold, the high interest yielded by the French funds, and other circumstances, that France, far from being a potent rival in foreign markets, will, for a considerable time, scarcely be able to supply her own immediate wants. In discussing the sixth query, which relates to the probable amount of imports during the peace, the author makes several judicious observations, and throws out some suggestions on the subject, "as connected with *depot or transit*," which appear to us worthy the attention of govern-

government'. The seventh query, relating to the probable emigration of our artificers during peace, is briefly touched upon, and it is shown, so far as the subject admits, that there is little ground of apprehension of any material loss by emigrations.

But the most numerous and important reflections on the subject are brought forward in the author's answer to the eighth query proposed by him; which is, "Will not France endeavour to vie with us in every branch of manufacture? and is there not a probability of her succeeding in some branches?" Several impediments to her success, to any formidable extent, are here enumerated, viz. "the genius and habits of the people, the want of a reliance on the stability and good faith of the government, and the want, on the part of government, of a system which cements the commercial with the political interests of the state." The author then proceeds in detail, and states in what manufactures France excels, and what circumstances (such as the great increase of wages, as well as the price of provisions, the scarcity of fuel, and the almost total destruction of her commercial marine) must operate against the efforts of our rivals in most branches of commerce. Some very sensible suggestions, and spirited exhortations, to improve the advantages of our present situation, conclude this able and spirited tract. Very copious and instructive notes are subjoined, and an appendix consisting of two parts; the first of which contains "Remarks on the exportable Productions of France," and the second "A Sketch of the Revenue and Commerce of that Kingdom previous to the Revolution." In this part of the work, the reader will also find much interesting and useful information.

ART. 39. *An English Country Gentleman's Address to the Irish Members of the Imperial Parliament, on the Subject of the Slave Trade.* 8vo. 103 pp. 2s. Hatchard. 1802.

This Address, (which bears the form of a speech intended to have been spoken), professes to oppose the abolition of the Slave Trade on grounds hitherto (as the author deems) untouched, namely, that the condition of African slaves purchased by Europeans is meliorated, and their improvement in religion and morality more likely to be effected than if they remained in their native country. He relies however chiefly on the improvements, both in the mode of transporting them to the West Indies, and in the treatment they receive there, which have been introduced since the subject was discussed in Parliament, and which (we may venture to assert) would not have taken place, had there been no proposal for the abolition. Whether a total abolition of the trade be yet practicable, or not, these improvements, which have preserved so many lives, and meliorated the condition of so many human beings, are undoubtedly due (in a great degree) to Mr. Wilberforce, and will class him among the benefactors of mankind. The Appendix, which constitutes more than half the book, consists of extracts from the evidence on the subject of the Slave Trade, taken before the Committee of the House of Commons, who sat for that purpose.

ART. 40. *An Address to the Independent Freeholders of the County of Suffolk, on the approaching Election. By a Suffolk Freeholder.* 8vo. 51 pp. 1s. Jordan. 1802.

This Address, which, we presume, was published before the dissolution of Parliament, is, like other tracts of the same kind, unavoidably noticed by us at a period too late to promote the author's avowed purpose. We do not, however, greatly lament the delay, as it contains little of novelty in its suggestions to electors, excepting some opinions which we do not feel at all inclined to approve. The author's general recommendations, "to be cautious in the choice of representatives, not to sell their votes in any way whatever," &c. meet with our ready concurrence. But we cannot, in its whole extent, adopt his objection to the heirs of noble families being Members of the House of Commons. We deem that the number of such members can never be so great as to endanger the independence of the House of Commons; and a seat in that House, for a few years, is surely the best introduction to public business, for those who are destined to be the hereditary guardians of our Constitution. His proscription of all who are, or have been, in the employment of government, is perhaps, still more objectionable. His recommendation to burgesses to choose representatives from gentlemen residing in their neighbourhood, ought to have been given with some qualifications and exceptions. The remainder of his Address is almost wholly declamatory. We agree however sincerely to his exhortation to electors, that their representatives should be chosen free of all expence.

ART. 41. *A Short View of the Administrations in the Government of America, under the former Presidents, the late General Washington, and John Adams; and of the present Administration, under Thomas Jefferson: with cursory Observations on the present State of the Revenue, Agriculture, Commerce, Manufactures, and Population of the United States. By George Henderson, Esq.* 8vo. 71 pp. 2s. 6d. Hatchard. 1802.

Some striking facts respecting the rapid increase in the commerce, revenue, and population of the American states, are stated in this publication; the author of which imputes these improvements, in part at least, to the Revolution which terminated in the independence of America. This conclusion is, we think, adopted without sufficient foundation. We know not why the American colonies might not have equally flourished (as indeed they had done) under the fostering protection of Great Britain. Another inference, which we think better warranted, is drawn in favour of the system of government pursued by General Washington (when President) and his immediate successor. The author is manifestly of that political party who are termed Federalists; yet he speaks of Mr. Jefferson, the present Chief Governor (and the head of the Democratic party) with candour and respect. This tract, however, though apparently well intended, is not well calculated to convey much amusement or instruction. It wants arrangement of the matter, and perspicuity of style; a more determinate object, and more pointed applications.

MISCEL-

MISCELLANIES.

ART. 42. *Remarks on modern Female Manners, as distinguished by Indifference to Character, and Indecency of Dress: extracted from "Reflections, political and moral, at the Conclusion of the War. By John Bouvles, Esq."* 8vo. 18 pp. 6d. Rivingtons, &c. 1802.

This is a striking extract, from a work which we have formerly praised, on the female modesty, so little consulted in the present fashionable modes of dress. The influence of the female character on the great interests of society is here ably displayed; and the British fair are reminded into what degradation they plunge themselves, by condescending to adopt the appearance of wantons. That which has most surpris'd us, on many occasions, is, that parents, themselves of strict characters, should suffer their unthinking daughters, even in their presence, to make an appearance which they surely cannot contemplate without a blush.

ART. 43. *A Walk through Southampton.* By Sir Henry C. Englefield, Bart. F. R. S. and F. S. A. 8vo. 6s. Stockdale. 1802.

This is a very elegant and entertaining little volume. It is modestly called a Walk through Southampton; but the more curious antiquary will find very few things omitted, which the history of this ancient town involves. The observations at the end, on the style of the ancient buildings of Southampton, as well as the conjectures on the origin and site of the town, are acute and ingenious; and demonstrate, what indeed is sufficiently known, that the author is well qualified for the situation which he sustains in our learned societies. The volume is accompanied by six plates, remarkably well executed, from Sir H.'s own drawings.

ART. 44. *Various Thoughts on Politics, Morality, and Literature.* By W. Burdon, A. M. formerly Fellow of Emanuel College, Cambridge. 8vo. 106 pp. 3s. 6d. Newcastle printed; sold by West and Hughes, &c. London. 1800.

This gentleman confesses that his *Remarks on the Pursuits of Literature* (formerly noticed) *did not sell*; though they were buoyed up by the name of that celebrated work; and there is little chance that the present tract will have better fortune, being supported by no name but his own.

Disgusted by the temper and tendency of those *Remarks*, we have not been in haste to take up these *Thoughts*; and we transcribe the date of two years distance, without surprise or regret. Though the title of this is changed, the substance is the same as the former publication. It consists of detached remarks, on the notes, &c. of the *Pursuits of Literature*. The change of title is, therefore, in some degree, a fallacy; and the wise attempt of the writer is to circulate that, without the aid of a famous name, which with it he could not elevate into notice.

tice. Subjoined to the Remarks on the Pursuits are a few Poems, chiefly old, and among them *Master Sackville's Induction*, so often printed and reprinted at various periods. The publication concludes with some Letters, reprinted from the Cambridge Intelligencer, of which Mr. Burdon is a very worthy correspondent. They are chiefly occupied by the praises of the first Consul of France; in whom, because he happened to find him in that place, Mr. B. chooses to discover all possible virtues that can adorn the human character. But enough of a book so little deserving of examination.

ART. 45. *An Introduction to the Knowledge of rare and valuable Editions of the Greek and Roman Classics; being in Part a tabulated Arrangement from Dr. Harwood's View; with Notes from Maittaire, De Bure, Dictionnaire Bibliographique, and References to ancient and modern Catalogues. By T. F. Dibdin, A.B.* 12mo. Faulder. 3s. 6d. 1802.

Dr. Harwood's publication, on the subject of the editions of the Greek and Roman classics, was the first of the kind that appeared in this country; and, beyond a doubt, excited a curiosity, and led to a more diffusive knowledge of the matter discussed than can be easily imagined. This has passed through four editions in this country, and not less than two or three on the continent, though certainly very limited and defective. The present performance, in many instances, improves upon Dr. Harwood's plan, and will be very acceptable to all collectors. It professes only to notice the more rare and valuable editions; and this is done with an attention to chronological order, which obviously increases its utility. The notes exhibit great diligence, and most extensive knowledge of books; and we presume that few will be without it, who have any portion of that curiosity which is here intended to be gratified. It is also exceedingly well printed, though in a provincial town (Gloucester) and, considering the quantity of matter it contains, it is remarkably moderate in price. We doubt not but it will soon pass through another edition; when the author will probably be induced to enlarge his plan as well as his types. The notes, though distinct, are rather too minute, at least for some eyes.

ART. 46. *Memoirs of the late Rev. James Garie, Minister of the Gospel in Perth; with Extracts from his Diary, and an Appendix. Compiled by William Gardiner, Master of the Hospital, Perth.* 8vo. 2s. 6d. Sold for the Benefit of Mrs. Garie and Family. 1801.

Except the benevolent object of this publication, to assist the widow and her family, there seems nothing in the life, character, or talents of the individual himself to require or justify these Memoirs. In every church, and belonging to every sect, there are doubtless numbers of good and pious men, who pass the even tenor of their lives in the due discharge of their professional duties. To the widow, and her six children, we hope the book may prove some alleviation of distress which we sincerely commiserate.

ART. 47. *Collectanea: or, an Assemblage of Anecdotes, Aphorisms, and Bon-mots, adapted for Instruction and Amusement; selected from the Works of Foreign Authors of distinguished Merit.* 8vo. 323 pp. 5s. Clarke, &c. 1802.

Wit is a commodity which can never fail to be in request; and ready-made wit is to most persons a very convenient purchase. Perhaps our countryman, Joe Miller, has surpassed all other persons, in being "the cause that wit is in other men." He has certainly shown that we surpass other nations in this respect, if a judgment may be formed by this selection from foreign authors; which the compiler himself has characterized at p. 299; "a book, in which a hundred bad [or dull] things are found for one good one, is like a country, where we traverse a hundred thickets to obtain a rose."

ART. 48. *The Order and Method of instructing Children; with Structures on the modern System of Education.* By George Crabbe, Author of a Grammar and other Elementary Works, in German and French. 8vo. 204 pp. 3s. 6d. Longman and Rees. 1801.

"To show how the powers of the infant mind may be called into action, and its energies unfolded, is the object of this work." P. 1. This is a most important object; and we earnestly wish success to every effort for the attainment of it. But we must observe these efforts attentively, and report our observations upon them faithfully. "The present age can boast of neither wisdom or learning." P. 2. This statement is imperfect. There is, we think, as much, perhaps more, wisdom and learning in this age, than in any preceding one. But there is an incomparably greater number of persons, who *aspire to be thought* wise and learned; who "skim the surface of information, and by learning a little of every thing, save themselves the trouble of learning enough of any thing." P. 2. Two lines in Pope are said, by the author, to be "well exemplified by the effects which a slight knowledge of things has on our minds:

"A little knowledge is a dangerous thing,
Drink deep, or sip *nat*, of the Pyrean spring."

This is a most unfortunate specimen of quotation from memory. The following description is lively; and, in many instances, just. "It is the unavoidable consequence of general information, to excite in the mind of a person, an undue opinion of his own powers, and to give him an assumption in judging of men and things. All that he thinks, says, or does, must be certainly right; and nothing passes without the stamp of truth or falsehood from his assertion. This spirit of conceit, united with a love of liberty, has led men into great extravagancies of sentiment and conduct, which have disturbed the peace of society, and introduced turbulence and restlessness.

"These remarks apply with additional force to the youth of the present age. The principal object of instruction is to fit them for general conversation and amusement. No solid accomplishments are conceived essential, for a young person to fill the station allotted him.
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He is not taught to reason, but to talk; not to think, but to act. He knows a little of every thing, and enough of nothing. He learns Latin by translations; he becomes acquainted with French, which requires no study; he reads abridgements in history, and hears the politics of the day. Thus armed at all points, the man of fourteen leaves school, and enters life. He converses with people twice his age on subjects he does not understand. He is a free thinker on religion and politics, because it is fashionable to reject old opinions. He uses fine words, which he has either heard used by others, or has collected in the course of his reading novels. He is very polite, as far as the making a bow, or picking up a lady's fan; but he possesses no one ingredient of politeness which flows from a good heart: and to make him a man, he must ape sentiment without having its essence. Such is the spirit of the age, and education has caught the infection." P. 2.

We proceeded in the perusal of this tract with considerable satisfaction, finding many things in it well stated. But the author's intimations are in some instances of such a kind, that we can by no means recommend his book as containing a good "order and method of instructing children." At p. 42, we read, "the productions of Mrs. Trimmer, Mrs. Barbauld, and Mrs. Godwin, are well fitted for children," &c. Probably, the last of these writers was never before commended in the same breath with the two former. At p. 153, "Most men satisfy themselves with what gives them least trouble; namely, with holding the opinions which their fathers had done before them. They will doubtless receive the thanks of those *in power*, who know well how to profit by this indolence and mental depravation." At p. 156, "Religion has less to do with the *understanding* than the *feelings*. It is an object of our hopes and wishes, and not of our judgments. Human reason and Revelation have ever been *enemies*." Here we take our leave at once of Mr. Crabb, proposing to find for our children very different instructors.

ART. 49. *The Picture of London in 1802; being a correct Guide to all the Curiosities, Amusements, Exhibitions, Public Establishments, and remarkable Objects, in and about London. With a Collection of appropriate Tables. For the Use of Strangers, Foreigners, and all Persons who are not intimately acquainted with the British Metropolis.* 12mo. above 400 pp. with Prints and Maps. 5s. 6d. bound in Red. Phillips. 1802.

That the plan of this work is calculated to furnish an agreeable and useful guide to all such persons as are specified in the title, and a convenient book of reference to others, is at first sight obvious. Whether the execution is such as to realize all the hopes of the design cannot be fairly decided, till the contents shall have been examined by various persons, qualified to decide on the correctness of the different articles. The part which appears to us most to want correction and improvement, is the Sketch of Manners, beginning at page 276. This, for affectation of style, and absurdity of assertion, cannot easily be matched in any publication, ancient or modern. For example. "The *bouleversement* of every thing in the polite world is in nothing more *extré*, than in the disposal of time." P. 282. Here is a jar

a jargon!—Again: “Sedan chairs convey the buxom woman of fashion through the fatiguing *routine* of morning visits.” P. 287. Now we will venture to say, that no woman of fashion *ever* paid a morning visit, in these days, in a sedan chair, except to Court. So much for the accuracy of the author’s views. At page 278, we have also a curious apology for the “buffoonery of dulness” observable in our present dramas. It arises, forsooth, from political melancholy. “Man, when he is oppressed with melancholy, bordering on despondency, flies to the broad outline of boisterous mirth.” This is about as true in principle as in fact, in which it equals the above statement of the sedan chair. If the publisher would have his book succeed, he must turn away the journeyman who *did* this part.

ART. 50. *Erratics, by a Sailor; containing Rambles in Norfolk and elsewhere, Trip up the Thames, and another into the Mediterranean Sea; with farther Rambles in Italy, with a Trip to Corsica and Minorca. Three Volumes. 12mo. 10s. 6d. Ogilvy. 1802.*

These volumes have been published at different intervals, and the first so long since as 1800. They are written with much pleasantry and sprightliness, and will better serve to beguile a careless hour than most of the modern farrago of romances and novels.

ART. 51. *A Letter to Noel Desenfans, Esq. late Consul General of Poland in Great Britain; occasioned by the Second Edition of his Catalogue, and his Answer to what he terms “the Complaint of Painters.” By a Painter. 8vo. 38 pp. 1s. Faulder. 1802.*

This writer censures Mr. Desenfans, for the insertion, in his Catalogue of Pictures, of several anecdotes injurious to the memories of distinguished painters of former times; and also, for some opprobrious reflections on the painters of the present day. We will not take upon ourselves to judge how far these accusations are well founded, not having the book of Mr. D. at present before us. General reflections on a profession are always illiberal; and must be, in a great degree, unjust; and, we do not believe, there is much more jealousy or envy among painters, than among the professors of any other liberal art. Partial instances of such bad dispositions may, doubtless, be found in all professions, and among all descriptions of men; but they do not warrant general charges against the whole body. On the other hand, the writer before us appears to us too liberal of his sarcasms on Mr. Desenfans; and, in too many places, substitutes invective for argument.

ART. 52. *Extracts from the Diary, Meditations, and Letters, of Mr. Joseph Williams, of Kidderminster, who died, December 21, 1755, aged 63. A new Edition; to which are now added, a Number of Original Letters to the late Rev. Mr. Randall, Stirling. 12mo. 3s. Ogle. 1801.*

These Extracts, Meditations, and Letters, will be perused with pity and contempt, or with rapturous delight, as the reader may be averse or disposed to the most fantastical flights of Methodism.

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- ART. 53. *Fugitive Sketches of the History and natural Beauties of Clifton Hot-Wells, and Vicinity.* By W. Manby, Esq. Crown 8vo. 87 pp. 7s. 6d. Bristol printed; sold by Robinsons, &c. London. 1802.

These local publications are, in general, confined to a local sale, and the present is certainly more calculated to direct and amuse the visitor who wanders near the Wells, than to instruct the studious typographer in his closet. But it is elegantly printed, abounds with poetical quotations, and, small as the price is, contains near twenty plates, not elaborate indeed, but sufficient for the purpose of illustration, and very satisfactory as memorials, when the real objects have once been viewed.

- ART. 54. *A Compendious History of the English Stage, from the earliest Period to the present Time. Containing a candid Analysis of all Dramatic Writings, a liberal and impartial Criticism on the Merits of Theatrical Performers, and a Sketch of the Lives of such as have been eminent in their Profession.* By Waldron, Dibdin, &c. 12mo. 147 pp. 2s. 6d. Jordan. 1800.

So much has been compiled by various writers on the subject of the English stage, its authors, actors, and transactions, that an ample foundation was laid for a general and compendious abstract of the whole, which seems, in this little work, to have been drawn up with sufficient diligence and judgment. It is surprising how much matter is compressed into these few pages of small size; and still more so, how the proprietors could afford to give an engraved title-page, and a frontispiece of no small merit, to a work so low in price. They who are discontented with this little publication, must be very difficult to please.

- ART. 55. *The Universal Atlas, and Introduction to Modern Geography; in which are described, the most celebrated Empires, States, and Kingdoms of the World; with a general View of Astronomy, the Solar System, the fixed Stars and Constellations, Definition of Geography, Figure and Motion of the Earth, Vicissitudes of the Seasons, &c. a Description of the Terrestrial and Celestial Globes, with geographical Problems, Eastern and Western Hemispheres, &c. also the Method of adverting to the Time of Day in distant Nations is clearly elucidated, by a new geographical Clock. The Whole illustrated with Thirty-one Maps and Plates, accurately delineated by an eminent Geographer.* By John Cooke: the Introduction and geographical Descriptions by the Rev. Thomas Smith. 4to. 1l. 1s. Newbery. 1802.

Though certainly upon a confined scale, this is, in point of execution, one of the neatest and most elegant publications we have ever seen. The Maps are remarkably distinct and perspicuous, the descriptions as satisfactory and comprehensive as the plan and size of the volume will permit. It seems remarkably well adapted for a lady's library.

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ART. 56. *The Art of Teaching, or communicating Instruction, examined, methodized, and facilitated, as well as applied to all the Branches of scholastic Education.* By David Morrice, Teacher of the Latin, Greek, and French Languages, Writing, Arithmetic, Book-Keeping, Geography, History, &c. &c. 8vo. 7s. 6d. Lackington. 1801.

Whoever communicates to the public the result of long experience as a teacher, is entitled to respectful attention. It is impossible that some useful hints should not be the result of continued observation on the progress of discipline, upon the different minds and tempers of youth, as well as on the success of different plans and systems. To some such partial commendation, the author of this work may truly lay a claim, for it certainly contains many useful intimations. But as a whole, we cannot, in candour or in justice, pronounce upon it the most favourable sentence; and there is one leaf in it so shocking to every feeling of delicacy and sense of propriety, that the encounter of it struck us with amazement, and we conjure the author to expunge it from every future edition.

ART. 57. *Latin Prosody, or a methodical Compendium of the Quantity of Latin Syllables; and on Latin Versification.* By John F. O. Dondonit, Curate of Lourmais, in Britany, and Teacher of the French and Latin Languages in the Free-School at Ludlow. 12mo. 141 pp. Ludlow printed; sold by Longman and Rees. 1800.

If the Free-School at Ludlow was in want of a Latin Prosody, a very clear and convenient compilation on that subject is here offered to it. The author professes to have perused all the writers on Prosody, both English and French, that he could procure; and, by the help of Smetius, has searched the Classics, so as to answer for the accuracy of his citations. He says also, that he has made especial use of the *Method* of Messrs. de Port Royal; whose Latin Grammar is known to have been drawn up by the learned Claude Launcelot. With such authorities at hand, and with industry on his own part, the compiler of such a work is not likely to have erred materially. We noticed a collection of Latin Common-places (in our nineteenth vol. p. 434) formed by the same author.

ART. 58. *Conjugata Latina; or, a Collection of the purest and most usual Latin Words, distinguished into Classes according to the Times of their Occurrence, and arranged according to their Derivations; with their Significations and syllabic Quantities; comprising Three Thousand Words, chiefly selected from Terence, Caesar, Virgil, Horace, and Ovid. To which is subjoined, an alphabetical Index of all the Words in the Conjugata.* By Thomas Haigh, A. M. Master of the Grammar-School, Tottenham. 12mo. 147 pp. 3s. Symonds, &c. 1802.

They who approve of vocabularies, will have abundant reason to be pleased with this. The distinctive marks applied to each word, the Greek etymologies in the margin, and many other marks of attentive and successful labour, at once do credit to the compiler, and provide many advantages for the student who shall use the book.

ART. 59. *Tabula Linguarum; being a Set of Tables, exhibiting at Sight the Declension of Nouns and Conjugation of Verbs; with other grammatical Requisites essential to the reading and speaking the following Languages. LATIN, Spanish, Portuguese, Italian, French, Norman, GOTHIC, German, Dutch, Danish, Swedish, English. CELTIC with Ten Derivatives, SCLAVONIC with Five, HEBREW with Five, ETHIOPIA with Five, TARTARIAN with Five, CHINESE with Five Derivatives. With an Explication of the Lingua Franca; and the pretended Modern Egyptian or Cant Language. The Whole being intended to facilitate the Acquisition of any of these Languages; by having, in the most conspicuous Point of View, whatever is esteemed therein essentially necessary to be committed to Memory. The radical or ancient Languages being taken from the best Authorities, and the derivative or modern from the Determinations of the present Academies and literary Societies of the respective Countries. In Eight Parts. Part I. Containing the Latin, Spanish, Portuguese, Italian, French, and Norman. 12mo. 252 pp. Hurst, Paternoster-row.*

This most enormous title-page, which, long as it is, we have abbreviated by omitting the names of thirty-five languages, does not, after all, contain the name of the author, which is H. Clarke; and it appears, by an Advertisement at the end, that he and the Rev. W. Augustus Clarke keep an Academy near Liverpool. When the first edition appeared, we know not; and, at the end, we see also announced, several works of the same H. Clarke, which never reached our table.

The task undertaken by Mr. Clarke is most arduous, and such as perhaps no man whatever could properly execute. The plan of the author seems to be, to extract certain parts from the best grammars, and put them together in a convenient order; but how he will maintain that plan, when he comes to the Oriental and other dialects, where grammars are not so easily had, remains to be seen. On the dangerous ground of etymology, he fares no better than others, as may be seen in page 16; where several words, the origin of which is known and certain, are derived, in the most fanciful manner, from languages to which they have no affinity. How he will fare, in deriving Greek from Hebrew, beyond a very few radicals, we have some curiosity to see. His *card* at the end shows, that, with all his *Polyglott* accomplishments, he has no knowledge of Latin verse, the rules of which would have afforded the best answer to his foolish correspondent,

ART. 60. *An Essay, or practical Inquiry, concerning the Hanging and Fostening of Gates and Wickets. With Plates. By Thomas N. Parker, Esq. M. A. 8vo. 57 pp. 2s. Lackington, Allen, &c. 1802.*

This work appears to be very deserving of the attention of country gentlemen and farmers, and indeed of all persons whose property is guarded by the aid of gates and wickets. The author has very liberally served the public, as well by disclosing his useful inventions, as by

"making a bargain with his blacksmith, and arranging the terms of his

his proposals, to furnish the iron-work;" which terms are set forth, at pp. 52, &c. We wish much success to this public-spirited effort; and heartily recommend to our readers an acquaintance with "Mr. Samuel Lawrence, blacksmith, Shifnal, Shropshire."

ART. 61. *A Letter inter. sisting to every Lottery Department, and particularly to Lottery Adventurers; addressed to the Right Hon. Henry Addington: containing a critical Examination of the Plan, Scheme, &c. of the new Lottery System, in which will be adduced, numerous Reasons to shew the Inefficiency of the Plan to answer its laudable Purpose, the Tendency of the Scheme to render Lotteries less interesting to the Public, and the great Risk which Holders of many Tickets for Sale must incur, should Adventurers not be induced to become early Purchasers.* By R. Houlton, A. M. 8vo. 2s. Stewart. 1802.

We do not profess ourselves entirely competent to decide on the question which this pamphlet discusses; we know that insurance, which the new lottery plan was intended to prevent, is pregnant with every mischief. The writer thinks that the new lottery system will not answer the purpose; and, moreover, that if persevered in, it will ultimately ruin what has "so long and so abundantly contributed to the exigencies of Government."

ART. 62. *Impartial Thoughts on the intended Bridges over the Mersey and the Conway; with Remarks on the different Plans which are now in Contemplation for improving the Communication between Great Britain and Ireland, through the Principality of Wales. To which are prefixed, Sketches of the Bridges, and a Map of the Roads.* By a Country Gentleman. 8vo. 72 pp. 2s. Stockdale. 1802.

"It augurs well to the future felicity of the Union, that it has commenced its career by opening one of the primary sources of national prosperity; and I willingly adopt the opinion of a great political writer and statesman, now no more (Mr. Burke) who considered the existence of roads and bridges as a sort of political barometer of the wealth, the population, the wisdom, and the civilization of a country." These are the concluding words of the present tract; and show, in a strong point of view, the good sense and patriotic spirit of the writer. The subject is interesting to the public, and is here treated in a perspicuous and useful manner.

ART. 63. *A Dialogue between a Lady and her Pupils; describing a Journey through England and Wales, in which a Detail of the different Arts and Manufactures of each City and Town is accurately given; interspersed with Observations and Descriptions in Natural History. Designed for Young Ladies and Schools.* By Mrs. Brook. 8vo. 280 pp. 3s. 6d. Symonds. 1802.

One of the most superficial accounts of England and Wales, that were ever offered to the public. Almost every page is crowded with such important information as the following: "Tattershall is 133, Bullingbrook 138, Spillsby 140, Wainfleet on the coast is 134, Burgh 137, Alford 140, Horncastle 141, Stainton 129, Louth 155, Bixbrook 157, and Salfleet 164 miles from London:"—"Castor is 155, Glanford-Bridge 156, and Burton 167 miles from London." P. 175.

ART. 64. *A Treatise on Brewing; wherein is exhibited, the whole Process of the Art and Mystery of Brewing the various Sorts of Malt Liquor, with practical Examples upon each Species. Together with the Manner of using the Thermometer and Saccharometer; elucidated by Examples, and also rendered easy to any Capacity in brewing London Porter, Brown Stout, Reading Beer, Amber, Hock, London Ale, Windsor Ale, Welsh Ditto, Wirtemberg Ditto, Scurry Grains Ditto, Table Beer, and Shipping Ditto. By Alexander Morrice, Common Brewer. 8vo. 180 pp. 10s. 6d. Sold by H. Symonds, for the Author. 1802.*

Practical knowledge is of great value in any art or mystery; and Mr. Alexander Morrice writes like a man experienced in that of which he treats. Though we are not practical brewers, common sense and philosophy are sufficient to assure us, that a judicious use of the thermometer and saccharometer, if the latter can be so constructed as to be accurate, must be of the highest importance in the art of brewing. But qu? how does his saccharometer differ essentially from the common hydrometer? Valuable as practical knowledge is, we cannot but be of opinion, that Mr. Morrice charges his book very high; it does not contain a fourth part of the matter in a Review, and is charged more than four times as much.

ART. 65. *A Grammar of the pure and mixed East-Indian Dialects, with Dialogues affixed, spoken in all the Eastern Countries, methodically arranged at Calcutta, according to the Brahmenian System of the Shamscrit Language. Comprehending literal Explanations of the compound Words and circumlocutory Phrases, necessary for the Attainment of the Idiom of that Language, &c. Calculated for the Use of Europeans. With Remarks on the Errors in former Grammars, and Dialogues of the mixed Dialects called Moorish or Moors, written by different Europeans; together with a Refutation of the Assertions of Sir William Jones, respecting the Shamscrit Alphabet; and several Specimens of Oriental Poetry, published in the Asiatic Researches. By Herasim Lebedeff. 4to. 86 pp. 1l. 1s. Debrett. 1801.*

We lately gave an account of a Grammar of the Hindostannee, usually called the Moors' Language, by Mr. Gilchrist, under the title of the Anti-Jargonist. The present work is of a more extensive kind, and compares that dialect with others that are related to it. By the author's account of himself, he is a Russian, who went to Calcutta in 1789, and after having studied the Indian dialects with great industry, translated some English plays into the country language, and finally built a theatre at Calcutta, where his translations were represented in the Bengal language, and he afterwards had full permission to perform both English and Bengal plays. Finding him settled, with good patronage, in a situation which seems to promise so much advantage, it is rather surprising to be told by the author, in the next page, that he quitted India for the purpose of publishing this Grammar. Finding the errors of former writers on this subject, he says, "I resolved on giving to an impartial public the fruits of my enquiries and pursuits, and therefore quitted India, to come to this country for the purpose of sub-

submitting the same to public view." Nothing can be more extraordinary than this conduct. What should have prevented the publication of the Grammar at Calcutta, where it must be more useful, and could be better appreciated? The publication of a Grammar is a bad substitute for the management of a theatre. Be that as it may, his Grammar is now before the public, and will be compared with the works of Mr. Gilchrist and others, who have obtained the approbation of the learned for their labours in the same walk. He applies to the common Hindostanee dialect the term *Jargon*, which Mr. Gilchrist wished to explode.

ART. 66. *A Grammar of the Malay Tongue, as spoken in the Peninsula of Malacca, the Islands of Sumatra, Java, Borneo, Pulo Pinang, &c. &c. Compiled from Bowrey's Dictionary, and other authentic Documents, manuscript and printed. Embellished with a Map.* 4to. 37 pp. 7s. 6d. Sewell, Cornhill, &c. 1800.

The increased intercourse of our countrymen with the peninsula and islands, where the Malay language prevails, and the scarceness of Mr. Bowrey's Dictionary, where information respecting it was chiefly to be found, have occasioned the present publication; which has the additional advantage of giving the Malay character, as well as the words and inflexions. The character evidently resembles the Arabic; and the author thus accounts for it. "The Malays have not any proper national character, except that which has been introduced by the Mahomedan priests, who have from time to time settled on the peninsula of Malacca, and the adjacent islands; therefore it resembles the Arabic Nishti alphabet, excepting some slight alterations to express a sound which the Arabians had no character to delineate." At the end is a specimen of a Malay Vocabulary.

FOREIGN CATALOGUE.

FRANCE.

ART. 67. *Voyage en Italie; par F. J. L. Meyer, membre de plusieurs Sociétés littéraires d'Allemagne.* Paris. 8vo. 426 pp. Pr. 6 fr.

"Arrivé au pied des Alpes du Tyrol, qui séparent l'Italie de l'Allemagne, je trouvai partout l'hiver et ses frimats. Quelques pointes de verdure nouvelle, répandues çà et là, sembloient percer à regret ses tristes livrées; les boutons des arbres n'osoient pas encore s'ouvrir; la neige couvroit dans toute leur étendue les flancs des hautes montagnes. . . .

. . . . A peine avois-je franchi cette barrière glacée, à peine commençois-je à descendre dans les plaines d'Italie, que le printemps parut venir à ma rencontre. Le ciel étoit plus beau; la terre s'étoit déjà couverte de sa parure; un vent plus doux vivifioit les campagnes, et je vis les prairies déployer tout l'éclat de leur verdure, émaillée des couleurs les plus brillantes; les arbres fruitiers, les festons de la vigne, dé.

développer à l'envi leurs feuilles et leurs fleurs : le charme de cette scène printannière sembloit s'accroître encore par le contraste des Alpes blanches de neige qui en terminoient l'horizon. L'imagination la plus riant, disposant de tous les richesses du langage poétique, n'atteindra jamais dans ses tableaux à l'effet qui résulte de ce passage subit ; jamais elle ne rendra l'impression qu'il fait sur notre ame : en deux jours et deux nuits j'avois vu changer les saisons ; je m'étois transporté du climat le plus âpre sous l'atmosphère la plus pure et la plus douce . . . image consolante et sublime du passage de la mort à une autre, à une meilleure vie !"

Such is the commencement of this work. It presents a contrasted picture, which must equally strike all those, who, in the beginning of the spring, traverse the Alps, and descend into Italy.

Mr. Meyer had formed to himself the most brilliant idea of Italy ; but he confesses, that his expectations were greatly surpassed, when the objects themselves appeared before his eyes. The Amphitheatre of Verona, the Olympic Theatre of Vicenza, and the palaces of these two cities, exceeded any thing which he could have imagined.

" L'amphithéâtre de Véronne subsiste encore," says he, " dans toute sa solidité. A peine remarque-t-on quelque restaurations modernes dans cet étonnant édifice. Il peut être compté au nombre des plus beaux restes d'antiquité que conserve l'Italie. Son ensemble colossal présente le double caractère de la grandeur et de la durée, soit que du centre de l'arène on lève les yeux vers les gradins de l'amphithéâtre, soit que du gradin le plus élevé on mesure l'énorme étendue de ce cirque, où peuvent siéger vingt mille spectateurs. Dans un coin de cette immense arène, on avoit élevé un théâtre de marionnettes, devant lequel une poignée d'hommes s'étoient rassemblés pour rire des tours de passe-passe de polichinelle et de ses lazzi. Je ne pus supporter une telle scène dans un tel lieu : j'y trouvois, pour la première fois, le tableau trop frappant du contraste entre l'antique Italie et l'Italie moderne ; contraste qui s'est ensuite, sous d'autres formes, reproduit mille fois à mes yeux ; je me réfugiai, jusqu'à la fin de cette pantomime, sous les voûtes magnifiques de l'amphithéâtre, où le bruit fastidieux des bateleurs ne pouvoit pénétrer."

Of the *Filosophi*, as they are called, at Venice, the author gives the following account.

" La dernière classe des spectacles populaires," says he, " qui porte réellement le nom que je lui donne, *filosophi*, est la plus intéressante de toutes. Ce sont au reste de simples faiseurs de récits. Ils déclament en improvisant, ou récitent des scènes tirées des drames les plus connus ; ils racontent aussi des traits d'ancienne histoire ou de mythologie grecque ou romaine. Les spectateurs sont rangés en cercle, les premiers se tenant assis par terre, pour que ceux qui restent debout par derrière puissent voir le déclamateur. Celui-ci est à demi nud. Il fait les récits d'une voix forte, et les accompagne de gestes outrés. Les plus habiles apprennent par cœur différents passages des poëtes, qu'ils savent accommoder à leurs sujets. Ils parlent avec un feu et une faconde vraiment remarquable : aussi est-il rare qu'ils manquent leur but, qui est tantôt de faire pleurer, tantôt de faire rire les auditeurs, et toujours de s'en faire applaudir."

Nothing

Nothing can be more just, than the sensation which Mr. *M.* declares himself to have experienced on his approach to Rome. It must be common to all those who, like him, carry into Italy the recollections of history, and the images which it has engraved on their mind from their earliest youth. Let us hear him.

"Rome, déesse des terres et des nations, toi qui n'as point d'égale ni de rivale qui puisse t'approcher!"

It was thus that formerly the Roman saluted the capital of his country. You now enter into it, and the contrast is truly humiliating.

Of the church of St. Peter, the author observes, that,

"Tout admirable que soit l'intérieur de ce temple, et par la justesse des proportions, et par la beauté et la variété des détails, et par la hardiesse de sa construction, il n'en est pas moins vrai que l'impression qu'il produit au premier coup-d'œil, ne répond point à l'idée fort exagérée sans doute qu'on s'en étoit formée. Ma première entrée dans la basilique de St. Pierre n'a pas fait sur moi un effet aussi frappant, aussi durable que mes premières visites à Sainte Justine de Padoue, au Panthéon, à la Chartreuse de Sainte-Marie-des-Anges. Il faut revenir souvent à Saint-Pierre avant de pouvoir faire abstraction des accessoires qui y sont accumulés, et jouir sans distraction de l'unité et de la grandeur qui règnent dans l'ensemble. Jusques-là l'œil s'égare dans cet espace immense; il se perd au milieu de la multitude des objets séparés. Les ouvrages de la peinture et de la sculpture, les revêtemens de marbre, les ornemens de tout genre attirent successivement, absorbent tour-à-tour son attention, et ne lui laissent pas un point où il puisse se reposer."

But who can give an adequate description of the Pantheon? This question of the author will remain unanswered, till another Michael Angelo shall likewise possess the language of Virgil.

Mr. *M.* quits, for a moment, modern Rome, to consider ancient Rome.

"Vient-on se pénétrer," says he, "de l'effrayante vicissitude des choses humaines? que l'on visite les environs des monts Palatin et Capitolin et l'antique Forum placé au pied de ces collines. Nul autre endroit de Rome ne conserve autant de restes de sa splendeur passée, nul autre ne retrace, d'une manière aussi frappante, le contraste de ce qu'elle fut, et de ce qu'elle est. Le chemin de la Victoire qui conduisoit au Capitole et au temple de Jupiter, ce chemin de l'honneur que les généraux montoient en triomphe, accompagnés de leurs légions, est aujourd'hui le rendez vous d'une sale populace et de mendiants couverts de haillons. L'esplanade où s'élevoit le temple magnifique du maître des dieux, riche des trésors consacrés et des dépouilles offertes, est maintenant occupée par une église de franciscains. On y arrive par un escalier construit avec les débris de marbre du temple de Quirinus. Les degrés en sont couverts de pénitens qui s'y traînent humblement à genoux, afin d'expier leurs péchés par cette mortification; des meurtriers y sont assis tranquillement et bravent la vengeance des lois."

Trajan's Pillar is the last of the monuments of antiquity here, which fixes the attention of our traveller. He then gives some account of the

the state of painting in modern Rome, as also of the manners of its inhabitants, and of its government.

Mr. M. begins these chapters with observations, by which it were to be wished, that future travellers would suffer themselves to be regulated.

“ Il est aujourd'hui de mode parmi les voyageurs,” says he, “ de porter des jugemens absolus sur le moral des nations, sans penser combien il est dangereux de décider ainsi du mérite d'un peuple après quelques mois de séjour dans le pays qu'il habite, où l'on arrive rarement sans apporter des préjugés favorables ou défavorables. On croit qu'il suffit d'avoir rassemblé un certain nombre de faits et de traits caractéristiques relatifs à quelques individus, ou même à quelques classes d'hommes, pour être compétent à prononcer sur le caractère national : souvent même on se contente d'apprendre ces faits et ces anecdotes par ouï-dire. Que de choses cependant doivent être prises en considération, lorsque l'on veut porter un jugement de cette nature avec équité ! et que penser de la plupart des voyageurs, qui, dans leurs décisions générales, ne savent qu'exagérer avec extravagance les torts ou les qualités de telle ou telle nation.

“ Quand il s'agit des Italiens, ce sont ordinairement les torts que l'on exagère ; on les représente sous le jour le plus odieux. *Ce sont les diables du Dante dans le Paradis de Milton*, dit un voyageur français qui tourne ses observations en épigrammes. . . . Mais ce juge si grave, et tant d'autres qui, pour l'être plus que lui, ne sont pas plus équitables, ne prononcent sur le peuple entier que d'après les opinions qu'ils se sont formées en examinant la lie du peuple, sans se donner la peine de reconnoître et de déterminer la ligne qui en sépare les classes supérieures et plus éclairées, afin de modifier en faveur de ces dernières la rigueur de leurs arrêts.”

We are sorry that the limits of our journal will not allow us to accompany the author through the remaining parts of these highly interesting travels.

Espr. d. Journ.

ART. 68. *Nouveaux mélanges extraits des manuscrits de Mme. Necker.* Paris, 2 vol. in 8vo.

The *Mélanges de Mme. Necker*, which were published three years ago, excited some curiosity. The public were there informed, by M. Necker, the editor, that considerable additions would be made to them, and he has accordingly fulfilled his engagement by giving in these volumes a new selection, which, though not equal to the former, is not entirely without interest. We must, however, observe that, among some literary and other notions which are certainly just, there are a great many hazarded and even false.

Ibid.

ART. 69. *Sur la philosophie minéralogique, par le C. Dolomieu, de l'Institut national, et un des professeurs administrateurs du Jardin des plantes.* Paris. 8vo. 128 pp.

This work justifies the veneration in which the memory of the author has been held, and the concern that was felt for the misfortunes which

which attended some of the last years of his life: the manner in which Mr. D. collected his materials is thus described by himself:

“ Je suppléois aux plumes par des esquilles de bois, que je faisois avec un clou échappé à la recherche de mes geoliers; je suppléois à l'encre par le noir de fumée que je recueillois sur ma lampe, à laquelle l'air méphitique que je respirois permettoit à peine de brûler; je suppléois au papier par les marges et interlignes des quelques volumes qui, je ne fais point, étoient restés en ma possession; et dès lors les ressources de mon industrie, me procuroient l'espèce de jouissance attachée aux difficultés vaincues. Là, j'ai posé les premières bases d'un ouvrage qui, sans cette circonstance, n'auroit peut-être, jamais été entrepris par moi; là,” &c. *Ibid.*

ART. 70. *Instruction pour les bergers et pour les propriétaires des troupeaux; avec d'autres ouvrages sur les moutons et sur les laines; par Daubenton. Troisième édition; publiée par ordre du Gouvernement. Paris, An x.*

We are here presented with the result of thirty years experience, the whole being likewise adapted by the celebrated author to the understanding of the persons for whose use the work is designed. It is drawn up in the form of question and answer, and divided into sixteen lessons or chapters on the following subjects.

“ Les bergers.—Les chiens de bergers et sur les loups.—Sur le logement, la litière et le fumier des moutons.—Sur la connoissance et le choix des bêtes-à laine.—Sur la conduite des troupeaux aux pâturages.—Sur les différentes choses qui peuvent servir de nourriture aux moutons.—Sur la manière de donner à manger aux moutons, de les faire boire et de leur donner du sel.—Sur les alliances des bêtes-à laine et sur leur amélioration:—Sur les brebis.—Sur les agneaux.—Sur les moutons et les moutonnes.—Sur les laines.—Sur le parage des bêtes-à laine.—Sur les remèdes les plus nécessaires aux troupeaux.—Explication des figures avec des extraits de mémoires sur les moutons et sur les laines.—Sur la manière de trouver dans l'instruction pour les bergers des choses qu'ils voudront y chercher.”

These instructions are accompanied with several other memoirs, or extracts from memoirs, by the same naturalist, on the same important subject, and the volume is terminated by a very copious index, in which is inserted the substance of notes found among the papers of the author. The work is likewise illustrated by twenty-two plates. At the head of it is also placed a Discourse by Mr. Laccépède on the life and writings of Daubenton, pronounced in the year eight, at the opening of the course of Natural History, with the decree of the National Convention, dated 1 Nivose, an 3, which orders the impression of the *Instruction sur les moutons* at the expence of the nation, and for the profit of the author. The edition here noticed is the execution of that decree. *Ibid.*

ART. 71. *L'Achilléide et les Sylves de Stace, traduites en français par P. L. Cormilliole, de la Société libre des Sciences, lettres et arts de Paris, et traducteur de la Thébaïde du même auteur.* Two Vols. in 12mo. Pr. 4 fr. Paris. 1802.

In 1783, Mr. *Cormilliole* published a translation of the *Thebaïd*, a Poem in twelve books, by the same author, which was favourably received. The present volumes complete the translation of all the *Works* of *Stacius*. To the first of them is prefixed a life of the author, the materials of which are drawn from the *Sylvae* themselves.

The Poem of the *Achilléide* is imperfect, containing but about a sixth part of the events which *Stacius* probably intended to have celebrated; but such as it is, it forms a complete action, and might be entitled, *The Education and Youth of Achilles*. It is generally divided into two books, though by some it is distributed into five; and it is this last division which has been adopted by the present translator, being, in his judgment, the most natural. Of the original work, Mr. C. gives the following account.

“Malgré ses défauts,” says he, “cet ouvrage est rempli de beautés supérieures, et n’annonce nullement une verve épuisée: on y reconnoit, en plusieurs endroits, le crayon vigoureux qui a dessiné les acteurs de la *Thébaïde*. On y admirera la tendre sensibilité de *Thétis*, l’attachement mutuel de *Chiron* et d’*Achille*, la grandeur d’âme et l’intrépidité de ce jeune héros, le tableau martial de l’armement de la Grèce contre *Troye*, l’éloquence et les ruses de l’artificieux *Ulysse*: en un mot, l’*Achilléide* est, et sera toujours considérée par les gens de goût, comme la peinture fidelle des mœurs dans les temps héroïques, comme un magnifique poëme où *Stace* étale avec profusion les riches trésors de la poésie la plus élevée, et multiplie sous les yeux du lecteur les tableaux séduisans de la mythologie.”

The *Sylvae* are divided into five books, which the translator likewise thus appreciates.

“*Stace* dans plusieurs endroits des *Sylves* est beaucoup plus facile, plus naturel, et plus agréable que dans la *Thébaïde* et l’*Achilléide*: elles sont moins travaillées et moins pénibles. Plusieurs de ces pièces sont pleines de grace et de gaieté; mais c’est principalement dans le genre sombre qu’il aime à s’exercer: sa muse est presque toujours couronnée de cyprès, éclairée de torches funéraires. Malgré les taches qui déparent les *Sylves*, elles seront toujours regardées comme un monument précieux de l’antiquité littéraire: en mille endroits elles étincellent de beautés poétiques. La *Proserpine*, cette belle figure, lui donne occasion de déployer toutes les richesses de son imagination. Dans les chants funèbres, l’affliction, la douleur et le désespoir sont peints avec les couleurs et les nuances qui doivent graduer ces pénibles affections de l’âme: on y remarque de la noblesse, de la sensibilité, et quelquefois un vernis de cette douce philosophie qui nous console au milieu des revers, au sein de l’infortune. Plusieurs *Sylves* sont agréables, pleines de sel et de gaieté. On y admire surtout le talent supérieur du poëte

poète dans l'art des descriptions. Enfin toutes respirent cet enthousiasme et cette chaleur du style qui vivifient la *Thébaïde*, qui distingueront toujours Stace de la foule vulgaire des versificateurs, et lui assurent une place éminente sur le Parnasse." *Ibid.*

ART. 72. *Etudes sur Molière, ou Observations sur la vie, les mœurs, les ouvrages de cet auteur, et sur la manière de jouer ses pièces, pour faire suite aux diverses éditions des œuvres de Molière; par Cailhava, membre de l'Institut national de France. Paris. 1802.*

A very valuable account of the life and character of *Molière*, together with the history and analysis of, as also judicious critiques upon, his different pieces, by the author of a generally approved work on the same subject, the *Art de la Comédie*. *Ibid.*

ART. 73. *Histoire de Sicile, traduite de l'Arabe de Novairi, par J. J. A. Caussin, professeur de langue Arabe au Collège de France. Paris. 8vo.*

Ahmed ben Abd al Wabab, surnamed *Novairi*, died in the year of the hegira 732 (1331-1332 of the vulgar era.) His work, entitled *the last Degree of Perfection in the different Kinds of Knowledge*, is a sort of *Encyclopædia*, the four first parts of which comprise whatever concerns physics in general, natural history, and morality. The fifth and last part treats of history. That of Africa and its dependencies forms the sixth chapter of the last section. It is in this chapter that the history of Sicily is found.

Mr. *Caussin* had translated this extract about fifteen years ago, from two copies, which make a part of the national library, where they appear in the printed catalogue, under the numbers 702 and 702 A; the former of which, as may be seen from a note found in it, was written by the hand of *Novairi* himself.

As the history of Africa, at the epoch of which *Novairi* treats, is intimately connected with that of Sicily, the author, in giving an account of the latter, makes no mention of many facts, of which he had before had occasion to speak. To make up for this silence, and to complete, as much as possible, this small work, Mr. *Caussin* has extracted, from the history of Africa, by *Novairi*, whatever he could discover relating to Sicily.

This translation of the History of Sicily, by *Novairi*, was made at the time, by Mr. *Caussin*, at the request of the Abbé *Barikélemi*. He wrote it in French, not knowing that it was intended to be inserted in a collection of different pieces on the same subject, published in Latin, under the title of *Rerum arabicarum quæ ad historiam Siculam spectant ampla collectio, opera et studio Rosarii Gregorio Eccl. Panorm. canonici et regii juris publici Siculi professoris, &c. &c. Panormi, 1790.*

The editor, in attempting to render some passages more literally into Latin, has shown, by the mistakes committed by him, that the Arabic

Arabic language was not familiar to him; which is still further confirmed, by the numerous typographical errors to be found in the Arabic text. The present publication, therefore, may be considered as new and interesting on more than one account. *Magaf. Encyclop.*

GERMANY.

ART. 74. *Archæologie der Baukunst der Griechen und Römer*, von C. L. Stieglitz.—*Archæology of the Architecture of the Greeks and Romans*. Vol. I. with 15 Plates, and Vignettes at the Head of each Chapter, presenting Medals, with Monuments of ancient Architecture. Weimar, 1801. 331 pp. 8vo.

The author who has before published several excellent works on the subject of Architecture, has by this which we here announce, acquired a new claim on the acknowledgments of those who are occupied in the study of the arts and of their history. To the work is prefixed an Introduction, in which Mr. St. treats of the origin and progress of architecture among the Greeks and Romans. *Magaf. Encyclop.*

ART. 75. *Repertorium Commentationum à Societatibus literariis editarum; secundum disciplinarum ordinem digestit* J. D. Reuss, in *Universitate Georgiana-Augusta Philos. et Hist. literar. Professor et Sub-bibliothecarius*. Scientia naturalis. Tomus I. *Historia naturalis generalis et Zoologia*. Göttingen. 1801. 745 pp. in 4to.

Mr. Reuss has been occupied, for a number of years, in the important work of which this is the first volume. The utility of this Repertory cannot be disputed; indeed, it will become indispensably necessary to those who wish to apply to any special object; as they will find, methodically arranged, in it all the memoirs inserted in the collections of the different learned societies.

This first volume is divided into two parts. The first, p. 1—74, comprises the memoirs which treat of Natural History in general. The second, p. 75—574, presents a catalogue of those on Zoology. At the head of each of these parts, there is a methodical Index, according to the classification adopted by Mr. Reuss in this Repertory, with exact references to the work. *Jena ALZ.*

ART. 76. *Marci Vitruvii Pollionis de Architectura libri decem: ope Godicis Guelpherbytanis, editionis principis, cæterorumque subsidiorum recensuit, et Glossario in quo vocabula artis propria Germ. Ital. Gall. et Angl. explicantur, illustravit* Aug. Röde, *Dissavienfis*. Berlin. 4to.

In 1796, Mr. Röde published at Leipzig, in two volumes in quarto, a German translation of *Vitruvius*, accompanied with a great number of notes, and with a dictionary for the explanation of this author.

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As the editions of the original text begin to become scarce; and as Mr. *Carlo Fra.*, who, in 1798, had published at Rome, a specimen of a new edition of *Vitruvius*, has since given up his design, Mr. *Rode* undertook to publish a new edition of the Latin text. For this purpose, he has collated a valuable MS. belonging to the library at Wolfenbüttel, of which none of his predecessors had before availed themselves; another at Francker; the *princeps editio* of this author; and that by *Gagliani*: the various readings collected from these are placed at the bottom of the text, but without any other observations; so that the German translation of *Vitruvius*, by Mr. *Rode*, will still continue to be necessary to those who would wish to read this author to advantage. As, however, this is in the title called the *first volume*, and as the *Glossary* mentioned there does not appear in it, we have reason to hope, that Mr. *R.* will publish, in a second volume, a Commentary and that Glossary.

The engravings accompanying this volume are in number twenty-seven, with a short explanation, in Latin and German, in fifty-seven pages in folio.

Ibid.

ART. 77. P. S. Pallas, Russisch-kaiserl. Staatsrath und Ritter, &c. *Bemerkungen auf einer Reise in die südlichen Statthalterschaften des russischen Reichs in den Jahren 1793 und 1794. Zweyter Band.—Observations made during Travels through the southern Parts of Russia, in the Years 1793 and 1794. By P. S. Pallas. Vol. II. 520 pp. in l. 4to. with coloured Plates. Leipzig, 1801, pr. 24 rixd.*

The author apologizes in the Preface for the late appearance of this volume, caused by particular circumstances which it was impossible to foresee. Afterwards follows the list of the plates accompanying this volume, of which twenty-three are coloured; besides these, there are three copies of Inscriptions, three charts of routes, one of the isle of Tamen, and fourteen vignettes.

The traveller at present describes only that part of Tartary which belonged, fifteen years ago, to the Khan of the Crimea, and of which Perekop is the most remarkable place. On the cession of the Crimea; the Tartars remained the exclusive possessors of the city of Bäcktschiserai; so that no Russian inhabitants are any longer found there: the population consists of Tartars and Jews, who have each their distinct magistrates. The author describes the palace of the Khan, and the other curiosities of the place; the principal of which are, the tombs of the Khans, and the aqueduct. The port of Sewastopol, or Achtiar, was constructed by Russia, soon after the acquisition of the Crimea; and became, in a short time, a considerable place. In the environs, are found a great number of Greek monuments: the country was known, according to *Strabo*, under the name of *Chersonesus-heracleotica*; and the new town of Cherson is situated on the western bank of the bay, nearest the port of Sewastopol.

Mr. *P.* quits the consideration of the antiquities, to describe the plants which he found, at different seasons, in the Chersonese, the

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mountains, and their productions. All these objects are treated with the greatest detail; and often present observations interesting to natural history, geography, and antiquities.

The population of the Crimea was formerly estimated at upwards of 500,000 individuals; but, in the enumeration made in 1793, it amounted only to 157,130, of all ages, and of both sexes; and a still later one, in 1800, produced no more than 120,000 male individuals, of all ages and conditions.

At the head of the Tartar clergy is a Mufti, who has the rank of a Russian general, with a stipend of 2000 roubles. A Kadisker-essendi and five Ulémas are attached to him, forming likewise a kind of synod. The subaltern clergy consists of the cadis of the villages, the chadyps, and the imams. Under the name of mullak, or mollak, are comprehended all those who devote themselves to the study of the Coran, though they may not be imams.

The breed of horses might be much improved in the Crimea; that of sheep is excellent. There are annually exported upwards of 30,000 hides of grey, and from 50 to 60,000 of black sheep, chiefly by Perekop, to Poland. The exports of the Crimea amount to from 4 to 500,000 rubels annually, and the imports from 3 to 400,000.

The author concludes the volume with the account of his return from the Crimea to Petersburg. At Pultawa he visited the monument erected in memory of Charles XII. which consists of a great plate of brass, attached to a tower of the church, in which the battle is represented.

The execution of the plates and of the vignettes does honour to the talents of Mr. Geisler, and that of the typographical part to Mr. Marini.

Ibid, et Espr. d. Journ.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The Editors of the British Critic return thanks to the obliging Correspondent, who has pointed out to them what he thinks a mistake, in their review of Mounier's book, *on the Influence attributed to Philosophers, &c. on the Revolution of France*. Had Professor Robison said nothing of Mounier, but what is found in the 50th page of some editions of his *Proofs of a Conspiracy, &c.* they admit that the sentence, to which their attention is called, might be construed into a charge against *the Prefect* of being a *Martinist-Mason*, and a

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frequenter of lodges. It does not, however, *necessarily* bear that signification, since the Professor says only that Mounier was of *the same system* with those Martinists, who declaimed perpetually on the *topics of superstition*; and that he *was*, and *still is*, of that *system*, is rendered incontrovertible, by the very publication in which he denies the charge. The sentence objected to must, however, be confessed to be part of that "confused narrative," which we noticed in our review of *the Proofs of a Conspiracy* (vol. x. p. 421) but, when compared with the praises elsewhere bestowed upon Mounier, it will not admit of the construction put upon it by that author, and our correspondent.

We do seriously advise our Nottingham Correspondent to court the Muses no longer, and to send us no more Letters, lest we should no longer be able to observe the secrecy he commends. Without a competent education, the attempt to write is too arduous for almost every mind.

Mr. J. W. of Hull, may be assured of our candour respecting his work when it reaches us; which we believe it has not yet. But he must excuse our sending in his name for it, as that is repugnant to our habits.

LITERARY INTELLIGENCE.

The philosophical world will hear with much pleasure, that the *Chemical Lectures* of the late Dr. Black, of Edinburgh, are soon to be published, from his own MSS. and they will receive the information the more gladly, on being told that his editor and annotator is Professor Robison, of the same University.

Mr. Todd's edition of *Spenser* is actually in the press.

Mr. G. Ellis's *Specimens of Early English Poetry* are reprinting for a second edition.

We are sorry to say, that the information we had received, concerning a second volume of *Sermons*, from the pen of Mr. Gisborne, is not confirmed by the author. In the mean time, his first volume is proceeding to a second edition.

THE BRITISH CRITIC,

For NOVEMBER, 1802.

Μὴ τοῦτο βλέψῃς, εἰ πώποτε λέγω,
Ἀλλ' εἰ φρονούντος τὸς λόγους ἀνδρὸς ἱρῶ. MENANDER.

Ask not the years of him that counsels well,
But estimate his counsel by its worth.

ART. 1. *Voyages from Montreal, on the River St. Lawrence, through the Continent of North America, to the Frozen and Pacific Oceans, in the Years 1789 and 1793; with a Preliminary Account of the Rise, Progress, and present State of the Fur-Trade of that Country. Illustrated with Maps. By Alexander Mackenzie, Esq. 4to. 1l. 11s. 6d. Cadell and Davies. 1801.*

DISCOVERIES and improvements in geographical science have of late years so rapidly proceeded; that we have scarcely concluded our detail of one publication, with its claims to applause and encouragement, before another appears before us, with similar and equal pretensions. To whichever portion of the habitable world we direct our attention, geographical curiosity is interested, and in a great degree satisfied, by Symes and Turner, and the Asiatic Society, in Asia; by Park, Browne, Bruce, Hornemann, and Barrow, in Africa; by the various explorers of America, particularly in its north-western parts, too numerous to specify. The work before us records an adventure, alike daring and successful; and involves a multitude of facts, which are highly interesting to our knowledge

ledge of the human species, to science generally and particularly, to the arts, to commerce, and, lastly, to our national reputation and importance. It is, in a very exalted degree, important to geographical science; as it adds one argument, and that of the most decisive nature, to those which have, from recent observation, been collected, to ascertain the great fact, that a north-west passage to China is impracticable. It extends and enlarges our knowledge of the human species; for it makes us acquainted with numerous tribes of fellow beings, inhabiting the vast regions between the Atlantic and Pacific Oceans, with whom we were before totally unconnected. It opens a wide field for commercial speculation; for it unfolds a path of less difficult communication with the nations of the east; it expands the means, and multiplies the sources, of that most valuable branch of commerce, the peltry trade; and it is in the highest degree honourable to our country, as this very great and arduous discovery, replete with so many difficulties and dangers, as by many to be deemed impossible, was boldly attempted, and successfully accomplished, by a single subject of the British empire.

We shall give as concise an analysis as the importance of the subject will admit, and such specimens of the work as will be creditable to the author, and amusing to the reader.

The work commences with a general history of the fur-trade, from Canada to the north-west. It is natural to suppose, that, as this trade improved in value and importance, those animals, whose skins were sought after with most eagerness, diminished in number, in the neighbourhood of the places established with this commercial view. It is alike easy to imagine, that the remoter tribes of natives would be induced, by various temptations, to bring their peltry to the settlements, to barter for such commodities as their real or artificial wants more particularly demanded. Two commercial establishments were made, at different periods of time, with a view to this trade; that of Hudson's Bay, and that of Canada, which led to the adventure here circumstantially detailed. The jealousy and competition between these companies, however in one respect to be lamented, cannot be deplored without reserve, since they tended to produce two such volumes as Mr. Hearne's, and this of Mr. Mackenzie's (now Sir Alexander Mackenzie.) The Prefatory Essay cannot be perused without interest, though it principally details the causes and the motives which led to this great undertaking.

It relates the process, the preparation, describes the vessels, and the mariners, which have hitherto been employed in penetrating up the country, by means of the lakes, for the purpose

pose of communication with the natives, for the exchange of their peltry; and contains many curious particulars of the different tribes, their manners, peculiarities, and language; extends to one hundred and thirty pages; and concludes with an elaborate Vocabulary of the Chepewyan tongue. There are also Vocabularies, of the Knisteneaux and Algonquin tongues; and many singularities are recorded of the manners of the people. Concerning the Chepewyan Indians, we have the following curious particulars.

“ The notion which these people entertain of the creation, is of a very singular nature. They believe that, at the first, the globe was one vast and entire ocean, inhabited by no living creature, except a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings were thunder. On his descent to the ocean, and touching it, the earth instantly arose, and remained on the surface of the waters. This omnipotent bird then called forth all the variety of animals from the earth, except the Chepewyans, who were produced from a dog; and this circumstance occasions their aversion to the flesh of that animal, as well as the people who eat it. This extraordinary tradition proceeds to relate, that the great bird, having finished his work, made an arrow, which was to be preserved with great care, and to remain untouched; but that the Chepewyans were so devoid of understanding, as to carry it away; and the sacrilege so enraged the great bird, that he has never since appeared.

“ They have also a tradition amongst them, that they originally came from another country, inhabited by very wicked people; and had traversed a great lake, which was narrow, shallow, and full of islands, where they had suffered great misery, it being always winter, with ice and deep snow. At the Copper-mine River, where they made the first land, the ground was covered with copper, over which a body of earth had since been collected, to the depth of a man's height. They believe also, that, in ancient times, their ancestors lived till their feet were worn out with walking, and their throats with eating. They describe a deluge, when the waters spread over the whole earth, except the highest mountains, on the tops of which they preserved themselves.

“ They believe, that immediately after their death, they pass into another world, where they arrive at a large river, on which they embark in a stone canoe, and that a gentle current bears them on to an extensive lake, in the centre of which is a most beautiful island; and that, in the view of this delightful abode, they receive that judgment for their conduct during life, which terminates their final state and unalterable allotment. If their good actions are declared to predominate, they are landed upon the island, where there is to be no end to their happiness; which, however, according to their notions, consists in an eternal enjoyment of sensual pleasure, and carnal gratification. But if their bad actions weigh down the balance, the stone canoe sinks at once, and leaves them up to their chins in water, to behold and regret the reward enjoyed by the good, and eternally

struggling, but with unavailing endeavours, to reach the blissful island, from which they are excluded for ever.

" They have some faint notions of the transmigration of the soul; so that if a child be born with teeth, they instantly imagine, from its premature appearance, that it bears a resemblance to some person who had lived to an advanced period, and that he has assumed a renovated life, with these extraordinary tokens of maturity.

" The Chepewyans are sober, timorous, and vagrant, with a selfish disposition, which has sometimes created suspicions of their integrity. Their stature has nothing remarkable in it; but though they are seldom corpulent, they are sometimes robust. Their complexion is swarthy; their features coarse, and their hair lank, but not always of a dingy black; nor have they universally the piercing eye which generally animates the Indian countenance. The women have a more agreeable aspect than the men, but their gait is awkward, which proceeds from their being accustomed nine months in the year to travel on snow-shoes, and drag sledges of a weight from two to four hundred pounds. They are very submissive to their husbands, who have, however, their fits of jealousy; and for very trifling causes treat them with such cruelty as sometimes to occasion their death. They are frequently objects of traffic; and the father possesses the right of disposing of his daughter." P. cxvii.

In the month of June, 1789, the author embarked on what is called the Lake of the Hills, at Fort Chepewyan, in his progress to the Northern Ocean. The reader will learn, from the Prefatory Address, that this point was the extremity of the north-west, whither the commercial adventurer from Montreal had yet penetrated; and here they had established a fort, for the purposes of trade; beyond this all was unknown, or known only from the oral communication of such Indians as resorted to the fort for barter. The present party proceeded up the Slave River, to what is termed the Great Slave Lake, a most extensive body of water, round which they coasted, till they came to a vast river, which they properly enough denominated Mackenzie's River; this they followed, till it brought them to Whale Island, in the Frozen Ocean, the end and object of their adventure. Seven chapters are employed in the narrative of this perilous and interesting voyage; and we are made acquainted with many tribes of Indians, before entirely unknown. One thing will strike the most common reader, as a circumstance highly extraordinary. We accompany the traveller with the utmost eagerness, and the liveliest anxiety, in the expectation of arriving with him at the place of his destination, where we expect to be confined with him, by a mass of impenetrable ice, or enabled to indulge the pleasing hope of refuting the decisive conclusions of former travellers, with respect to the impracticability of a north-west passage; but,

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instead of the *Euge* or *Eureka*, or any exclamations of triumph or surprise, we do not even find that we have been at the Northern Ocean till we are quietly about to leave it, on our return home. Nevertheless, as this portion of the work must of course be, in the highest degree, interesting to all who have any curiosity in matters relating to geography, we introduce the following extract.

1789, } " We had no sooner retired to rest last night, if I may
July 13. } use that expression, in a country where the sun never sinks beneath the horizon, than some of the people were obliged to rise and remove the baggage, on account of the rising of the water. At eight in the morning the weather was fine and calm, which afforded an opportunity to examine the nets, one of which had been driven from its position by the wind and current. We caught seven *poissons inconnus**, which were unpalatable; a white fish, that proved delicious; and another about the size of an herring, which none of us had ever seen before, except the English chief, who recognized it as being of a kind that abounds in Hudson's Bay. About noon the wind blew hard from the westward, when I took an observation, which gave 69.14 north latitude, and the meridian variation of the compass was thirty-six degrees eastward†.

" This afternoon I re-ascended the hill, but could not discover that the ice had been put in motion by the force of the wind. At the same time I could just distinguish two small islands in the ice, to the north-west by compass. I now thought it necessary to give a new net to my men to mount, in order to obtain as much provision as possible from the water, our stores being reduced to about five hundred weight, which without any other supply, would not have sufficed for fifteen people above twelve days. One of the young Indians, however, was so fortunate as to find the net that had been missing, and which contained three of the *poissons inconnus*.

Tuesday } " It blew very hard from the north-west since the pre-
14. } ceding evening. Having sat up till three in the morning, I slept longer than usual; but about eight one of my men saw a great many animals in the water, which he at first supposed to be pieces of ice. About nine, however, I was awakened to resolve the doubts which had taken place respecting this extraordinary appearance.

" I immediately perceived that they were whales; and having ordered the canoe to be prepared, we embarked in pursuit of them. It was indeed, a very wild and unreflecting enterprise, and it was a very fortunate circumstance that we failed in our attempt to overtake them, as a stroke from the tail of one of these enormous fish would have dashed the canoe to pieces. We may perhaps have been indebted to the foggy weather for our safety, as it prevented us from continuing

* We have put these two French words in italics; but the author has printed them without distinction, as if they were English. *Rev.*

† The longitude has since been discovered by the dead reckoning to be 135° west."

our pursuit. Our guide informed us, that they are the same kind of fish which are the principal food of the Esquimaux, and they were frequently seen as large as our canoe. The part of them which appeared above the water, was altogether white, and they were much larger than the largest porpoise.

"About twelve the fog dispersed, and being curious to take a view of the ice, I gave orders for the canoe to be got in readiness. We accordingly embarked, and the Indians followed us. We had not however been an hour on the water, when the wind rose on a sudden from the north-east, and obliged us to tack about, and the return of the fog prevented us from ascertaining our distance from the ice; indeed, from this circumstance, the island which we had so lately left was but dimly seen. Though the wind was close, we ventured to hoist the sail, and from the violence of the swell it was by great exertions that two men could bale out the water from our canoe. We were in a state of actual danger, and felt every corresponding emotion of pleasure when we reached the land. The Indians had fortunately got more to windward, so that the swell in some measure drove them on shore, though their canoes were nearly filled with water; and had they been laden, we should have seen them no more. As I did not propose to satisfy my curiosity at the risk of similar dangers, we continued our course along the islands, which screened us from the wind. I was now determined to take a more particular examination of the islands, in the hope of meeting with parties of natives, from whom I might be able to obtain some interesting intelligence, though our conductor discouraged my expectations, by representing them as very shy and inaccessible people. At the same time he informed me, that we should probably find some of them, if we navigated the channel which he had originally recommended us to enter.

"At eight we encamped on the eastern end of the island, which I had named the Whale Island. It is about seven leagues in length, east and west by compass; but not more than half a mile in breadth. We saw several red foxes, one of which was killed. There were also five or six very old huts on the point where we had taken our station. The nets were now set, and one of them in five fathom water, the current setting north-east by compass. This morning I ordered a post to be erected close to our tents, on which I engraved the latitude of the place, my own name, the number of persons which I had with me, and the time which we remained there.

Wednesday } "Being awakened by some casual circumstance, at
 15. } four this morning, I was surprised on perceiving that the water had flowed under our baggage. As the wind had not changed, and did not blow with greater violence than when we went to rest, we were all of opinion that this circumstance proceeded from the tide. We had indeed observed, at the other end of the island, that the water rose and fell; but we then imagined that it must have been occasioned by the wind. The water continued to rise till about six, but I could not ascertain the time with the requisite precision, as the wind then began to blow with great violence; I therefore determined, at all events, to remain here till the next morning, though, as it happened, the state of the wind was such, as to render my stay here an act

of necessity. Our nets were not very successful, as they presented us with only eight fish. From an observation which I obtained at noon, we were in 69.7 north latitude. As the evening approached, the wind increased, and the weather became cold. Two swans were the only provision the hunters procured for us.

Thursday } " The rain did not cease till seven this morning, the
16. } weather being at intervals very cold and unpleasant. Such was its inconstancy, that I could not make an accurate observation; but the tide appeared to rise sixteen or eighteen inches.

" We now embarked, and steered under sail among the islands, where I hoped to meet with some of the natives, but my expectation was not gratified. Our guide imagined that they had gone to their distant haunts, where they fish for whales, and hunt the rein-deer that are opposite to his country. His relations, he said, see them every year; but he did not encourage us to expect that we should find any of them, unless it were at a small river that falls into the great one, from the eastward at a considerable distance from our immediate situation. We accordingly made for the river and stemmed the current. At two in the afternoon the water was quite shallow in every part of our course, and we could always find the bottom with the paddle. At seven we landed, encamped, and set the nets. Here the Indians killed two geese, two cranes, and a white owl. Since we entered the river, we experienced a very agreeable change in the temperature of the air; but this pleasant circumstance was not without its inconvenience, as it subjected us to the persecution of the musquitoes,

Friday } " On taking up the nets, they were found to contain but

17. } six fish. We embarked at four in the morning, and passed four encampments, which appeared to have been very lately inhabited. We then landed upon a small round island, close to the eastern shore, which possessed somewhat of a sacred character, as the top of it seemed to be a place of sepulture, from the numerous graves which we observed there. We found the frame of a small canoe, with various dishes, troughs, and other utensils, which had been the living property of those who could now use them no more, and form the ordinary accompaniments of their last abodes. As no part of the skins that must have covered the canoe was remaining, we concluded that it had been eaten by wild animals that inhabit or occasionally frequent the island. The frame of the canoe which was entire, was put together with whalebone; it was sewed in some parts, and tied in others. The sledges were from four to eight feet long: the length of the bars was upwards of two feet; the runners were two inches thick, and nine inches deep; the prow was two feet and an half high, and formed of two pieces sewed with whalebone; to three other thin spars of wood, which were of the same height, and fixed in the runners by means of mortises were sewed two thin broad bars lengthways, at a small distance from each other; these frames were fixed together with three or four cross bars, tied fast upon the runners; and on the lower edge of the latter, small pieces of horn were fastened by wooden pegs, that they might slide with greater facility. They are drawn by shafts, which I imagine are applied to any particular sledge as they are wanted, as I saw no more than one pair of them." P. 62,

With

With the above extract, we shall conclude our account of the first part of this interesting and curious narrative. The second is still more important. It records a successful attempt to penetrate to the Great Southern Ocean, through regions almost impassable, and entirely unknown; and through perils and hardships, which would have daunted and overcome any but the truest courage and determined perseverance. We shall defer our account of this latter part till our next number; when we shall also take notice of a suspicion, which has been intimated, as well by some geographical enquirers, as by some late travellers from Russia, whether the author actually arrived at the Great Southern Ocean, or whether he only came to a large archipelago, extending from Prince William's Sound to the parts explored by Vancouver, and laid down by Mr. Mackenzie in the vicinity of Queen Charlotte's Sound.

(To be concluded in our next.)

ART. II. *Letters on the elementary Principles of Education.*
By Elizabeth Hamilton, Author of the *Memoirs of Modern Philosophers, &c.* Vol. II. 8vo. 7s. Robinson,
1802.

(Concluded from vol. xix. p. 241.)

IN the first volume of these Letters, Miss Hamilton treats of the culture of the *heart*: the object aimed at in the second, is the improvement of the *understanding*, or, as the very properly expresses it, "the cultivation of the intellectual powers." After quoting Dr. Reid, Mr. Locke, and Professor Stewart of Edinburgh, to prove, what stands not in need of proof, that this is an object of great importance, she makes some needless strictures on our great schools, with which it is probable that she is not intimately acquainted. She then enumerates the faculties examined in this volume, under the titles, PERCEPTION, ATTENTION, CONCEPTION, JUDGMENT, ABSTRACTION, IMAGINATION, and REFLECTION.

This is the substance of the Introductory Letter, on which we shall only remark, that *attention* seems not to be properly considered as a distinct faculty of the mind, and that the definition which is here given of *conception* is very inaccurate. We shall give our reasons for these remarks afterwards.

The faculty considered in the second Letter is denominated PERCEPTION, a word which, we know not for what reason,
Miss

Miss Hamilton says is derived from the operation of but *one* of the senses. She "applies it, however, to denote the *impression* made upon the mind by all the objects of sense;" but *thus* applied, it can be the name of no *power* or *faculty* of the mind. The truth is, that the word *perception* is of very ambiguous meaning, being employed, even by philosophers, to denote sometimes the *perceptivity* of the mind, or that *power* by which we perceive objects; sometimes the *exertion* of that power, or the *act** of perceiving; and sometimes the *appearance* of objects through the medium of sight, or the *impression* made by them on the other senses. It is only the *power* of perception that is susceptible of improvement, and therefore it is in the first of these three senses, that the word is to be understood through this Letter, though the fair author's definition would lead her readers to understand it in the last sense. The importance of improving the percipient power is here placed in a striking light; and the directions given to mothers and nurses are well worthy of their most serious attention. We do not, indeed, with Miss Hamilton, think it "probable, that a child, as soon as it fixes its eyes upon an object, acquires some *idea* of the object it beholds;" for children, from their birth, fix their eyes steadily on glaring objects, of which, for some time, they can acquire no ideas: but we agree with her, that their ideas are at first extremely confused, and that a due observance of the rules which are here laid down, will contribute gradually to give them distinctness.

The subject of the third Letter is ATTENTION, and Miss H. has treated it in a very able manner. It is certainly true, that

"attention is not only necessary to the improvement of our perceptive, but that it is also essential to the operation of all our intellectual, faculties. How much memory depends upon it is known to all. By habitual exercise its operation becomes so quick, as to require, in some instances, no inconsiderable degree of reflection, to make us sensible of its having been actually exerted."

These are just observations, and the methods here prescribed for exciting attention are well calculated to produce that effect. We cannot, however, consider *attention* as a distinct *faculty* of the mind; and there seems to be even some danger, not indeed to mothers and nurses, but to *modern philosophers*, in making such a distinction.

It has long been the custom, and the poverty of language makes it perhaps necessary, to consider the human mind as

* That the mind is not wholly passive in perception, is sufficiently proved by this author in her Letter on Attention.

compounded of various faculties; but this language is figurative, and those who understand it literally are apt to fall into the most extravagant errors. The mind is one simple and undivided being, endowed with power which is differently exerted in different circumstances; but there are many readers, and we suspect some writers, of metaphysics, who have some confused notion of the different *faculties* as so many separate *beings*, over which, that which they call the *mind* presides with sovereign authority, directing each to its proper office. Far be it from us to suppose that Miss Hamilton thinks thus absurdly; but by distinguishing *attention* from the other intellectual powers, she certainly gives some countenance to the notion, extravagant as it is. If a man, by *one* faculty, perceives languidly and confusedly, till *another* faculty called *attention* comes to the aid of the former; and if the *same* assisting faculty occasionally lends its aid to *memory* and *judgment*, and all the *other* intellectual faculties, how is it possible for a reader, little conversant with the language of metaphysics, to consider these faculties as energies of the same individual being? But surely, in laying down rules for the improvement of the mind, there is no reason to treat of the attention exerted in the acts of perceiving and judging, as if it were any thing else than an increased energy of the *perceptive* and *judging* powers themselves.

It is true, that "the clearness, and, in many instances, the truth of the evidence of sense, depends upon the degree of attention that has been exerted;" and it is likewise true, that the weight carried by a porter must depend upon the degree of muscular strength which he is able or willing to exert. But there is as little reason to suppose that the *attention*, employed in accurate perception, is any thing else than the vigorous and steady exertion of the *perceptive power* itself, as there is to suppose that the muscular strength exerted in carrying a burden of a hundred pounds weight, is a power different in kind from that which was exerted in carrying fifty pounds.

These remarks may be thought unimportant; but, while so many writers, calling themselves metaphysicians, labour to prove the *composition* and *mechanism* of the mind, we wish not to see the mental faculties needlessly multiplied. We have not at hand Professor Stewart's *Elements of the Philosophy of the Mind*; but, if we can trust to memory, that work contains a separate chapter on the power of attention; which *may* have been Miss Hamilton's authority for considering attention as a distinct faculty. That the Professor considers it in the same light, we do not imagine; but, if he should do so, we

trust

trust that his authority, respectable as it is, will not give currency to a distinction so manifestly groundless.

The fourth, fifth, and sixth Letters are devoted to the cultivation of what the author calls the faculty of CONCEPTION. By conception she declares, in her Introductory Letter, that she "means the *ideas* which we form of absent objects of sense, or of our past sensations; but *ideas* are *no faculty* of the mind; and to treat of the cultivation of ideas, would be little less than ridiculous. She attempts not, therefore, to make any use of this definition in the three Letters under immediate review; but considers *conception* as a real faculty or power of the mind, susceptible of improvement. It must be confessed, however, that she seems to have formed no precise notion of the faculty which she denominates conception; considering it sometimes as that power by which we contemplate absent objects, exactly in the order and form in which we perceived them by the senses; sometimes as the power by which we combine ideas of sensation in various orders in which we never perceived them united; and sometimes as the power by which we judge of the relations of things, and discern truth.

The first of these powers has commonly been called *simple apprehension*, the second *conception*, and the third *understanding*, and sometimes *pure intellect*; for the cultivation of them all, the reader will here find many excellent directions; but what we read with the greatest satisfaction, are the author's judicious observations on the order in which the juvenile faculties should be gradually opened; the inutility of loading the memory with maxims of moral and religious wisdom, of which the child understands not one word; and the very different methods that should be pursued, in guiding the early studies of the lively and the dull. We wish that the illustration from chemistry had been omitted; not merely because it is a pedantic display of science, but because it is an attempt to explain what, perhaps, is not indeed fully understood, by that which, to nine tenths of the readers of these Letters, must be supposed wholly unintelligible.

In the seventh, eighth, and ninth Letters, we meet with fewer attempts at metaphysical accuracy, than in any of those by which they are preceded; and the consequence is, that they contain nothing to which a sound head and a good heart can form the slightest objection. We are not here interrupted by erroneous definitions of the faculty to be improved; by a pedantic display of useless science; or by that confusion of ideas which never fails to result from the frequent use of terms with which the writer is not familiar. All is luminous and just;
nor

nor do we recollect any thing more worthy of the attention of parents and tutors, than these excellent Letters on the cultivation of the JUDGMENT.

“ If we attempt to force the progress of judgment at a very early age, we shall only weaken its powers; if we are always ready, in every little instance, to interpose our own, so as to forestall the judgments of the child, we shall teach it to rest upon authority, and the faculty of judgment will probably be little exerted through life.

“ It ought, therefore, to be our business, to lead and to assist the judgment, so as to render it strong and vigorous, rather than to impose upon it the dictates of authority. By pointing out to children the erroneous judgments which they form upon the trifles within their sphere, we shall not only improve their powers of judging, but make them sensible of the advantage of implicit obedience to those who are capable of so much discernment.”

If there be any reader of reflection, who is a stranger to the truths laid down in the former of these paragraphs, let him read the three Letters under review; where he will receive, at the same time, full instruction how to attain the objects pointed out in the latter paragraph. What is said, in the ninth Letter, on the education proper for the poor, is not only just, but so well adapted to guide the efforts of well-meaning, though sometimes erring, charity, that we are sorry we cannot afford room for a large extract.

The tenth Letter treats of IMAGINATION and TASTE; and it will not be easy to find a greater number of judicious observations within the same compass; but we pass on, to a subject less generally interesting, indeed, but perhaps of greater importance.

When we found the eleventh and twelfth Letters entitled ABSTRACTION, and called to mind the crude notions thrown out on that difficult subject, by some of the most eminent metaphysicians that ever lived, we confess that we were not without strong apprehensions, that Miss Hamilton's partial fondness for the terms of science might have led her into some extravagant absurdity. An attentive perusal of the Letters, however, banished these apprehensions. Instead of the inconsistent notions of Locke and Reid, or the incomprehensible jargon of Hartley, on this subject, she has illustrated, in a pleasing and practical manner, the intelligible account given of abstraction, by Bishop Berkeley, Dr. Campbell of Aberdeen, and her favourite philosopher, Professor Stewart of Edinburgh; and has shown, in the clearest and most convincing light, the infinite importance of general principles. In the twelfth Letter, the objections usually urged, against enriching the minds of the fair sex with abstract science, are completely obviated.

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The last Letter is on REFLECTION, which is treated rather in a practical than in a speculative manner. It is an excellent letter, and does equal honour to the author's head and heart. With the conclusion of it, we shall conclude this article; after declaring, that, though we have occasionally expressed our disapprobation of some of Miss Hamilton's philosophical definitions and distinctions, the general merit of these two volumes is such, that the mistresses and governesses of boarding-schools will be chargeable with neglect of duty, if they do not study them with the greatest care.

"If," says the amiable author, "the sketch I have endeavoured to give of the human mind, be drawn from truth and nature, the absurdity of attempting its partial cultivation by an inversion of nature's laws, will be an obvious inference. According to the plan which my feeble hand has attempted to delineate, it appears, that the vital parts of the corporeal frame are not more intimately connected, or more essentially dependent on each other, than the active and intellectual powers of the mind; and that, as the muscular strength of a single limb does not constitute bodily health or vigour; so neither does the capability of exerting a single faculty, in however eminent a degree, give any title to mental superiority.

"In prescribing for the diseases of infancy, he must be a bad physician who did not extend his views to the probable consequences of his prescriptions on his patient's future health; how much more blameworthy the person, who, in giving advice with regard to the human mind, limited the consideration of consequences to the contracted span of the present life!

"My views will, I trust, be found to be more extensive; they embrace a wider portion of existence. May those who adopt them, find, to their blessed experience, that they lead to the path of GLORY, HONOUR, and IMMORTALITY! Adieu." P. 438.

We shall here then take leave of a publication, which, to a few faults, which we have marked with a friendly hand, unites very exalted merits, on which we have been able to dwell with real pleasure.

ART. III. *An Enquiry into the Origin of the Constellations that compose the Zodiac, and the Uses they were intended to promote. By the Rev. John Barrett, D. D. Senior Fellow of Trinity College, Dublin.* 8vo. 198 pp. 6s. Mercier, Dublin; Verner and Hood, London. 1800.

THE great antiquity of the Signs of the Zodiac, which have been found, with little or no variation, on the most ancient monuments in various parts of the world, has led to many
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conjectures respecting their origin. La Pluche would have them symbols of the seasons, but his system is much disconcerted by the precession of the equinoxes. La Nauze opposed La Pluche, but without much improvement of his system. Other solutions have been invented, but the subject is still open to enquiry. Dr. Barrett considers the signs as symbolical, but with reference to very different objects. Thus, 1. *Aries*, according to him, is the symbol of the Divine Being; 2. *Taurus*, represents the Ocean; 3. *Gemini*, Day and Night; 4. *Cancer*, the visible Heaven; 5. *Leo*, is the Sun; 6. *Virgo*, the Earth; 7. *Libra*, he explains as signifying the Sabbath; 8. *Scorpius*, or the Serpent (for he thinks the substitution allowable) he supposes to designate the Fall of Man; 9. *Sagittarius*, the Saviour, or Great Deliverer; 10. *Capricornus*, the Arch-Enemy of Man; 11. *Aquarius*, the troubles consequent upon the Fall; and, 12. *Pisces*, Death. Notwithstanding the employment of very extensive learning and much ingenuity, to justify these symbolical interpretations, we cannot but consider them as entirely fanciful; and the application of passages from Scripture, and profane authors, to support and illustrate them, as only another instance, added to the many already in the world, of the perverse application of talents and acuteness. Still more inadmissible are the prophetic interpretations suggested in the fifth chapter. In the same spirit of interpretation, the learned author, in his seventh chapter, allegorizes the chief part of the Heathen Mythology, which he calls "translating it from natural language." Of this part we shall give a specimen, as unconnected as any; his interpretation of the Labours of Hercules. This will sufficiently show the author's regard for allegory, and his skill in contriving it.

"The Labours of Hercules we may thus explain.—He conquers the Lion of Nemea, whose skin he wears: i. e. the Diurnal Sun yields to the Nocturnal; and here we see the Lion means the Sun.—He vanquishes Hydra, or the Serpent with fifty heads, which Juno had nourished, i. e. the Year. For this consisting of two parts, the days and nights; it is evident that the Year, if it consisted only of Days, without intervening Nights, would prove destructive to all animals. Hercules, therefore, or the nocturnal Sun, conquers this Monster, i. e. the Year composed of Days only, by cutting off its heads, the weeks; and, to prevent their reproduction, sears them with a red hot Brand, i. e. the Sun.—He pursues the Hind sacred to Diana for twelve months: i. e. goes over the Zodiac in that time, whose first Sign is ♋, from which comes ~~the~~ a Hind.—He chases away the Birds of Stympalus, who feed on human flesh, and are three in number: i. e. he brings forwards the various seasons, which were three; and, by their irregularities, proved the causes of various disorders to men.—He conquers the Queen of the Amazons and takes her Belt;
i. e.

i. e. crosses the equator; because the Female representing the Earth, the Equator will be her Girdle.—He contends with Achelous, who assumed the form of a bull, for love of Dejanira: here Achelous the River is Time, the Bull is the Year, Hercules is the Sun, and the Female Dejanira is the Earth.—He is commanded to fetch the golden Apples of the Hesperides: the Tree on which they grew had been presented by Juno to Jupiter, and was guarded by a Dragon remarkable for Vigilance; to obtain them, he goes to Atlas, and supports the heavens in his stead, while he gathers the Apples. In this fable, Atlas is the Horizon, the Tree is Time, its Leaves are the generations, the golden Apples are the Days, and the watchful Dragon, who never sleeps, is the Heaven, which is always in motion.—The meaning then is, that the nocturnal Sun, approaching the Horizon, brings back Day to the World: and in such manner I would propose to interpret a fable which many writers have believed to relate to the history contained in Gen. iii. and to solve which, almost as many different hypotheses have been devised, as there are authors who have treated the subject." P. 166.

Excellent as the intentions of Dr. Barrett evidently are, we cannot but regret the waste of time, abilities, and learning, employed in the production of such a work; which, after having amused the author, and astonished a few readers, must inevitably be consigned to oblivion.

ART. IV. *The Modern History of Hindostan: comprehending that of the Greek Empire of Bactria, and other great Asiatic Kingdoms, bordering on its Western Frontier. Commencing at the Period of the Death of Alexander, and intended to be brought down to the Close of the Eighteenth Century. Illustrated with a coloured Map of Hindostan, according to its most recent Divisions. Vol. I. Part II.* 4to. 1l. 1s. White. 1802.

MR. Maurice, persevering with unabated activity in his attempt to arrange, in regular historical series, the events that have sprung up, during the course of two thousand years, in this most interesting and important region of Asia, has here presented his readers with the *second* Part of the volume of which we commenced our review in the British Critic for July; and, in consequence, the first of his two volumes, of which the Modern History is to consist, is concluded. This volume terminates nearly at the close of the fourteenth century; and, in the Preface, he informs us, that the *third* Part will bring down the History to that of the seventeenth century; while the *fourth* and last Part will be absorbed by the numerous

rous and momentous occurrences of the eighteenth. Pursuing the great outline of GENERAL HISTORY, and leaving the consideration of *minutiae* to those who may choose to consult more at large the authorities whom he has cited, he expresses a confident hope, that nothing truly important in the annals of that mighty empire will be left out of the narration; and that, in this recent production, will be found, as faithfully portrayed, the *genuine annals*, as in the former were exhibited the *mythological details*, of the Indian nation. In short, it seems to be his wish, to make it a book substantially useful to all those who may have intercourse or commerce with that part of Asia; and to concentrate into one publication, the particulars of numerous, and some of them very scarce and costly, volumes. That intent will be very much promoted, by a very elegant, and (from its designer, ARROW-SMITH, doubtless a very correct) coloured Map of modern India, according to its recent divisions, in which every separate government is distinguished by a different tint, with an explanatory Index engraved on the margin of the Map. We have already sketched the outline of the volume, as low down as the period of the first Mohammedan irruptions; the particulars of some of the most striking of which, according to our promise, we shall now proceed to give, from the portions professedly narrative; and which, we are of opinion, will be found the most entertaining in the whole work. In the following passage is recorded the first general battle between the Rajahs of Hindostan and their fierce Arabian invaders. The general of the former was JEIPAL, sovereign of Lahore; of the latter, SUBUCTAGI, with whom the Indians had broken that good faith, which probably they thought might be innocently violated with robbers and usurpers.

“ Fired with indignation, and meditating a severe revenge for the insult, Subuctagi immediately marched with all his forces against Hindostan, where Jeipal, having solicited succours from all the great Rajahs from the Indus to the Ganges, to repel the incursions of a power, armed for their total destruction, had collected together an army of one hundred thousand horse and two hundred thousand foot, headed respectively by the sovereigns of Delhi, Ajmere, Callinger, and Canouge, attended by their tributaries. Subuctagi, at the head of scarcely a fourth of this vast army, from the mountains on his frontier, beheld without dismay the innumerable columns of the advancing enemy. In a strain of manly and fervid eloquence, he harangued his soldiers, and animated them to glory; he pointed out the immense difference that existed between the hardy native of Afghanistan, and the enfeebled effeminate inhabitant of the Indian plain: though far inferior in number, he maintained, that in discipline, in valour, and in strength of arm to draw the bow, and wield the

the sabre, they were infinitely superior to the foe; he displayed, in the most dazzling colours, the beauty and fertility of the country they were about to subdue, and the magnitude of the spoil they were certain to divide. He then allotted their stations to those heroic chieftains on whom he could place the firmest dependence; and, dividing his army, which principally consisted of horse, into small squadrons of five hundred each, ordered them to the attack, in succession; so that the main body was never wholly engaged, while the Indian army was perpetually harassed by fresh troops. The Indians advanced to battle on horses very unequal to those that, to the fire and celerity of the Arabian courser, added the sinewy robustness of those accustomed to range the mountains, and snuff the invigorating gale, of Cabulistan. Battalion upon battalion, though led on to the combat by gallant warriors, accustomed to conquer in equal conflict, on Indian ground, almost as soon as engaged, were broken and dispersed. Nothing is said of elephants on this occasion, nor are any other particulars enumerated in Ferishta, than that, wearied out with this novel manner of fighting, and their numerous infantry availing nothing against the shock of the Gaznavian cavalry, the whole army were quickly put to the rout, and fled with precipitation towards the banks of the Nilab, or Blue River, one of the branches of the Indus. Thither it was pursued by the victorious Moslems; a considerable part of them was cut in pieces, but a far more considerable part perished in attempting the passage of that deep and rapid river. The whole plunder of the Indian camp, immense in the value, number, and variety of the articles acquired, the property of so many sovereign princes, who had left their palaces in full confidence of success, as well as all the territories lying on the west of the Indus, became the reward of the victor, who postponed for the present, his project of penetrating into the interior of India, for the sake of affording succours to the Samanian family of Bokhara, whose throne began to totter under the united effects of diminished authority, and intestine commotions*." P. 238.

The frontiers thus ravaged, and the chiefs overthrown, it was not long before the proudest cities and richest pagodas in the internal regions of India were ransacked and despoiled of their wealth, accumulated during a long succession of peaceful ages. This was effectually accomplished, by the bigotted and avaricious MAHMUD, in his twelve dreadful irruptions, two of which may serve as specimens of the remainder; the first, that of MATTURA, and the second, that of the superb SUMNAUT, a temple in Guzzurat. Mattura, under the name of Methora, was known to the Greek and Roman geographers, and is thus described.

"On the extreme southern verge of the dominions of the rajah of Delhi, and thirty-six miles above Agra, stood the ancient, rich, and

* Ferishta, p. 32. et Abulfedæ Annales Muslem. Tom. II. p. 597.
K k most

most renowned city of Mattura, which has been before mentioned as the Methora of Ptolemy. Having been the scene of the birth and early adventures of the greatest and most beloved deity of the Hindoos, CREESHNA, or Veesnuu, in the eighth avatar, many of which, at this place and its immediate neighbourhood, have been detailed in his life, inserted in the Ancient History, Mattura was ever regarded, by the whole nation, in a light peculiarly sacred. Its very name was pronounced with reverential awe; and, according to the Ayeen Akbery*, the whole country round, for forty-eight coss, is accounted holy. No idea can be formed of the riches and splendour of this great city, the ancient metropolis of the pious YADU tribe, on which kings, and saints, and reverend pilgrims, had for ages been heaping uncounted treasures. Ferocious as Mahmud was in war, and delighting in the devastation and subversion of the sacred cities and buildings of India, he is said, by Ferishta, to have been equally astonished and enraptured, when he beheld the admirable beauty and majestic grandeur of its lofty and numerous temples, whose gorgeous shrines were loaded with offerings brought from the remotest parts of India, ever burning with the purest naphtha, ever fragrant with the costliest incense.

“ The soul of the invader was electrified with joy at the tidings of the wealth of Mattura, whither he instantly urged his desolating progress. The enfeebled arm of the rajah of Delhi, to whom of ancient time its defence was confided, was in vain raised for its defence. The troops, participating the savage ardour of Mohammedan zeal, which fired the breast of their master against Indian idols, and also inflamed with a similar passion for the precious materials of which they were generally composed, forced their irresistible way into the centre of that hallowed city, which the remorseless Mahmud at once delivered over to boundless spoliation and rapine. Nothing can be conceived more dreadful, than the wild and wasteful havoc made by soldiers, impelled by such sentiments, to destroy every thing deemed sacred and valuable in the consecrated metropolis of an innocent and unoffending, though insatuated, race of men, for the most part priests and devotees, whose only weapons are prayers, and whose only hopes of succour are from the too obdurate skies. As the women of Hindostan, according to Sir William Jones†, are in a more peculiar manner devoted to Creeshna, or rather, to use his own words, are passionately fond of that god, in this his pastoral avatar; and, as Mattura was the ground on which was originally instituted the sacred dance of the Gopi's, or nine beautiful mistresses of Creeshna, engraved on one of Holwell's plates, no doubt the whole city was crowded with those enchanting women, selected for sacred purposes, from the noblest families, and called the *girls of the idol*: the shrieks therefore of violated beauty, added to the cries of a numerous and frantic priesthood raging through the streets, or expiring on their own altars, must have greatly increased the horrors of this tremendous scene. While the troops

* Ayeen Akbery, Vol. II. p. 547.

† Asiatic Researches, Vol. I. p. 160.

were plundering the spacious city, Mahmud, with his chosen bands, was engaged in despoiling the pagodas, burning some, and mutilating others, of the innumerable images contained in them, and doubtless allusive to the various feats recorded in the eventful history of Creeshna; his combats with demons and giants; and his patronage of virtuous, or punishment of vicious princes, whom he descended from heaven to protect or extirpate.

"The accumulated mass of wealth acquired in Mattura was prodigious; for, independently of the plunder of the palaces and private houses, in the various temples alone were found five great idols of pure gold, with eyes of rubies, each of which eyes was worth fifty thousand dinars. Upon another idol was found a sapphire, weighing four hundred miskal; and the image being melted down, produced ninety-eight thousand three hundred miskal of pure gold. Besides these, there were above a hundred idols of silver, which loaded a hundred camels with bullion." P. 285.

In riches and magnificence, Sumnaut seems to have rivalled, if not exceeded, Mattura. The assault of this august fane and fortress, was made with all the fury of Mahommedan thirst of plunder; and the defence of it was inspirited by all the rage of obstinate bigotry. They exhibit a just picture of most of these contests in the early periods of the Hegira.

"The lofty roof of Sumnaut was supported by fifty-six pillars overlaid with plates of gold, and incrustated at intervals with rubies, emeralds, and other precious stones. One pendant lamp alone illumined the spacious fabric, whose light, reflected back from innumerable jewels, spread a strong and resplendent lustre throughout the whole temple. In the midst stood Sumnaut himself, an idol composed of one entire stone, fifty cubits in height, forty-seven of which were buried in the ground; and, on that spot, according to the Brahmins, he had been worshipped between four and five thousand years, a period beyond which, it is remarkable, they seldom venture to ascend; for, it is a period at which their Cálí, or present age, commences: it is, in short, the period of that flood, beyond which, human records cannot ascend. His image was washed every morning and evening with fresh water brought from the Ganges, at the distance of twelve hundred miles. Around the dome were dispersed some thousands of images, in gold and silver, of various shapes and dimensions, so that on this spot, as in a grand pantheon, seemed to be assembled all the deities venerated in Hindoostan.

"Mahmud being informed of the riches collected at Sumnaut, as well as of the tremendous menace of the idol, if he approached that hallowed shrine, was determined to put the power of the god to instant trial. Leaving Gazna with an immense army, and advancing by the way of Multan and Ajmere, through two terrible deserts, where nothing but the most prudent exertions saved that army from being annihilated by famine, he arrived without opposition, before the walls of Sumnaut. On the high battlements of the temple were assembled an innumerable multitude in arms, when a herald approaching de-

nounced the vengeance of the god, and informed the besiegers that their idol, Sumnaut, had drawn them together to that spot, that he might crush them in a moment, and avenge, by one dreadful and general ruin, the destruction of the gods of Hindostan. In spite of these awful imprecations, Mahmud commenced an immediate and vigorous assault; and drove the defendants from the walls, which the besiegers, by scaling ladders, instantly mounted, exclaiming aloud, "Allah Ackbar." The Hindoos, who had retreated into the temple and prostrated themselves before their idol, in devout expectation of seeing the enemy discomfited by the signal and instantaneous vengeance of heaven, finding their expectations vain, made a desperate effort for the preservation of the place. Rushing in a body on the assailants, they repulsed them with great slaughter; and, as fast as fresh forces ascended the walls, pushed them headlong down with their spears. This advantage they maintained for two days, fighting like men who had devoted themselves to that death, which their belief in the metempsychosis assured them was only a passage to felicity and glory.

"At the end of this period, a vast army of idolaters coming to their relief, drew the attention of Mahmud from the siege to his own more immediate safety. Leaving, therefore, a body of troops to amuse the besieged, he took a more favourable station, and prepared to engage the advancing enemy. These were led to battle by Rajah Byram Deo, from whose family the territory of Deo received its name, and other considerable rajahs, under the certain persuasion that the cause for which they were to fight would insure victory to their arms. Accordingly, they fought with a heroism proportionate to their superstition; and, before victory declared for Mahmud, five thousand Hindoos lay slaughtered on the field. The garrison of Sumnaut, after this defeat, giving up all for lost, issued out of a gate that looked towards the ocean, and embarked in boats to the number of four thousand, with an intent to proceed to the island of Serandib, or Ceylon; but, information of their flight having been given to the sultan, he seized all the boats that remained in the harbour, and sent after them a select body of his best troops, who, capturing some, and sinking others, permitted few of the miserable fugitives to escape.

"After placing a large body of guards at the gates and round the walls, Mahmud entered the city, and approaching the temple was struck with the majestic grandeur of that ancient structure; but, when he entered in and saw the inestimable riches it contained, he was filled with astonishment, mingled with delight. In the fury of Mahomedan zeal he smote off the nose of the idol with a mace which he carried, and ordered the image to be disfigured and broke to pieces. While they were proceeding to obey his command, a croud of Brahmins, frantic at this treatment of their idol, petitioned his omrah to interfere, and offered some crores in gold, if he would forbear farther to violate the image of their deity. They urged, that the demolition of the idol would not remove idolatry from the walls of Sumnaut, but that such a sum of money, given among believers, would be an action truly meritorious. The sultan acknowledged the truth of their remark, but declared, that he would never become that base character, which a co-incidence with their petition would render him,

him, a feller of idols. The persons appointed, therefore, proceeded in their work; and, having mutilated the superior parts, broke in pieces the body of the idol, which had been made hollow, and contained an infinite variety of diamonds, rubies, and pearls of a water so pure, and of a magnitude so uncommon, that the beholders were filled with surprise and admiration. This unexpected treasure, with all the other spoil, taken in the temple and city of Sumnaut, were immediately secured and sent to Gazna; while fragments of the demolished idol were distributed to the several mosques of Mecca, Medina, and Gazna, to be thrown at the threshold of their gates, and trampled upon by devout and zealous Mussulmen." P. 296.

The dynasty established by Mahmud on the mountainous western frontiers of India, continued to hold in subjugation the feudal princes of that empire (for such was the kind of Indian government in those ages) nearly two centuries; the GAURIDE and CHARAZMIAN dynasties succeeded to them, and out of these germinated the regular dynasty of Mahomedan kings of Delhi, descended from CUTTUB (Herbelot's COTHBEDDIN), which swayed the Indian sceptre for two centuries more, and was ultimately subverted by the great TIMUR BEG, from whom the reigning Mogul family is descended. The present volume terminates with the subversion of this dynasty, but leaves the discussion of Timur's exploits in India to the commencement of the second volume. Towards the latter part of the volume, Gengis Khan's irruption into the southern regions of Asia, which shook the thrones of all its monarchs, and is intimately connected with every Oriental history, is sketched with a bold pencil. His celebrated battle with Gelaleddin on the banks of the Indus, and the subsequent passage of the latter over that boisterous river *on horse-back*, are among the most memorable of the Asiatic occurrences of those days, and are described in a manner that excites an interest adequate to the magnitude and important consequences of those events.

"The action commenced with a furious attack made by Amin Malek, at the head of the right wing, on the left wing of the Mogul, which he forced to give way, notwithstanding the vast body of troops by which it was sustained. The Mogul right wing also, from its situation before described, being pent up and unable to extend and exert itself, afforded an opportunity to Gelaleddin to employ detachments of his left wing, which was opposed to it, where wanted, in other parts of the field, for the relief of the weary, and the support of the weak. Against so expert as well as so brave a general, the full display of the great military genius and dauntless courage of the grand khan was now become absolutely necessary, and they were exerted to the utmost. One horse had already been killed under him, but quickly mounting another, he was seen riding from rank to rank, in every part of the field, encouraging his officers and men to do their duty, and not suffer the
laurels

laurels they had so gloriously earned to be tarnished. In the mean time Gelaeddin, at the head of the whole body that formed his centre, strengthened by a large detachment from the left wing, broke in upon the centre of the enemy, who, according to the custom of the Tartars in battle, began those horrid outcries with which they wished to terrify the assailing foe: their present foe, however, was not to be so terrified; but by their resolute attack threw them into disorder, and with their sabres hewed themselves a broad path through the midst of their line, the sultan aiming to penetrate to the imperial quarters, where he thought Gengis remained with his chosen bands. That commander was posted where he could do his foes more essential injury; for, observing their left wing so greatly weakened, he ordered a general named BELA, with a considerable force, by certain bye-ways of which he was informed by a native of the country, to march round to the other side of the mountain which sheltered them, and to fall upon them behind. Between rugged rocks and dreadful precipices that general forced his way without much loss, and falling with fury on their rear, compelled the sultan to return to their relief. In his retreat he was pursued by Gengis at the head of the main body, by his exertions rallied again into order and discipline, while, at the same time, a large body of horse, that had not yet engaged in action, attacking his right wing, at one time victorious, but now nearly exhausted with continued and severe fighting, drove it also back, and secured the victory to the Moguls.

“ One part of the Charazmian army was driven into the river, where many were drowned, though some swam over in safety to the opposite banks; another part sheltered themselves from the pursuing cavalry among the rocks that line, in that place, the shore of the Indus, Gelaeddin himself, however, who with only thirty thousand men had now been engaged for ten hours in combat with an army of three hundred thousand, disdained to give over the conflict. A body of seven thousand valiant men still remained firmly fighting by the side of their prince, and these Gengis had surrounded with his army, which ranged itself in the form of a bow, of which the river Indus represented the string. Determined, if possible, to take Gelaeddin alive, he forbade his soldiers to aim at him the destructive weapon; but the havoc made of those around him was dreadful. At length, the sultan deeming death or capture inevitable, having first ordered all his treasures to be sunk in the river, and taken an affectionate farewell of his family, throwing off the heavier articles of his armour, and mounting a fresh horse, resolutely spurred him into the waves, where most tumultuous, at whose furious raging the startled beast at first recoiled, but Gelaeddin urging him on, the noble animal exerted himself to save his master. Gengis, apprised of his flight, hurried down to the side of the river, and beheld him with astonishment braving the impetuous billows. But much more was he astonished when, regardless of his own safety, he saw him stop in the midst of the river to insult him, and discharge at himself and his retinue, though ineffectually, his whole quiver of arrows. Several of the brave and indignant Mogul captains would have plunged after him into the river, but Gengis would not permit them, and spoke in terms of the highest praise of his

his conduct and valour; adding, that *happy was the son who could boast of such a father**! P. 388.

Having presented our readers with these ample extracts, their judgment will best enable them to decide how far the work may have a claim to their support. In his style, Mr. M. though still spirited, is less redundant than formerly, and he keeps close to the thread of history; pursuing this line, he can scarcely fail of ultimate success. But to the complete termination of his labours, there still remains a long and dangerous journey over ground extremely delicate and difficult: there still remains to be accomplished a task of Herculean labour; and it requires no common share of resolution to undertake the one, and of skill to execute the other.

ART. V. *A. F. C. Kollmann's Vindication of a Passage in his Practical Guide to Thorough Bass, against an Adversitment of Mr. P. King.* 1s. 6d. Printed for the Author, Friary-street, St. James's Palace. 1801.

WE are induced, in consequence of our former promises, to notice this small tract in a very particular manner. Never since the time of Salmon and Matthew Locke, in 1672, has England witnessed a musical controversy carried on with so much warmth; and, although more than a century has elapsed since the former dispute, the present antagonists have not quite lost the abusive spirit of their predecessors†.

Mr. Kollmann originally published two Essays, the chief object of which was, to introduce the system of the German theorist, Kirnberger, to the notice of English musicians§. This system, we have observed, is founded on very simple principles; and worthy, in many respects, of universal adoption.

* “Fadlallah apud Le Croix, p. 319; and Herbelot, article *Ge-laladdin*.”

† See our volumes, xvii. 526; xviii. 159, 389, 399.

‡ Mr. Salmon proposed a reduction of all clefs to one; which was to be G on the lowest line (similar to our present bass clef) and the different octaves were to be distinguished by the letters B, M, T, prefixed to the staff for bass, mean (or tenor) and treble. See Sir J. Hawkins, vol. iv. p. 419; Dr. Burney, vol. iii. p. 473.

§ I. Essay on Musical Harmony (see vol. xvi. p. 169, 393.)

II. Essay on Practical Composition (see vol. xvii. 399.)

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tion. When Mr. King brought out his "General Treatise," he not only assumed, as true, the opposite system of Marpurg, but very strangely reprinted the notions of Kirnberger, which Mr. Kollmann means to prove in his present "Vindication."

As a specimen of the style used by both these gentlemen, we think proper to print Mr. Kollmann's first page of the Vindication.

" § 1. I have been astonished to see a severe Advertisement, dated April 18th, 1801, which Mr. M. P. King has published, and added to his General Treatise of Music, in opposition to some remarks, made by me, at § 5 of the Preface to my Practical Guide to Thorough Bass.

" § 2. The said remarks are as follows: " I should have deemed it unnecessary to make the above observations (viz. on the system on which that work depends) had not two musical authors recently revived the most confused and obsolete systems, without even so much attention to the public, as to mention, whether they are acquainted with the described system, or have a single argument to oppose to it. One of these authors, I am sorry to add, has taken great parts of his General Treatise from my Essay on Harmony, without doing me the justice of acknowledging it, as is usual; but it appears, that he did not perfectly comprehend what he borrowed; as he has most faithfully transcribed a term, and a whole period, which ought to have been mentioned in a table of errata to the whole Essay."

" § 3. Concerning the above passage, Mr. King says, in the Advertisement, that one of the two authors alluded to is unquestionably himself; because he thinks his General Treatise to be one of the two only works on the subject of harmony, published by Englishmen, for a great length of time. How correct he is in the latter, I will not examine; but, since he will have it so, I readily admit the former, viz. that he is one of the two authors in question; and, in particular, that author of whom I speak towards the end of the remarks.

" § 4. The Advertisement itself begins with mentioning " the very flattering manner in which Mr. King's work has been received." This I do not envy him.

" § 5. Mr. King then notices " the very false and illiberal assertions which a Mr. Kollmann has lately thrown out, against the established principles of the highest authorities, adopted both here, and on the continent, and which have formed the first harmonists in Europe;" and quotes the remarks shewn above, at § 2. He next proceeds: " these principles, which have never yet ceased to be followed, and which will still be the doctrine of the greatest masters, after his (Kollmann's) cobweb system is consigned to oblivion, are absurdly and ignorantly called obsolete; and that which has never been disused is, with equal correctness, said to be revived:" and, toward the end of the Advertisement, he says, that my innovating system " not only annihilates all the higher branches of harmony; but, compared with the received principles, which I arrogantly attempt to overthrow and supplant, that the crude notions I would substitute in their

their place, are at once puerile, fallacious, and incomplete." The merits of such argument, and of such language, I leave the reader to determine, without offering a word in confutation of them.

" § 6. But when Mr. King proceeds to answer the charge of his having taken great part of his General Treatise from my Essay on Harmony; he calls it a *malicious* and *unfounded* assertion; and adds, "when a charge of this nature, if true, could have been so easily substantiated by quotation, why did he (Kollmann) not do it? He could not, &c." Such accusations, added to those pointed out above, at the beginning of § 5, are of too serious a nature to be passed by unnoticed. I therefore beg leave to lay before the reader something in my own defence; and begin with the following Abstracts from my work, as found in Mr. King's Treatise; and, opposite to them, the original passages as they stand in my Essay.

" Abstracts from Kollmann's Essay on Musical Harmony.

" See King's General Treatise of Music.

Chapter xxix. Of SUSPENSION.

1. A chord is suspended, when one or more parts of a preceding chord are introduced on the basis of one succeeding.

2. Suspensions take place on the accented part of a bar, and are resolved on the unaccented part of the same."

" See Kollmann's Essay on Musical Harmony.

Chapter vii. § 3. Of SUSPENSIONS.

Suspensions arise, when one or more notes of a preceding chord are carried into a succeeding one, to which they do not belong.

(Line 8.) They always take place on the accented note, or part of a note, and are resolved on the unaccented part or repetition of the same."

Mr. Kollmann then prints the musical examples, to which we refer the curious student, and continues thus.

KING. P. 52.

" § 2. Of ANTICIPATION.

A chord is anticipated, when one or more parts of a succeeding chord are introduced on the basis of one preceding.

2. Anticipations take place on the accented part of a bar, and their resolutions on the unaccented part of the same."

KOLLMANN. P. 49.

" § 13. Of ANTICIPATIONS.

Anticipation is, when one or more notes of a succeeding chord are introduced in the preceding one.

They always appear on the accented part of the bar or note, and are resolved on the unaccented part of the same fundamental bass."

Some of the following musical examples relate to the succession or *sequence* of sixths (ascending) which are supposed to be derived from the doctrine of *anticipation*.

But the next article is the most important, as will appear in the sequel of our remarks.

KING.

KING. P. 53.

* " § 3. OF TRANSITIONS.

1. If, in passing from any chord to another, one or more intermediate notes are introduced, which do not belong to the fundamental harmony: such introduced notes are called Transitions."

KOLLMANN. P. 50.

" § 14. OF TRANSITIONS,

Transient chords arise, when, in passing from one chord to another, some intermediate notes are introduced, which do not belong to the fundamental harmony."

The remaining sections of the parallel give the examples of both authors, which really appear to have been taken by Mr. King, with some trifling alterations, from Mr. Kollmann's Essay.

Mr. Kollmann continues his remarks in the following manner :

" § 7. The above quotations will as I hope convince the reader, that at least one whole chapter of Mr. King's work (being there no less than four pages in folio) is entirely taken from my work : and in a similar manner great parts of other chapters appear to be transcribed from my work, which I also could have shewn by quotations had I thought the reader would desire it. I therefore may now proceed to that passage in my remarks, where I say, it appears that he did not perfectly comprehend what he borrowed, as he has faithfully transcribed a term and a whole period, which ought to have been mentioned in a table of errata to the quoted Essay (on Harmony).

" § 8. The wrong term alluded to is *transition*. Concerning this a respectable reviewer justly remarked, that " English musical writers do not use it in the sense in which I had taken it, but generally make it synonymous with modulation, or passing from one key to another." (See Monthly Review for September, 1796, p. 29) Mr. King therefore as an Englishman, who even lays hold of what he thinks an improper term of mine, " indulged," (though he is also mistaken in it) would not have adopted a term, for which I as a foreigner had been publicly censured, had he clearly comprehended what he borrowed.

" The wrong period which he also transcribed, is that of his chap. 29, § 2, No. 2, " anticipations take place on the *accented* part of a bar, and their resolution on the *unaccented*." This period (which is nothing but a repetition of what I had said of suspensions) had escaped me by oversight ; and it should be exactly the opposite to what it is. Nothing can therefore be more striking, than that Mr. King (who even ventured to alter a few words in this period, and consequently gave it some consideration) did not find the whole to be wrong.

" § 9. But Mr. King endeavours to insinuate in the Advertisement, that my whole charge against him, may at last be found dwindled into

* Transient notes were originally called discords by *supposition*. See *Brossard's Dictionary*, and Dr. *Pepusch's Treatise on Harmony*.

the above term and period, I think it therefore necessary to show how he misunderstood at least his whole quoted chap. 29th; this appears,

“ *First*, from almost all the little alterations he has ventured to make in the transcribed doctrines or examples, as follows.

Mr. Kollmann then points out those passages which Mr. King has misunderstood, and concludes thus;

“ *Secondly*, Mr. King's not perfectly understanding the whole chapter in question, appears from comparing it with his doctrine of chords by supposition, from chap. 21 to chap. 26. For at the conclusion of chap. 26th, he says, “here end all the material chords in harmony; others certainly exist, but they are generally very extraneous, and arise from the suspension, anticipation, or transition, of the regular chords, as will be shewn.” And where does he shew this? in the quoted chap. 29th. There his *other* chords are the *very same* ones he has given as suppositions; instead of *extraneous* ones, he exhibits the most *natural* ones; and what he means by his *material* and *regular* chords, he does not shew at all.

“ But it is more strange than all the above, that Mr. King does not perceive the chapter in question to be a striking confutation of his whole doctrine of chords by supposition, and a clear proof in favour of what he terms my “cobweb system,” which, as he predicts, shall be consigned to oblivion, when his “established principles,” which he himself confutes, “will still be the doctrine of the greatest masters.” Can there be any greater proofs than all the above, of his not perfectly comprehending what he borrowed?

“ § 10, I believe the numerous provocations in the Advertisement in question, would now fully justify me to shew also, that Mr. King seems to comprehend almost all the other parts of his General Treatise, as imperfectly as the quoted chap. 29; particularly his doctrine of chords by supposition, and his Analysis of Composition. But my only intention is to vindicate the remarks quoted above at § 2, and I flatter myself, that what I have stated will be sufficient to convince the discerning reader, that the said remarks contain nothing but just complaints, which it was my duty to the public, as well as myself, to make; and that they have been set down with as much moderation, as doing justice to my own cause would permit. I therefore conclude this Vindication, with appealing to the public to decide: whether the remarks in question, as far as they allude to Mr. King, are censurable or not? and whether the bitter invectives thrown out by him in the Advertisement, are applicable to me, or to himself?”

As for the term *transition*, it is authorized by Simpson (see our vol. xviii. p. 395) implied by Dr. Pepusch, who calls passing notes, *transient notes*; and used particularly in Heck's Thorough Bass, p. 47, 53, 70, exactly similar to the doctrines of our musical controversialists. We therefore must dissent from our brother reviewers, especially as we do not at present recollect many English authors who have expressly used the term

term * transition instead of modulation. This part of the charge vanishes of course, and Mr. King is not to blame.

As for the term *anticipation*, it appears to have been introduced in Germany by Heinichen, and used by Mattheson; Dr. Pepusch has adopted it in his Treatise on Harmony, and since then Fricke and Heck have both explained it; but, as Dr. Burney has just published in Dr. Rees's Cyclopædia this article (Vol. II. Part I.) we shall present the reader with part of his valuable remarks.

"A sound is said to be anticipated when a composer wishes a note to be heard before its time in plain counterpoint. Anticipation in the treble requires suspension in the bass and *à* contra. There are several kinds of anticipation in music.

"I. In passing notes, of which no notice is taken in the bass; but this must be done diatonically, and not by distant intervals or leaps.

"II. When the chord is struck on a rest before the bass.

"III. In serious and fundamental discords that are to be regularly prepared and resolved, the anticipation in the treble is striking the second before it becomes a third, by the descent of the bass.

"IV. Anticipation in the bass, or interior parts is when the bass rises before the treble falls, as from the 8th to the 7th, or 10th (the octave of the 3rd) to the 9th, &c. &c."

We have hinted before (vol. xviii. p. 394) that the class of discords by *transition*, should be first noticed: for, in fact, the suspensions and anticipations belong to harmony; while, on the contrary, transient notes or chords are peculiarly confined to the melody, and seldom noticed in thorough bass.

It is, however, impossible to defend Mr. King, who not only was the first aggressor by *copying*, without *confuting*, the *cobweb system* of Kirnberger; but also has, in his Advertisement, shown a disposition towards invective, which we should not have suspected to have arisen in a bosom

"Where harmony should dwell."

Mr. Kollmann, on the contrary, ought at first to have specified his charge; for it was impossible for any one to guess

* *Roussseau* gives both these significations to the term, and hence it is found in Waring's Translation, and Dr. Busby's Dictionary. *Roussier* (*Traité des Accords*, p. 127) uses it in the sense of modulation; and Mr. *Jones of Nayland*, has the following definition (*Treatise on the Art of Music*, p. 22) "Modulation is the art of changing the key or mode in which a piece of music is composed, and may be called *transition*."

† Heinichen, *Gen. Bass*, p. 240; Mattheson *Kleine, U. Bass Schule*, p. 228; Dr. Pepusch, p. 47; Fricke's *Thorough Bass*, p. 68; Heck's *Thorough Bass*, p. 53.

what he could mean by the *term* and *period*, without his own explanatory comments.

In the *Vindication*, Mr. Kollmann is temperate; and although he was at first too warm, and his complaints were too general, yet he has seen from Mr. King's violence, that nothing is gained by unproved assertions, or injurious language.

We have not yet finished with these opposite systems, for Mr. Gunn, in his new publication on *Harmony*, as applied to the *Violoncello*, has taken part with Mr. King, and termed the system of Kollmann and Kirnberger, an unadmitted innovation*. This we shall consider hereafter, and give some satisfactory proofs, that the doctrine of Kirnberger is not only *simple* and *true*, but has been implicitly admitted by the greatest harmonists of France, Germany, and England†.

ART. VI. *Select Sermons; to which are added, Two Charges to the Clergy of the Diocese.* By John Lord Bishop of Hereford. 8vo. 382 pp. Robson. 1801.

THE Right Reverend author of these excellent discourses, in his Dedication of them to the Archbishop of Canterbury, does not scruple to call them "*posthumous*:" we humbly presume, through a truly Christian sense of his very advanced age, and perhaps correspondent infirmities, apprehending that it might very possibly become a *posthumous* publication, even before the MS. Dedication could be committed to the press: but his Lordship has outlived the publication; and will, we hope, yet live long enough to be well satisfied, from the reception they meet with, of the probable good effects of his pious labours. Though they are not, then, yet actually *posthumous*; yet, it must be admitted, there is something singular in their late appearance. It is not

* Mr. Gunn's whole passage, § 52, p. 17, will be extracted in a future number; in the mean time, we must confess, what little we have seen of Mr. Knecht's system in the *Zeitung*, has not given us the most favourable opinion of his theory, although first introduced to the world by the Abbé Vogler, whose performance on the organ in England some years ago was much noticed.

† See the article *Suspension* in *Roussseau's Dictionary*, Emanuel Bach, Versuch, Dr. Pepusch, Holden, &c. &c. Mr. Jones of Nayland (p. 17) places the discords of the *fourth* and *ninth*, even before the *seventh*; we do not, however, approve this arrangement

common,

common, so late in life, to write for *fame*; it is not common so long to suppress what might, at any time, have appeared to so much advantage, and acquired for the author so much credit: but we are not left at a loss for the real motive of their publication, however late it may be; the Right Reverend and venerable author acquaints us with it (Preface, p. vi.) "Being permitted," he tells us, "by Almighty God to survive his capacity of paying due attention to clerical duty (as a preacher) he became weary at last of being totally useless." Here is a motive truly interesting, edifying, and honourable to the author himself. The discourses are certainly such as, whether they were all written subsequent to his becoming a Bishop or not, are, in doctrine, style, and matter, sufficiently episcopal. There is nothing trivial, nothing mean, nothing extravagant; the language is sober, chaste, and correct; the subjects chosen, not altogether common; and, of those that are most so, none discussed in a common, tame, insipid, or unedifying manner. Though the texts have been often discussed before, yet, we will venture to say, something novel, either in style or argument, will be found in every discourse. The first Sermon is upon 1 Cor. xiii. 13, wherein it is ably proved, that the *charity* referred to by the Apostle has God for its first object, and man only as connected therewith. This discourse is accordingly directed against some popular errors, very detrimental to the cause of true Religion; and which, as it happens, have been particularly prevalent in the great convulsion of the present times. Upon the substitution of mere humanity, or (to use a more fashionable term) *philanthropy*, for religion, the author is very animated in his expressions.

"Away then with all those extravagancies, which erect Humanity into something distinct from Religion. It is not a principle independent of the love of God; it rather flows from that pious affection, or is lifted up into a co-operation with it," P. 23.

The second discourse is upon the Omnipresence of God. In this Sermon also some popular mistakes, or rather insatiations, are ably discussed. In the third discourse, confidence in God, as paramount to every other confidence whatsoever, is admirably inculcated, from Psalm cxviii. 8. At the same time, occasion is taken to examine into the grounds of a just and reasonable confidence in man, as to many worldly concerns of the first importance. The fourth Sermon cautions us against any false estimate of the prosperity of sinners; an error replete with mischief, and destructive of our peace of mind, both here and hereafter. The fifth Sermon is upon the great Christian enquiry, "What is to be done to inherit eternal

eternal life?" and the reader, we will venture to say, will not be disappointed of a satisfactory answer. The sixth is a goth of January Sermon, preached before the House of Lords, in the year 1789; a subject seldom to be discussed, without some hazard of reviving political prejudices: how well the learned prelate has avoided this danger, without compromising the great object of the day's solemnity, the following extract may serve to show.

" In applying observations of this sort to the last century, we are not called upon to decide the questions then agitated. We are directed, by the appointment of this day, to look back with horror at the guilt we commemorate, which may be done without entering into the allegations of either side. The tragedy before us, was not the conclusion of an argument. It was the consummation of civil fury. The unfortunate King could not be intended to be brought, in all subsequent ages, before another incompetent tribunal, by a solemn anniversary discussion of his cause. Indeed, this seems to have been prevented, by a resolution, laid down by the legislature as a fundamental principle of the constitution, declaring the person of the king sacred, and that resolution seems to be the basis of the institution of this day. It would be a solemn mockery of God, to continue the observation of the day, if the avowed murder of a sovereign prince, in cold blood, were the known privilege of his subjects.

" So that his person being constitutionally exempt from all violence, except only the mere accidents of a day of battle; we have before us, in his case, a melancholy instance of the improvement of iniquity, by long practice; by familiarity with blood; by habitual contempt of the restraints which have sometimes kept back the worst men from a new and horrible crime; by substituting, in the room of a sense of moral duty, notions of political necessity, as of equal obligation; by trampling under foot those forms of justice, which have subsisted from the earliest periods of our history; and, rather than not perpetrate the most atrocious of all acts, erecting a tribunal quite unknown, and, to the honour of the suffering Prince, not submitted to by him.

" I mentioned before, that we are not bound, by the appointment of this day, to argue the merits of the case. We are required singly to direct our view to the crying sin before us. But it unfortunately happens, that we are not permitted to indulge unmolested the patriotic grief, arising in good minds from a retrospect to the national disgrace, this day incurred. There are those, who consider the matter differently, and at this distance of time, when few are prepared to answer them, disturb the devout observers of this day with a flat contradiction to the grounds of the institution of it; asserting repeatedly, that the whole transaction was unexceptionably just.

" I will not presume to detain this audience with discussing a matter decided so long ago; but must beg leave to observe briefly, that to make the act of this day unexceptionably just, it seems necessary, that the character of the Royal Sufferer should have been remarkably obnoxious;—that his guilt should be indisputably clear;—that his enemies should be honourably possessed of his person, and that he should

should be tried in the forms of the constitution which he was said to have violated.

" Now, in each of these respects, the whole transaction was notoriously defective.

" His character was known to be excellent, and has been transmitted to us, by the best authorities, as exemplary in a high degree.

" His guilt could not be indisputably clear, for we have no legal evidence of ANY. The trial being a mere mockery of justice, nothing more can be concluded against him from thence, than that his life was an obstacle to the further views of his persecutors. Perhaps it might have been spared, had the nation in general been disposed at that time to acknowledge any supreme but him. This being more than their success warranted them to expect, they thought it expedient, that he should die, and invented a murder, which might inspire general terror, by operating as a defiance of law, justice, and humanity.

" They could not well plead, that they were fairly possessed of his person. We know, that he did not fall into their hands by the mere chance of war. If that should be alleged, then they were confessedly guilty of a violation of the laws of war, known only among savage nations for many centuries past.

" The incompetency of the court by which he was tried, which alone was sufficient to vitiate all their proceedings, is so clear, that it would be loss of time to insist upon it.

" And thus this pretended act of justice, all these exceptions to it considered, is left to labour under its true description, of the most flagrant injustice and inhumanity, unworthy of Englishmen, of soldiers, of good citizens, and of serious christians.

" It astonished all Europe, as a fact incredible; it put an end to the life of a King, who shewed by his death, how well he deserved to live; it sent his family into exile, where they actually and largely imbibed the obnoxious principles of religion and government imputed to him, and became unfit to fill his throne; and it suspended for a season a constitution, which was happily too vigorous to be for ever abolished by the most daring violence.

" A guilt of this horrible magnitude, with all its circumstances new in the history of mankind, was the produce of a long CIVIL WAR, and so became a striking admonition to all posterity, that, however dreadful other public calamities may be, there is none, except established tyranny, so dreadful, as that confusion of crimes, vices, ill humours, rapacious violences, and diabolical designs, which constitute a civil war.

" May we of the present reign, enjoying every blessing society can give, and most of them such as that generation had not the least ground to hope for, retain such a sense of our happiness, as may secure us, to as distant a period as national happiness can reach, from all danger of those complicated miseries, attendant upon a people separated from their God, at hostile variance with their king, weary of the constitution of their government, and rashly sporting away their civil and domestic happiness!" P. 111.

In Sermon VII. the importance of a Christian *conduct*, as indispensable to the *profession* of Christianity, is well set forth.

There

There is something curious, as well as useful, in the following remarks on man's power or faculty of *Inconsistency*.

"It is one of the distinctions of human nature to be capable of *Inconsistency*. Other animals follow the direction and impulse of their senses; and most of them have neither temptation nor capacity, to depart from one uniform course. Man has his reason, and laws of different kinds, to direct him; but being more than a machine, he has it in his power to pervert his reason, and to go astray from the path which he knows would lead him to life.

"This unhappy faculty, if it may be so called, is inseparable from the privilege he enjoys of being a free agent; and is, indeed, one proof that he is so, considering the powerful motives and encouragements he has to be uniform and consistent." P. 122.

The eighth discourse is upon our Saviour's Sermon on the Mount. The ninth is upon the established Liturgy of our Church, in which are many just commendations of that admirable form of prayer, together with some forcible arguments in behalf of forms in general. Sermon X. is upon Private Prayer, from Matth. vi. 6; in which it is shown, not that private prayer is recommended to the exclusion of public prayer, but that the true spirit of prayer consists in the private and inward devotion of the suppliant. Sermon XI. is an ingenious discourse on the Conformity of the World, particularly renounced by the Apostle, Romans xx. 2; in which the author shows, that there was probably something local, and peculiarly appropriate, to the Romans, in the view of the Apostle; that the precept of the text was principally directed against those prevailing practical errors: a few of these are more particularly dwelt upon, such as "*that a life of mere pleasure, distinct from vice, is an innocent life;*" that "*the appearance of happiness is more desirable than the real possession of it;*" that "*a sense of honour is a higher and more cogent principle of action than a sense of duty;*" and, lastly, "*that the whole of religion consists in acts of apparent piety.*" Sermon XII. was preached on the Ascension Day, from Coloss. iii. 2. Sermon XIII. on seeking after the Kingdom of God. Sermon XIV. is an Affize Sermon, in which the evil doings of mankind, with the consequent guilt and misery, are referred to one general habit of *inconsideration*; a term, the propriety of which we shall not stop to dispute, as the sense in which it is used by the pious author is rendered perfectly intelligible by the drift of the discourse*. Sermon XV. was preached

* There is another term twice used by the learned prelate, to which our ears and eyes are not accustomed, "*inevitable*."

before the Governors of the Magdalen Hospital; for the credit of that admirable institution, we shall select the following passage:

"It appears, that of the women admitted from the beginning of the institution, about two thirds have been completely reformed, restored to the world, and sent out into such useful employments, as make their reformation a benefit to their country, as well as a blessing to themselves.

"This authentic and comfortable assurance, that your labour has not been in vain, will attract the notice of all who have observed, how difficult it is, in most cases, to give a new direction to the human mind, after it has been for some time bent upon a vicious course, and shut against every access from good advice or example." P. 268.

Sermon XVI. was preached before the Society for the Propagation of the Gospel; and much of this discourse is an historical account of the valuable labours of the Society; it was preached in 1784. Sermon XVII. upon the Benefits of Adversity, has many excellent thoughts, well opposed to some particular errors of enthusiasm (p. 306, l. 5). The observations on suicide, immediately subsequent, are also of great value. The last discourse was preached for the Benefit of the Sons of the Clergy; and their cause is ably pleaded by a fair and impartial enumeration of the hardships of that profession, too little thought of by those who are disposed to rail at the emoluments of the Church. From this Sermon, we shall produce an extract peculiarly applicable to the times.

"But if the difficulties, with which an indigent clergyman is embarrassed, were barely tolerable, in a state of celibacy, how shall he become exemplary in discharging the more expensive duties of domestic life? For the change of his condition is but seldom attended with a proportionable change in his circumstances.

"Self-denial was so much his duty, and, by necessity, become so habitual to him, during his celibacy, that his own wants were less pressing, in proportion as his mind was formed for inattention to them. But he has now communicated a part of his sorrows to one, whom he would wish to see the partaker only of joys and comforts. Many conveniences, which he denied to himself, he cannot withhold from her. Perhaps, from a little human infirmity, he may wish her to appear in a manner more consistent with his character, than with his revenue. Perhaps the world may expect more of this kind from him, than even his tenderness for her, straitened as it is by his circumstances, could incline to.

"In the midst of all this concern for her decent support, consider how bitterly the prospect of his own death must affect him! "The remembrance of death is bitter to the man who liveth at rest in his possessions. It is grievous to him to quit a world, in which he has but little to vex him, and prosperity in all things." The opposite condition

condition should seem to render death desirable. And so it would, were not the distresses he labours under transmitted, with great aggravation, to one, for whom he is more solicitous, than for himself. After all his struggles with the difficulties attending a narrow support, he is to leave her destitute of any; and has only the small comfort of hoping, that she may be recommended to some share, in a charity, distinct from that now before us, established merely for the relief of the unhappy Widows of poor Clergymen.

“ But the scene, which this painful separation exhibits to our minds, becomes much more affecting, if we consider them surrounded with a numerous offspring, and distracted by anxious cares for their education and future subsistence.

“ The natural tenderness of a parent, is known to operate too strongly in the education of his child. It degenerates into an infirmity, of which a benevolent mind would rather compassionate the effect, than censure the cause.

“ But here is a parent, who was rendered unhappy by every laudable emotion of tenderness for his child. His parochial and domestic cares limited his temporal views; and his regard to his duty, confined, perhaps, very great talents to his own profession. He was forming many pleasing schemes for educating his children, in order to raise them above the wants, by which himself was depressed, but was called, prematurely, from the enjoyment of those wishes, and interrupted, in the hopes of happiness of a superior kind for himself, by the apprehension of misery to his family.” P. 328.

Subjoined to these discourses are two excellent Charges to the Clergy of the Diocese of Hereford; the one delivered at his Lordship's Primary Visitation in 1789; the other in the year 1792. The former on Catechetical Instruction, in some parts too much fallen into disuse; the latter, on a due observance of the Holy Communion, in which are many admirable observations, with some most judicious hints upon preaching. Among these, we particularly recommend to the notice of young ministers in general, the Bishop's cautions against entering unnecessarily upon polemical subjects, before a congregation not competent to accompany them through such arguments.

We have now proceeded regularly through this volume of discourses, not so much by way of recommending them to public notice (the name and station of the author are sufficient for that purpose) or by way of stamping any additional credit on them by our encomiums; but for the pleasure of testifying our respect for the venerable author, before the work becomes, what he himself has called it (we are happy to say prematurely) *posthumous*.

ART. VII. *A Treatise on the Morbid Affections of the Knee-Joint.* By James Russell, F. R. S. E. Fellow of the Royal College of Surgeons, and One of the Surgeons to the Royal Infirmary of Edinburgh. 8vo. 242 pp. 6s. Laing, Edinburgh; Longman and Rees, London. 1802.

THE art of surgery has received great improvements within these few years, from the diligence with which many of its ingenious professors have investigated the nature, traced the progress, and described the symptoms of various local diseases. The examination of the morbid appearances by dissection, and the representation of those appearances by engravings, have, in no small degree, conduced to the same end. From all these sources, a more accurate knowledge of each particular affection has been acquired, and better and more scientific modes of treatment have been adopted.

Among the number of those who have thus contributed to the advancement of this branch of the healing art, may be deservedly ranked the author of the present Treatise; a work which, added to that published some years ago by Mr. Ford, leaves little to be desired on the subject of joint diseases.

In the present Treatise, we have an account of the principal diseases of the knee-joint, not including fracture or dislocation of the bones, nor those morbid affections which arise from aneurisms of the popliteal artery; for these (in the author's opinion) are not necessarily connected with the diseases which form the subject of this publication. He treats, in Chap. I. of Superficial Injuries; in Chap. II. of Injuries upon the Bursæ below the Patella; in Chap. III. of Tumours containing Blood; in Chap. IV. of White Swelling; in Chap. V. of Simple Inflammatory Attack; in Chap. VI. of Dropsical Swellings; in Chap. VII. of an "Uncommon Disease;" in Chap. VIII. of Moveable Bodies in the Knee-Joint. The succeeding Chapters, as far as the XIVth, relate to the Prognosis, and cure of these Diseases; and the subjects of that, and the remaining Chapter, are the Bursæ Mucosæ, and Anchylosis. Then follow some formulæ of topical applications, and three engravings.

When we reflect on the structure of the knee, and other large joints of the body, we cannot be surprised that the internal affections of those parts should be of so serious a nature as they generally are; but it does appear extraordinary, that external injuries of the knee-joint, apparently slight, and which in other places would soon get well, should sometimes prove not only extremely troublesome, but even fatal. Yet of this fact,

fact, two remarkable instances are here recorded. In one of them, the skin and integuments of the joint being destroyed by a burn, an obstinate and painful sore succeeded; this was accompanied with a gradually increasing discharge of matter, which brought on hectic fever, under which the patient ultimately sunk. In the other instance, a large portion of the skin being torn from the anterior part of the knee, the patella was denuded, and becoming dead, was at length loosened and cast off from the surrounding living parts, leaving only a small aperture, which was filling up with granulations, and seemed to be on the point of healing, when suddenly the patient was seized with an attack of hospital-gangrene, and died.

Injuries of the bursa, often below the patella, are followed by a preternatural accumulation of fluid in those sacks, which should be carefully distinguished from the maturation of an abscess. Where the diagnosis is uncertain, the practitioner is advised to wait, till time discloses the true nature of the complaint; as the delay of a day or two can be of no bad consequence, compared with the risk of opening a bursa, contrary to intention. Other important observations, relative to the bursa mucosa, occur in the XIVth Chapter, which, in a manner very inconvenient to the reader, the author has inserted there, and thus broken the connection of the subject. His plan, in this and other instances, of disjoining the method of cure, from the description of symptoms, we cannot commend.

Effusions of blood in the knee-joint are rare. When they do not discuss, they require to be evacuated by an opening made into the tumor; a tedious and painful, but the only, method of cure.

A very large portion of this volume is devoted to the consideration of that frequent and formidable disease, termed white swelling, the several species and varieties of which, together with the appearances on dissection, are well described, and the best modes of treatment pointed out by the author. He is of opinion, that the disease begins in the parts exterior to the joints, namely, in the ligaments and membranous substances, and that it spreads from thence to the cartilages and bones. The progress of white swelling is subject to great variation. In some cases it is very rapid, the disease reaching its termination in a few weeks; in others, it is as tardy, going on for thirteen or fourteen years, before it arrives at that period when amputation becomes necessary. In regard to its nature, our author, in common with other writers, considers it as belonging to the class of scrofulous affections. It occurs in constitutions manifestly scrofulous; the appearances of the diseased parts have
all

all the characters of that disorder; and in those countries (in particular Italy) where scrofula is rare, the white swelling is almost entirely unknown. Among the several varieties of this complaint which are here described, that which was first noticed by Mr. Cheselden is mentioned: it is accompanied with a deep excruciating pain, but without any external inflammation or *tumor*: the only morbid appearance on dissection is a præternatural softness of the bones. Can this disease be properly termed a *white swelling*? We shall add, in this place, the substance of the author's observations on the treatment of this disorder; though, in the work itself, they are removed to a distant chapter.

Whenever an uneasiness in the knee-joint excites a suspicion that a white swelling may be forming, the limb should be kept at rest, and all exposure to cold and wet avoided. When the swelling becomes manifest, its discussion must be attempted, by bleeding with leeches, and cold applications; such as a solution of *cerussa acetata*: at the same time gentle aperient medicines should be given; and a temperate, and rather sparing, manner of living prescribed. This temperate mode of proceeding is suited to the early stage of those cases, in which there is a local circumscribed pain, and partial swelling of the joint; but, in other forms of the disorder, in which there is a sudden enlargement of the knee, from the copious effusion of a lymphatic fluid, without evident marks of inflammation, topical bleeding is judged unnecessary, and the cure is attempted by astringent and stimulant applications, such as a decoction of oak-bark, and solutions of vitriolic salts. In these cases, too, so strict a diet is not required. In that variety which is brought on by external violence, no benefit is derived from bleeding with leeches; cold astringent solutions have answered better; but, best of all, a large blister. If the disease yield not, in its early stage, to this method, and no advantage be gained by repeated topical bleedings, warm fomentations are recommended, agreeably to the practice of the French surgeons; a practice which, though it may not always effect a cure, seldom fails of affording temporary relief. Oily liniments, with or without opium or camphor, may at the same time be used. If no good is derived from this plan, recourse should be had to stimulant applications, capable of producing inflammation, vesication, or ulceration on the surface of the joint; such are the ammoniacum-plaster, *linimentum ammoniæ*, &c. In the employment of electricity, he has been disappointed; and issues, he thinks, have been overrated by other practitioners. Setons he condemns. The intentions above-mentioned are best fulfilled by means of blisters,

ters. The method of blistering one half of the knee first, and, when that is healing, the other half, thus applying a succession of blisters alternately to the two sides of the knee, has certainly succeeded (the author admits) in many instances; but, upon the whole, he prefers, as the most speedy, powerful, and effectual practice, the application of one large blister over the whole surface of the swelling; from which a discharge must be constantly kept up, until the complaint relents. This he acknowledges to be a painful mode of cure; but, as it is a last resource, must be persisted in, notwithstanding all solicitations to the contrary, on the part of the patient or friends. The savine ointment may be employed, to keep up the discharge; and, to abate the pain, opiates should be given. To support the strength, Peruvian bark, or vitriolic acid, duly diluted with water, and a mild nourishing diet, will be proper. In some varieties of this disorder, after attempts at discussion have failed, it is proper to evacuate the collected fluid, by an opening made into the joint. This leaves a running sore, difficult to be healed, but sometimes cured by sea-bathing. Stimulant injections and pressure by bandages seldom succeed in obliterating the cavity; the only other alternatives are, a longitudinal division of the skin, or a seton, which last the author prefers. In that painful variety described by Mr. Cheselden, rest, in a horizontal posture, leeches, and cold saturnine solutions, are recommended. When all these methods fail, it becomes necessary to amputate the limb, in order to save the patient's life; and this should be done as soon as possible after the case is declared desperate.

The "Uncommon Disease," which is the subject of the seventh Chapter, consists in a very large swelling of the joint, of an irregular shape and firm consistence. There is no superficial redness, nor any fluctuation; and, though the size of the tumor is so much larger, yet the pain is much less, than that of a white swelling. In one case of this affection, the knee measured twenty-eight inches in circumference. On dissection, the head of the tibia is found in a very diseased state, exhibiting a honey-comb appearance, and being exceedingly fragile [friable.] The upper part of the fibula is also affected. The disease of the soft parts, to which the bone is every where contiguous, resembles what has been vaguely termed a schirrous mass. It is an incurable disease; and, what is very remarkable, in every instance of the advanced stage of it, amputation has proved fatal, owing to the hæmorrhage which has followed, and which the author imputes to a morbid condition of the arteries. The nature and origin of this singular disease are at present wholly unknown. Much interesting
matter

matter will be found in the other Chapters; but we must now close our account of this Treatise, which bears evident marks of being the result of patient observation, long experience, and matured judgment. It may, indeed, be pronounced to be a most valuable practical work.

Of the three accompanying plates, the first represents the "Uncommon Disease;" the second, a case of Anchylosis, from simple inflammation; and the third, a species of Anchylosis, consequent to a white swelling, that occurred in infancy.

ART. VIII. *Londinium Redivivum; or, an Ancient History and Modern Description of London. Compiled from Parochial Records, Archives of various Foundations, the Harleian MSS. and other authentic Sources. By James Peller Malcolm. 4to. 1l. 1s Rivingtons. 1802.*

MUCH as has been written on the subject of the vast metropolis of the British empire; its wide circumference perpetually enlarging, its increase of population, its wealth, and splendid edifices, still present an inexhaustible source of curiosity, and will well reward the diligence of every local historian. On the other hand, its antiquities, though so frequently explored, are sufficiently numerous, as well as interesting, to animate the zeal of the topographical enquirer. Mr. Malcolm appears to be remarkably well qualified for the task he has undertaken. Persevering in his researches, clear in his arrangement, plain and yet forcible in his narrative, he exhibits himself to public notice, as a worthy successor of Stowe; and his book will, we doubt not, have the place it merits in every antiquarian collection. We have at present only a part of the author's intended work; of the extent of which, we cannot, from the plan which he has pursued, form any idea. He begins with a short account of the Increase of London; and then proceeds to discuss his subjects, in alphabetical order. By this arrangement, we are precipitately removed, from the Parish Church of St. Mary Axe, in the City, to the Abbey Church of St. Peter, Westminster; and again, from hence, to the parish of St. Bartholomew, near the Royal Exchange. Some may, perhaps, object to this; but to us it seems not to be attended with any particular inconvenience.

The subjects principally discussed in this volume are, the churches and parishes and local history of St. Alphage, All-hallows, St. Mary Axe, the East-India-House, &c. &c. in the

the City, with the Abbey Church of St. Peter, Westminster. This last occupies a space of 169 pages. We have also an excellent history of the Charter-House, which fills a portion of 60 pages more. The reader will probably be pleased with the following specimens.

“ It would be a labour of little less difficulty to attempt to describe the varying form of a summer cloud, than to trace from year to year the outline of London. Ever upon the increase, these pages will scarcely have been perused, ere new matter might be found to swell them. When this enormous mass will be completed, is beyond our powers of calculation. The fallacy of conjecture on such subjects may be proved from Sir William Petty's “ Political Arithmetic, 1683 ;” when he endeavours to demonstrate that the growth of London must stop of itself before the year 1800, at which time, he adds, the population must be 5,359,000 persons.

“ Although the city hath been wonderfully enlarged since Sir William's time, his plan must be extended some centuries farther, before his latter prediction can be verified, supposing the increase to be in the past proportion.

“ My readers, then, will no doubt forgive my proceeding to plain matter of fact.

“ The present war has been a great check to the enterprising spirit of builders ; consequently the improvements have been nearly confined to the Northern side of the metropolis, and have chiefly been in the hands of one eminent builder, Mr. Burton. The grounds are those belonging to the Foundling Hospital and the Duke of Bedford.

“ The site of Guildford-street was formerly a path, which led from the Earl of Roslyn's house, at the back of Queen-square, and the gardens of Ormond-street, round the front wall of the Foundling Hospital, to Gray's-inn-lane, and was generally bounded by stagnant water, at least twelve feet lower than the square. This place has been raised to a level with the adjoining streets, and a considerable addition made to the garden of the square, which indeed, however pleasant, is but a small compensation for the loss of a beautiful view of Hampstead and Highgate, hidden by majestic houses, adorned with Tuscan pillars. The trees and Grecian gateway of the Foundling Hospital (which formed a curve opposite Lamb's conduit-street, and are now made to range with the rest of the wall) give a grand finish to the whole. The inhabitants are of the first respectability, and the houses large and well proportioned.

“ Brunswick-square has for its Eastern termination the gardens of the Foundling and its Western side. On this part there is no passage, the rails of the area reaching to the wall of the garden. The houses are all of the same height, though of unequal breadths. The views from the West side of the square shew, through a number of trees, the distant range of buildings beyond the verdant slope at the New River Head, Pentonville, with St. Mary's steeple, Islington, and, between other trees, the white colonade of the hospital, its gravel walks, and grass plats. The length of the square from North to South is 182 paces, and the breadth 150.

“ Bedford

" Bedford House, in Bloomsbury-square, designed by Inigo Jones for the Earl of Southampton (a building with little pretensions to taste or magnificence) has been sold by the Duke for about 5000*l.* and taken down. The site now forms a continuation of Russell-street. The North front, with a grand avenue of lime trees, had a good effect from the fields; and its vicinity to the Museum, whose grounds and trees were somewhat similar, made that part of London pleasing and respectable.

" The gallery at Bedford House contained Sir James Thornhill's copies of the cartoons, which were purchased at the late sale for 450*l.* by the Duke of Norfolk, who bought the marble chimney-piece of the same gallery for 300 guineas.

" Montagu House will now be lost to view on all sides.

" Rossllyn House (formerly Lord Baltimore's, and afterwards the Duke of Bolton's) which forms the South-east corner of Russell-square, together with the whole of Southampton-row, are deprived of the cheering prospect of Bedford gardens and the fields, with the beautiful Hampstead hills, and will be transformed into mere London, smoky and dark.

" Perhaps, in these times of difficulty and distress, no plan has a more beneficial effect than thus employing so many hands, which would have otherwise been idle. When the excessive price of every article of necessity is considered, what heart is there but must rejoice at the busy scene this neighbourhood presents, and bless the proprietors?

" Russell-square is about 280 paces each way, and the houses will be very elegant.

" Another square, to be called Tavistock, is already formed, with a spacious street, commencing in Bloomsbury, passing over the site of Bedford House, and Northward, across Russell-square, to the fields.

" Thus, in a very short period, all remembrance of what this place ~~was~~ will pass away, and be forgotten.

" In order to expedite these great works, the proprietors offer the leases for 99 years, and the houses are to be from 500*l.* to 4000*l.* value. They lend sums of 150*l.* to 600*l.* for three years, to such persons as chuse to accept them, and sell materials for building at reasonable prices.

" Several acres of ground North of the above square, on the new road, have been converted into gardens, for culinary and other plants. In the centre of one a very elegant cottage has been erected, whose rustic thatched roof is supported by trunks of trees.

" Somers Town, though little has been added to it for six years past, is of recent date. The only house in it of any age is *The Brill Tavern*, which, so lately as 1792, was approached by a pleasant path, through a white turnstile, where *Judd's Place* now stands.

" The principal public structure is a chapel, first called *Beibel*, afterwards *St. Paul's*, and now *Beibel Meeting*, for Anabaptists. As such it has more appearance of prosperity than when used by the Established Church.

" The Methodists have a chapel and several private places of worship, and gain many proselytes,

" The

“ The two principal streets are *Chalton* and *Wilfred*. The former contains many very good houses at 30*l.* rent, and upwards, and terminates in a Polygon, which, of all plans for buildings, has the worst effect, because but five sides of sixteen can be seen at once. However, this Greek-termed place cannot want for celebrity, when it is known that there lived, and there died, the far-famed *Mrs. Wolstonecraft Godwin*, and that there still lives her not less famed husband, *Mr. Godwin*.

“ The rents in this town average from 10*l.* to 45*l.*

“ Somers Town, in addition to its English inhabitants, contains about 1000 French emigrants, of every description. Those unfortunate persons behave with the most exemplary prudence; and, in several years residence near them, I have never heard one complaint of their conduct. From reasons known only to themselves, they decline every attempt towards sociability with the English, and will not learn *our* language, though *we* are so fond of theirs. Would it be believed that, after eight years residence, persons should be found, who cannot explain their wants in a shop for the most trivial articles, or make themselves understood in the most common enquiries? And yet it is thus with many learned Frenchmen.

“ Whatever additions have been made to other parts of London, being of less consequence, shall be noticed in the several parishes to which they belong.

“ He that would write of the age of London would endeavour in vain to find *new* matter. Let it suffice for us, that we inhabit it at a period when it is most improved, and most worthy of being called the emporium of the world; whether we view it as covering so many miles of ground, or for its riches, or for its mild and equal government. Shall I speak of the derivation of its name? That would be fruitless; for, have not Stowe, and all his successors, told us the same story? Or of its governors? Do we not all know that they are a corporate body, composed of mayor, aldermen, and common-council men? Would it not also be unnecessary to dwell on the division of wards into parishes?

“ Be it my task to search, among the almost forgotten and decayed writings of past ages, for circumstances of interest and amusement; to place in a new light the manners and transactions of our ancestors. To trace the lapse of ages, has ever been my favourite pursuit. It is the irreversible decree of Nature, that the hard fronts of rocks shall be excoiated by numberless tempests, sides of mountains be swept down by torrents, and the strongest and most durable buildings moulder into dust. What shall the historian do more than record the *æra*, or describe the surface?

“ Many and various are the subjects of the following pages; yet all, except one, are from the hands of man, perishable as himself, and their duration but for a few centuries.

“ Not so Nature's grand *rdin*, now first known, on the Isle of Dogs. There full scope for conjecture is spread before us. All remnants and tottering fragments of what we call Antiquity are modern in comparison.

“ The serpentine windings of the Thames have ever been detrimental to the commerce of London; and any person but little acquainted

quainted with the art of navigation must have perceived the vast circuit by water between Limehouse and Blackwall; while the distance across the isle is comparatively small.

"The river, too, is much obstructed by the number of vessels moored off Deptford. Those inconveniences suggested the plan of making wet docks for the West India ships, and a canal through the Isle of Dogs. By the former, the trade will be secured from depredations, and the vessels from damage; and, by the latter, a short and safe passage obtained between Blackwall and Limehouse. This vast receptacle of wealth will range East and West, parallel to the hamlet of Poplar.

"I have endeavoured to give some idea of the distance saved, by pacing the ground on the bank of the river and the canal. The circuit is about 5640 paces; the length of the canal is 1806; difference 3834.

"By digging a certain number of feet, and laying the earth taken out on the adjoining ground, the depth necessary for the docks will be obtained. At this depth hath a forest been hidden for unnumbered centuries.

"The surface of the Isle is a fine black mould, producing rich pasture for many herds of cattle that have been fattened there.

"The strata are composed of reddish-yellow, and blackish-yellow earth, sand, lead-coloured clay, in some instances veined with a beautiful vivid blue, and some pebbles mixed with black mud, similar to the low-water borders of a river.

"Beneath those, eight feet from the grass, lies the forest; a mass of decayed twigs, leaves, and branches, encompass huge trunks, rotted through, yet perfect in every fibre. The bark is uninjured, and the whole were evidently torn up by the roots. I have some pieces of this wood, which, when gathered, were of full size. They are now shrunk like a withered vegetable; but do not crumble like those trees which fall and decay in forests. Much of it has been dried and burnt by the inhabitants of Poplar.

"There were elms of great bulk, and one of three feet four inches diameter. I saw but one fir, and that was about twelve inches diameter.

"It was not without good reason, that the antients reduced the remains of their friends to ashes. The incorruptibility of that substance was well known to them; and, as a farther proof of it, I found one branch of complete charcoal as found as if burnt but yesterday. Thus might their dust be preserved for ever.

"After a most minute examination of every part of the works, where the softness of the soil would permit me to tread, I have seen human bones, a thigh, and pieces of a skull, with those of other animals, glass, chalk, oyster and muscle shells, broken filberts, but no metals.

"I feel it impossible to leave this sublime display of the progress of Time, without risking some conjectures, which naturally arise from the subject. The first question that occurs is, how happened it that such a forest existed upon a spot many feet below the present high-water mark? And what convulsion could have levelled so many and such vast trees (in one direction) from South-east to North-west?

"Many

"Many large elms are now growing round the site of the antient Chapel, mentioned by our historians; but their roots barely reach to the bodies of those in question.

"How many ages, therefore, must have passed away, before the quantity of soil now on them could have accumulated by the flux and reflux of the river, supposing an embankment to have given way!

"Or are we to conclude an earthquake, similar to that which sunk Port Royal in Jamaica, admitted the water of the Thames in an instant, and thus swept the trees before it all one way? The situation of the river makes this idea, at least, plausible. It is reasonable to suppose the catastrophe was sudden, from our finding human bones. Remote, indeed, must the dreadful scene have been, as both records and tradition are silent on the subject." P. 5.

Mr. Malcolm has given the history of the East-India-House and Company, with a minuteness which some may think too circumstantial; but the whole is curious and amusing. We select a part of it.

"THE EAST INDIA HOUSE.

"When we view the annexed print of their original hall, can we credit that this was the foundation on which such glory, riches, and splendour have been raised? Such are the fruits of industry and enterprise. The first members of the company, if they could witness the affairs of this world, would learn with astonishment, that ships of 1200 tons are now used for the trade to China; and, when fully prepared for the voyage, in provisions and stores for 135 men, the cost amounts to nearly 41,000*l*. Three of those ships would monopolize, allowing for the difference in the value of money, their original stock.

"It will be necessary, in commencing a detail of the principal events which have attended the progress of this most respectable company to their present height of prosperity, to give an outline of their first charter, which was dated Dec. 31, 1600. Thus was the glorious reign of Elizabeth brightened at the close with a gleam from the East, which has expanded, 200 years afterwards, into the full majesty of day.

"The following privileges were granted, for fifteen years, to George Earl of Cumberland, and many other rich merchants; their title, "The Governor and Company of Merchants of London trading to the East Indies." The governor was to be a member of the company; and twenty-four persons to be elected, who managed the disposition of the voyages, and other concerns. There was also a deputy governor. The election of officers on the 1st of July. Thomas Smythe, alderman, had the honour of presiding as the first governor. Every brother, as the grant expresses it, was to take an oath of fealty to the company; and the committee were bound by oath to a true discharge of their duty. A general court or meeting might remove the governor on misbehaviour. The queen permits the servants and apprentices of the company to trade into the country and parts of Asia and Africa, and into and from all the islands, ports, and places of Asia, Africa, and America, or any of them, beyond the cape of Bona Esperanza, to the straits of Magellan. They were to fix
their

their own place of meeting, and make laws for the governing themselves, factors, and mariners; and to punish, either in body or by fine, provided they did not infringe on the laws of the realm. The fines for the use of the company. The first four voyages they were indulged the freedom of customs on goods not forbidden by law. "Six months and six months" were allowed on their inward entries, on bonds given. If any of their goods were spoiled or lost outward-bound, the queen allowed the duties on others shipped afterwards. Goods imported were suffered to be exported in English vessels within twelve months, at the first customs. They were permitted to send abroad foreign silver coin, to the amount of 30,000*l.* provided 6000*l.* was first coined at the mint; but this article applies to the first voyage. "The compā do promys and covenant to bringe from beyonde seas wⁱⁿ 6 months after the settinge forth of any other voiage, soe much golde or silver as we shal cary out in sylver at any y^e said other voiages. Therefore it were fitt, that when any of us bringe into y^e lande either gold or sylver from any place, that we should before hand make notice thereof at alderman Moore's." The trade to be regulated according to the ordinances of the company, and not otherwise. Six good ships and six "pynnaces" to sail yearly, with guns, and 500 men, unless they were forbidden in time of war. If any person brought articles from the Dutch settlements, they were to be forfeited, half to her majesty, and half to the company; at the same time they might grant licences. If any person withheld his adventure, he was to be disfranchised. The silver exported was to be entered at the custom-houses of London, Dartmouth, or Plymouth; and they were forbid to trade to places in possession of nations in amity with Great Britain. Two years notice in case of a dissolution of the company by government.

"May 31, 1609, James I. foreseeing the advantages likely to accrue from this company, renewed their charter for ever; and, in 1610, forbade any process of law against them for exercise of their privileges.

"In the infancy of all great undertakings, and before rules and ordinances become respectable through long use, a want of subordination often occurs; and thus we find, that, by the year 1620, a merchant named Bragge petitioned the king and company for a redress of his grievances; wherein he says, "Heare the right, O Lord my King, and consider unto my righteous cause; and let my pretence come forth from your most gracious presence, and see right and equitie done unto me and my poore partners." And to Sir Thomas Smith and the company he thus addresses himself: "Nowe, brethren, in the name of our Lord Jesus Xt, that yee all speake one thing, and that there bee no dissentions amongst you; but bee knitt in one minde and in one judgment; for itt hath been declared unto me that there are contentions amongst you."

"His claim is for 687*l.* 5*s.* 4*d.* and, in the progress of his statements, it is curious to observe the mixture of religion and merchandize, and the cutting applications of particular texts of Scripture.

"The following item does him credit. "For thirteen negroes, or Indian people. Well, for the estimation of theis poore soules, they are

are not to be vallew'd at any price. The cause why, I will shewe unto you. Because the Lorde Jesus hath suffered death aswell for them as for all you. And therefore will I not reckon the price of Xtians. For, in time, the Lord may call them to be true Christians; the which I most humbly beseech." He adds, that the arrival of one of *his* ships kept an island of theirs from starvation; and charges moderately for several articles.

"One item more. "For 20 doggs and a greate many catts, which, under God (as by your booke written of late), ridd away and devoured all the rats in that island, which formerly ate up all your corne, and many other blessed fruits which that lande afforded; well, for theis I will demanda but 5l. apiece for the doggs, and let the catts goe."

"The articles imported were at these prices 1620.

In India.	In England.
A book of muslin 20s.	Sold at 30s. and 40s.
Zurat satins per piece 40s.	3l.
Taffata quilts	from 10l. to 20l.
Raw silk	20s. per lb.
Indigo	6s. 8d. per lb.
Long pepper	2s. per lb.

"This petition (most exquisitely written) is preserved in the King's library of MSS. 17 B. 6. XVII.

"To follow them in their traffic year by year would take too great a portion of this work. I shall therefore confine myself to the principal occurrences." P. 74.

A very curious part of this volume is the description of the Original Covenant, between Henry VII. and Islip, Abbot of Westminster; with two etchings, of the illuminations on that most splendid and beautiful deed, which is still in perfect preservation, in the Harleian collection of MSS. No. 1498. This recurrence to original documents, and exact notice of them, forms a striking characteristic of Mr. Malcolm's work; strongly contrasted to the chit-chat manner of Mr. Pennant, but much more acceptable, or at least more useful, to the studious antiquary.

The Plates, ten in number, are faithful representations; some of them drawn and etched by the author himself. A work like this, at such a period, and in this country, cannot possibly want encouragement. Accordingly, in a short but pertinent Advertisement, Mr. Malcolm returns his acknowledgments to Lord Spencer, the Bishop of Lincoln, Mr. Gough, Mr. Nichols, &c. &c. We are sorry, however, to learn, that there are persons, in some parishes of the City, so mean and ill-judging, or so ignorant and so perverse, as to deny access to their parish registers. We hope that such persons, when they perceive by this volume, that no use has been made of such indulgence, but what is alike honourable to the author and to the parishes described, will relax from their severity.

For

For our parts, we sincerely hope, that Mr. Malcolm will prosecute his work with the ardour which its commencement displays; and that he will experience the full and adequate reward of his labours.

ART. IX. *The Satires of Decimus Junius Juvenalis. Translated into English Verse, by William Gifford, Esq. With Notes and Illustrations.* 4to. 486 pp. 1l. 11s. 6d. G. and W. Nicol. 1802.

WHEN a writer of acknowledged talents and established fame produces a work for which he has already proved himself peculiarly qualified, judicial criticism has no very anxious task. Expectations founded on such solid grounds are seldom frustrated; and the public critic will rather have to report upon facts, than to weigh and estimate merits. We do not mean, that judgment should be laid asleep; but that, supposing a certain degree of known abilities, there is little reason to expect, that their new fruits will not correspond with their former produce. Whatever exceptions might be cited to invalidate this rule, the present publication will never be adduced for that purpose. The fame so justly acquired by the Baviad and Mæviad, long ago proved Mr. Gifford a most successful student in the school of Juvenal; and gave, for his translation of that author, public pledges which are here most faithfully redeemed.

A finished translation of Juvenal was still wanting to our language. In the version published under the name of Dryden, only five Satires were translated by him, the 1st, 3d, 6th, 10th, and 16th. The rest were the work of Tate, who translated the 2nd and 15th, and of Duke, Bowles, C. Dryden, Stepney*, Hervey, Congreve, Power, Creech, and John Dryden, Jun. who translated the remainder in their numeral order. That several of these were very able men (though a certain translator, who knew nothing of them, was lately pleased to sneer at them†) is undoubted. But still a finished translation could scarcely be expected, from the union of so

* Fabricius, in his *Bibliotheca Latina*, and after him Ruperti, says, that Stepney translated some parts of Juvenal (*quædam Juvenalis*) not unskilfully. But Stepney translated only the 8th Satire; and his version of it is in the work which is called *Dryden's*.

† See *Brit. Crit.* vol. xix. p. 50.

many writers, who had not the example, and probably not even the precept, of care and fidelity from their mighty leader, Dryden. It may be surmised, that the translations made by Dryden's two sons would be revised by the father; it is even possible that he might retouch the rest; though, from his indulgence, not very likely: still to correct a faulty version is not to make a good one; and he who is very indulgent to himself, will not be strict with others. Owen's translation* professes fidelity, and sometimes rises to spirit, and almost to elegance; but it has the inconceivably strange blemish of changing the measure in the fourth Satire, and rendering all the latter part of it in Hudibrastic verse. When censured for this conduct by the Critical Reviewers, Mr. Owen endeavoured, like an author, to defend it; but he who can see the smallest resemblance between the satiric style of Juvenal and that of Butler, is the only person who can properly admit of the defence. On the whole, though extremely creditable to the translator, both as a scholar and a writer, Mr. Owen's work is not such as would be expected from a poet of the first rank; and such a translation only can be admitted as a classical representation of a classic author. To the author of the Baviad, then, the field was open; but not to every one who could read the original, or turn an English couplet.

But, before we proceed to notice this Translation, there are previous matters, of great interest and value, to which we must pay attention. There is an Introduction, in which the author, for very adequate reasons, and in the most modest manner, gives a sketch of his own early life; there is a Life of Juvenal, which, scanty as the materials of necessity must be, is rendered important by the mode of treating it; and there is an Essay on the Roman Satirists, full of the most satisfactory proofs of learning, judgment, and sagacity. To these let us advert, in their order.

The Biographical Introduction, as it may be called, is written in a style of openness and simplicity so unaffected, and so touching, that the person who can read it without emotion, can have no feelings for the struggles of genius, and little sympathy with some of the best parts of the human character. "I am about to enter," says the author, "upon a very uninteresting subject." This is well said. The egotism of a

* Published in 1785, and a second time in 1786. The first edition, with Brewster's translation of Persius subjoined; the second, with a new one, by Mr. Owen, who was Rector of Warrington, and master of the free-school there.

living author writing his own history, is commonly not only uninteresting, but disgusting. But, from the circumstances of the case, and from the mode in which it is conducted, the very contrary is the effect in this instance. The reason for taking up the subject is immediately subjoined. "But all my friends tell me that it is necessary to account for the long delay of the following work; and I can only do it by adverting to the circumstances of my life. Will this be accepted as an apology?" We do not hesitate to answer that it will, or at least that it ought. The substance of his very interesting narrative, then, is briefly this. He was born at Ashburton in Devonshire, in April, 1757; the offspring of a father who, it seems, might have had some little property, had he been gifted with any prudence; but, being without it, divided his life between the occupations of a sailor, in which he made a proficiency, and that of a plumber and glazier, for which he was probably less qualified. When he died, the victim of what is often mis-called social enjoyment, William, his eldest son, was under twelve years old, and a second child, a son also, only eight months. In less than a twelvemonth his wife followed; a martyr to a very different service, that of sorrow, leaving the two boys completely orphans and destitute. A little schooling, and more hardships as a ship-boy in a coasting vessel, followed; and, at length, what seemed to close the literary prospects of young William, an engagement as an apprentice with a shoemaker, by the influence of his only protector at that time, and not a very kind one, his godfather*. Learning was now to be obtained only by stealth, which might perhaps increase the natural ardour for it, but of course impeded the acquirement. Yet, even in these untoward circumstances, such is the force of nature, a propensity to rhyming showed itself; and the attempts of the untaught poet, though he himself pronounces them most miserable, were sufficient at length to attract the attention of a man of sagacity and taste, Mr. Cookesley, a surgeon of Ashburton. Before we say more of this connection, which proved the hinge of young Gifford's fortune, we must give a short specimen of his early studies, as extraordinary as any upon record.

* The fate of his only brother was still more melancholy, being, as is truly observed by Mr. G. literally

"The child of misery baptiz'd in tears."

After being educated and apprenticed by parish charity, and suffering all the miseries of such a lot, he died at an early period, without experiencing any favourable change of fortune.

"I pos-

"I possessed at this time but one book in the world; it was a Treatise on Algebra, given me by a young woman, who had found it in a lodging-house. I considered it as a treasure; but it was a treasure locked up: for it supposed the reader to be well acquainted with simple equation, and I knew nothing of the matter. My master's son had purchased Fenning's Introduction; this was precisely what I wanted, but he carefully concealed it from me, and I was indebted to chance alone for stumbling upon his hiding place. I sat up the greatest part of several nights successively; and before he suspected that his treatise was discovered, had completely mastered it. I could now enter upon my own; and that carried me pretty far into the science.

"This was not done without difficulty. I had not a farthing on earth, nor a friend to give me one: pen, ink, and paper, therefore (in despite of the slipshod remark of Lord Orford) were for the most part as completely out of my reach, as a crown and sceptre. There was indeed a resource, but the utmost caution and secrecy were necessary in applying it. I beat out pieces of leather as smooth as possible, and wrought my problems upon them with a blunted awl: for the rest, my memory was tenacious, and I could multiply and divide by it to a great extent." P. 10.

Such is human nature; deny to native propensity, or aptitude, call it which you please, the direct means of gratification, and it will surmount every thing but impossibilities to attain its object. With all the means afforded by regular education, this young man might have sunk into indolence, though even his desultory attempts would have been successful; but debarred from pen and ink, he made even the implements of a mechanical art subservient to the purposes of study. The attempts of this young author at poetry, were made under circumstances no less disadvantageous than his first steps in science. Nevertheless they obtained him the notice, and, by degrees, the friendship of a man, whose active kindness and disinterested benevolence, finally extracted him from the unfavourable situation in which he had been placed. "In the twentieth year of my age," says he, "I was found by *Mr. William Cookesley*, a name never to be pronounced by me without veneration:" and, let us add, never to be repeated by any man of worth or feeling, without admiration and esteem. This most estimable man, a surgeon in a provincial town, with the income only of a good, but not liberally paid, business, and the counterbalance of a very large family, determined to rescue ingenuity from oppression, and to place it in the way to liberal exertion. The words of his *protégé* himself are too striking to be omitted.

"It was my good fortune to interest his benevolence. My little history was not untinged with melancholy, and I laid it fairly before him: his first care was to console; his second, which he cherished to the last moment of his existence, was to relieve and support me." P. xiii.

By this valuable friend, the poetical efforts of young Gifford were made known, a subscription was raised for buying out the remaining year of his apprenticeship, and he was put under a proper master, to improve himself in necessary and useful learning. Thus placed in the line of his most ardent desires, his progress was so rapid, that in two years and two months he was deemed fit for the university; and having, by the interest of his benefactor, been nominated to an appointment of small value at Exeter College, Oxford, he was thither transferred under the sanction, and at the charge, of that excellent man. His Translations from Juvenal had been begun under his instructor at Ashburton, they were now continued by the advice of friends, and a subscription for their publication was opened Jan. 1, 1781, by Mr. Cookeley at Ashburton, and by the author himself at Exeter College. This is the part of the narrative, for the sake of which the rest was principally written. Before the first Satire was entirely prepared for the intended publication, in which task the young author relied much upon the taste and judgment of his vigilant friend Mr. Cookeley, and not more than a fortnight from the opening of the subscription, that excellent man died, leaving his adopted son, as he may almost be called, overwhelmed with grief and regret. The note subjoined by Mr. G. on this event of his friend's death, will be read by few eyes without suffusion.

"I began this unadorned narrative on the 15th of January, 1801: twenty years have therefore elapsed since I lost my benefactor and my friend. In the interval I have wept a thousand times at the recollection of his goodness: I yet cherish his memory with filial respect; and, at this distant period, my heart sinks within me at every repetition of his name." P. xvii.

What follows may easily be conjectured. The Translation was suspended for a time through affliction; when at length, after the lapse of many months, the author was able to resume it, he discovered that more qualifications were necessary for a complete translation of Juvenal than it had yet been possible for him to acquire. The subscriptions which had been received were, for the most part, returned; but as accident prevented the entire liquidation of that debt of honour, the translator held himself still bound, at some future period, to produce a work which should justify his undertaking, and give satisfaction to his kind supporters. At the end of twenty years the account is finally discharged, how ably it will be our business to show, in our account of the work. Mr. G. was not quite without a friend. The Rev. Servington Savery interested himself

himself warmly for him, and he had doubtless made other intimacies at College. But he was destined to experience a more remarkable turn of fortune, and to find, what is now nearly obsolete, even in name, A PATRON. Yes, it will be recorded, to the immortal honour of Richard EARL GROSVENOR, that, without recommendation, or any suggestion but his own sagacity and benevolence, he took up the decided patronage of the present translator of Juvenal, at a time when the protection of a man of learning or genius, by a person of rank or fortune, was an act unfashioned by example, and, as the event has proved, not likely to be followed by imitation. A letter of Mr. G.'s had accidentally fallen into his Lordship's hands, his curiosity was excited to see the writer; when he saw him, he enquired who were his friends, and what his prospects in life? The reply was simple and true; that he had no friends, nor any prospects. That is, no friends likely or able to support him. It was sufficient. From that moment Lord Grosvenor charged himself with the present support and future establishment of the young author. He made him his friend, the companion of his son, and left him finally provided for by his interest, and in full enjoyment of the friendship of his exemplary successor. Without recurring to any dry morality or invidious reflections, is it not extraordinary, that the taste for this most refined and creditable species of luxury should be so perfectly singular, in an age when the opulence of multitudes enables them so fully to command it? We shall here conclude our sketch of Mr. Gifford's biographical introduction, and proceed to the other contents of his book.

The Life of Juvenal stands next in order: and when it is considered, that the whole materials for it are included in about five or six and twenty lines octavo, of an ancient Life, by some attributed to Suetonius, it will be owned that he has made the best of the subject. Yet the Life, after all, is short; not being ambitiously or superfluously extended; and is principally amplified by notes, which evince much sagacity and soundness of judgment. This Life, without the notes, which are long, and are properly devoted to the discussion of particular points, we shall lay before our readers.

"Decimus Junius Juvenalis, the author of the following Satires, was born at Aquinum, a considerable town of the Volsci, about the year of Christ 38*. He was either the son or the foster-son of a

* Rupert places his birth in the year 42. This excellent editor, who has also published a valuable edition of Silius Italicus, Mr. G. calls *Rupert*, but he signs himself, at the end of his Preface, "*Ge. Alex. Rupert* Gymn. Stadenfis Rector." Rev,

wealthy freedman, who gave him a liberal education. From the period of his birth, till he had attained the age of forty, nothing more is known of him than that he continued to perfect himself in the study of eloquence, by declaiming, according to the practice of those days: yet more for his own amusement, than from any intention to prepare himself either for the school or the courts of law. About this time, he seems to have discovered his true bent, and betaken himself to poetry. Domitian was now at the head of the government, and shewed symptoms of reviving that system of favouritism which had nearly ruined the empire under Claudius, by his unbounded partiality for a young pantomime dancer, of the name of Paris. Against this minion, Juvenal seems to have directed the first shafts of that satire which was destined to make the most powerful vices tremble, and shake the masters of the world on their thrones. He composed a few lines, on the influence of Paris, with considerable success, which encouraged him in that kind of poetry: he had the prudence, however, not to trust himself to an auditory, in a reign which swarmed with informers; and his compositions were, therefore, secretly handed about amongst his friends. By degrees, he grew bolder; and, having made many additions to his first sketch, or perhaps recast it, produced what is now called his seventh Satire, which he recited to a numerous audience. The consequences were such as he had probably anticipated: Paris, informed of the part he bore in it, was seriously offended, and complained to the Emperor, who, as the old account has it, sent the author, by an easy kind of punishment, into Egypt, with a military command. To remove such a man from his court, must undoubtedly have been desirable to Domitian; and, as he was spoken of with kindness in the same Satire, which is entirely free from political allusions, the *facetiousness* of the punishment (though Domitian's was not a facetious reign) renders the fact not altogether improbable: yet, when we consider that these reflections on Paris could scarcely have been published before 84, and that the favourite was disgraced and put to death almost immediately after, we shall be inclined to doubt whether his banishment actually took place; or, if it did, whether it was of any long duration. That Juvenal was in Egypt is certain; but he might have gone there from motives of personal safety; or, as Salmastius has it, out of curiosity. However this may be, it does not appear that he was ever long absent from Rome; where a thousand internal marks clearly shew that all his Satires were written. But whatever punishment might have followed the complaint of Paris, it had no other effect upon our author, than increasing his hatred of tyranny, and turning his indignation upon the Emperor himself, whose hypocrisy, cruelty, and licentiousness became, from that period, the object of his keenest reprobation. He profited, indeed, so far by his danger or his punishment, as to recite no more in public; but he continued to write, during the remainder of Domitian's reign; in which he finished, as I conceive, his second, third, fifth, sixth, and perhaps his thirteenth Satires*; the eighth I have always looked upon as his first.

* The reasons for these conjectures must be sought in the notes to the Life and to the Satires themselves. Rev.

" In 95, when Juvenal was in his 54th year, Domitian banished the philosophers from Rome, and soon after from Italy, with many circumstances of cruelty; an action for which, I am sorry to observe, he is covertly praised by Quintilian. Though Juvenal, strictly speaking, did not come under the description of a philosopher, yet he might not unreasonably entertain some apprehensions for his safety; and, with many other persons eminent for learning and virtue, judge it prudent to withdraw from the city. To this period I have always inclined to fix his journey to Egypt*. Two years afterwards, the world was happily relieved from the tyranny of Domitian; and Nerva, who succeeded, recalled the exiles. From this time, there remains little doubt of his being at Rome, where he continued his studies in tranquillity.

" His first Satire, after the death of Domitian, seems to have been what is here called the fourth. About this time, too, he probably thought of revising and publishing those he had already written; and composed that introductory piece which now stands at the head of his works. As the order is every where broken in upon, it is utterly impossible to arrange them chronologically; but I am inclined to think, that the eleventh Satire closed his poetical career. All else is conjecture; but in this he speaks of himself as an old man,

Nosira bibat venum contracta cuticula solem;

and indeed he had now passed his grand climacteric.

" This is all that can be collected of the life of Juvenal; and how much of this is built upon uncertainties! I hope, however, it bears the stamp of probability, which is all I contend for; and which, indeed, if I do not deceive myself, is somewhat more than can be affirmed of what has been hitherto delivered on the subject.

" Little is known of his circumstances; but, happily, that little is authentic, as it comes from himself. He had a competence. The dignity of poetry is never disgraced in him, as it is in some of his contemporaries, by fretful complaints of poverty, or clamorous whinings for meat and clothes:—the little patrimony his foster-father left him, he never diminished, and probably never increased. It seems to have equalled all his wants, and, as far as appears, all his wishes. Only once he regrets the narrowness of his fortune; but the occasion does him honour; it is solely because he cannot afford a more costly sacrifice to express his pious gratitude for the preservation of his friend; yet "two lambs and a youthful steer" bespeak the affluence of a philosopher, which is not belied by the entertainment provided for his friend Persicus, in that beautiful Satire which I have called the last of his works. Farther it is useless to seek: from pride or modesty, he has left no other notice of himself; or they have perished. Horace and Persius, his immediate predecessors, are never weary of speaking of themselves. The life of the former might be written from his own materials, with the minuteness of a contemporary history; and the latter, who attained to little more than a third

* This appears to us also highly probable. *Rev.*

of Juvenal's age, has left nothing to be desired, on the only topics which could interest posterity,—his parent, his preceptor, and his studies."

Subjoined to this Life of Juvenal is an Essay on the Roman Satirists, highly creditable to the research and sagacity of the writer; and, to our apprehension, no less sound than acute in its decisions. Of the Greek Silli, or parodies, Mr. G. has brought a specimen into notice (p. xlii.) which will probably lead the learned to turn to the oration of Dio Chrysostom, where it is preserved; he gives nine lines out of thirty-six. From this Essay, after having inserted the Life of Juvenal, we can only insert the character of that author, which is drawn with truth and energy.

"Juvenal, like Persius, professes to follow Lucilius; but what was in one a simple attempt, is in the other a real imitation of his manner. Fluent and witty as Horace, grave and sublime as Persius, of a more decided character than the former, better acquainted with mankind than the latter, he did not confine himself to the mode of regulating an intercourse with the great, or to abstract disquisitions on the nature of scholastic liberty; but, disregarding the claims of a vain urbanity, and fixing all his soul on the eternal distinctions of moral good and evil, he laboured, with a magnificence of language peculiar to himself, to set forth the loveliness of virtue, and the deformity and horror of vice, in full and perfect display." P. li.

It will easily be conceived, that, after having dwelt thus long upon the preliminary matters, we cannot, in this present month, take up the examination of the Satires themselves. These, therefore, we reserve for a future opportunity.

(To be continued.)

ART. X. *An Account of some Experiments for Drilling and Protecting Turnips, in the Years 1800, 1801, and 1802; together with some Miscellaneous Observations on Agricultural Subjects.* By Thomas Crowe Munnings. 8vo. 84 pp. 2s. 6d. Bacon, Norwich; Baldwin, London. 1802.

IN our Review for May last (p. 465) we expressed a persuasion, that "an attention to agriculture on the part of the clergy, duly limited, would tend more to the real improvement of the science of agriculture, than all the boards and clubs which have yet been instituted in the kingdom." Mr. Munnings, by this account of his experiments relative to turnips, has strongly justified, and confirmed us in that persuasion.

For,

For, that he is a clergyman, we not only believe but know, though this circumstance is unaccountably omitted in the title-page. It has been his good fortune (he says) "to hit upon a discovery which has been deemed a very material and important improvement in the management of the turnip-crop; of which improvement it is, in part, the business of the following pages to render an account." P. iv. The work is very properly addressed to Marquis Townshend; because,

"to an illustrious ancestor of his Lordship, the County of Norfolk is so much indebted for the numerous benefits resulting from a due attention to so valuable a vegetable, that amongst her farmers, when "turnips" are the subject of their conversation, his name is recollected with a considerable degree of lively gratitude; and they are pleasingly reminded, that "they were first instructed in the culture and the use of them by the precept and example of a TOWNSHEND." P. iii.

Mr. Munnings candidly apprises us, "that it is *only* in the management of turnips, we are to look for *novelty*:" in what relates to *under-draining*, to *water-meadows*, and to inferior matters, he has written from observations on the works of others, not from his own experience. To his turnips, therefore, we shall chiefly confine our attention.

We must join, however, with the author, in his applause of the well-directed efforts of Mr. Salter, near East-Dereham; who has, within one year, successfully executed more work in *under-draining*, than any other individual; and has, since 1795, completely "changed the face of an extensive *heavy-land* farm, and produced, principally by means of UNDER-DRAINING, one of the most sudden and lasting improvements in the County of Norfolk." P. 4.

The advantages of *water-meadows* are next set forth; which, it seems, are only "*about to find* their way into Norfolk." The strangers are introduced by Mr. Munnings, with strong attestations to the excellence of their character.

We come now to the main purpose of this work; which is, "to recommend most earnestly, an assiduous *cultivation*, and a careful *protection*, of the turnip-crop."

Mr. M. first recommends, "a much more than ordinary care in the preparation of land intended for turnips; by giving to such land a *very deep* ploughing in the beginning of the winter, preceding their growth." P. 17. "This," he says, "has been my constant practice; and it has hitherto been attended with invariable success. My idea is, that by such deep ploughing I am more likely to furnish earth to which turnips may be *new*, and my probability of a crop be consequently increased." We look upon this as a mere conjecture; and we think

think that other causes must be sought for, than *newness* of earth.

"I think too, and I am confirmed in this opinion, by the unvarying success of many experiments fairly made, that it will, at all times, be more advantageous to *drill* turnips, than to sow them *broad-cast*. I think so for this reason: because in a *dry season* the seed may be put into the land more immediately after the plough; and that, by consequence, the chance of successful and uniform vegetation will be much increased." P. 18.

It might have been added *here*, that by a more *rapid* vegetation, the ravages of the *fly* will be in a great degree prevented.

Mr. M. then describes the *DRILL* which he has *invented*; but which is said, at p. 32, to be only an *improvement* of the Scotch barrow.

"My Drill then consists of a tin box, (about 8 inches long and 5 inches diameter in the middle,) in the shape of a barrel, affixed to the axis of a wheel about *twenty-two* inches high, vertical with the same, and, in its evolutions, dropping the seed through small apertures in the middle of the barrel; which middle is, by means of a screw, *variably* distant from the wheel from *twelve* to *fourteen* inches. With this extremely simple and *very cheap machine* (the price about one guinea) I begin my work, by having the *tops* of my ridges set out with the common Norfolk *two-horse plough*; and, when the same plough takes up the furrow next to the top, it is *immediately* followed by the Drill, which drops the seeds upon the fresh mould *the instant it is turned up*. The person driving the Drill (which work may be done by a boy or woman) is then followed closely by a *one-horse plough*, the overshot mould of which as quickly buries the seed, which is thus deposited in regular and very straight lines or rows, at equal distances of about *eighteen inches* apart. After it is thus sown, the land is harrowed or rolled in the same direction in which it is ploughed; and the consequence is, that my crop grows as regularly in rows as a gardener can plant cabbages." P. 18.

Some advantages, which attend this method of drilling turnips, are then specified; and, upon the whole, it appears that Mr. M. has been a very diligent and successful *DRILLER*.

We now come to the *new* and most important point, the *protection* of turnips.

"But, in the course of my observations on turnips, I have very frequently lamented, that, when the crop was exceedingly abundant, the advantages which farmers might derive from its expenditure were far from correspondent, because they make use of no means to *protect* and *preserve* the turnips from the biting severity of a winter's frost." P. 21.

Having therefore first drilled his turnips (we thought his *drilling* had been *over*, but we cannot help reverting to it),

"I next

" I next proceeded to attempt the protection and preservation of my crop from frost; and, in the year 1800, I effected it, by removing the *alternate* rows for *autumnal consumption*; thus leaving rows about a yard asunder; and then, with a *one-horse plough*, moulding up the same.

" My land thus assumed the appearance of what is called *two-furrow work*, or, perhaps, more properly, *tops and balks*, each top embracing and defending a row of turnips, and the balks being in the lines from whence the turnips were removed:—the whole were most completely moulded up, and seemed to bid defiance to a winter's severity.

" The winter, however (most fortunately) proving very mild, it was not in my power to speak with such positive determination as I now can; nor were the farmers much inclined to listen to my advice. We have lately had a winter of most trying keenness; and the turnips, *in general*, have been nearly destroyed by the perishing severity of the frost; mine, however, have *not* been hurt." P. 22.

The *method* of moulding up turnips, approved and recommended by the author, is then described: the result of which was, that the author sent to several neighbours specimens " of *unfrozen roots*, and very *lively tops*, during the severest frosts of the late winter;" when those not so protected, were as hard as stones.

Here we must conclude our account of the author's method, having produced extracts enough to excite the attention of agriculturists; but, we must add, that, at p. 37, the author gives a regular and satisfactory account of his experiments, and that he confirms the result of them by most respectable evidence.

We are willing to participate in his raptures, when he " views with enthusiastic anticipation, the innumerable comforts which will eventually flow from his discovery." P. 65. He could hardly anticipate with greater rapture the comforts which he expects, and which we trust he will find realized, from, as he tells us, a deservedly dear and only child.

We are not equally enthusiastic in our admiration of *two characters*, whom the author next extols, though we would not refuse them any just praise; nor shall we (probably) subscribe towards an equestrian statue of brass, in honour of one, or a silver cow or sheep (we forget which was projected) in honour of the other. With respect to the former, *they who can* " may (with the orator after his funeral) drink deep of instruction [moral and religious] from the *blameless* current of his life." On this subject, we have already spoken our sentiments, in unison with those of Mr. Bowles*. As to the other, his political, as well as agricultural, career being yet unfinished, we must not too hastily pronounce upon them.

* See Brit. Crit. Sept. 1802, p. 301.

Mr. M. now calculates (*with his enthusiastic anticipation*) the *benefits* of the *protection* which he has discovered for turnips. The result of his calculation is, that "at least 66,000*l.* per annum will be saved to that part of the community engaged in the agricultural concerns of the County of Norfolk only." At this rate, the whole saving to the United Kingdom will entitle him to a munificent reward indeed *from the public purse*. To this recompence, when the benefits of his discovery shall have been fully established and ascertained, we think he may look forward with better hope, than to "the gratitude of the farmers, displayed in a voluntary and general imposition upon themselves, of a tax of one shilling per acre on their turnip-crop, to be appropriated to his use during seven years." Brazen statues, silver cows (or sheep) and shillings per acre, may, all together, flatter the minds of farmers, whose gratitude (which is very prudent) may chance to pause awhile, and see how many other claims will be made upon it, by "the talent and industry" of improvers.

The style of this author is very superior to that of most agriculturists, and is adorned and enlivened by many apt poetical quotations. Some of these, being in Latin, should have been "translated for country-gentlemen;" for those, at least, educated on the plan of the Second President of the Board of Agriculture; whose aversion to "hexameters and pentameters" (that is, to classical learning) we had occasion to reprehend in our eighteenth volume, p. 130.

ART. XI. *Gentz on the State of Europe, before and after the French Revolution.*

(Continued from p. 409.)

HAVING endeavoured, in the former article, to do justice to the able Preface of Mr. Herries, we now proceed to the work of Mr. Gentz himself.

The object of Mr. Hauterive, says this writer, was to show, that

"Europe is, in future, to be indebted to the beneficial influence of France, for the maintenance of all peace and security, and for the preservation of its social and political constitution; that, on account of her situation, her relations to other powers, and the principles of her present government, France can desire and aim at nothing else than the common welfare and stability of all government; and that her

her political and military greatness, her natural and acquired riches, her present system of administration, and the advantages of her constitution, furnish her means to protect and regulate the nations around her, to establish and preserve the equilibrium among them, and, in short, to become and continue the common centre of a system, composed of all the states of Europe."

The substance of those historical and political reflections, by which the French writer hopes to arrive at this result, is divided, by Mr. Gentz, into four distinct propositions; some of which are laid down by Hauterive himself, and the others deducible from his reasonings. The first is, "that, at the commencement of the French Revolution, there existed no effective law of nations, and no good system of government." The second asserts, "that the war waged against the French Revolution was the necessary consequence of this internal and external anarchy." In the third, it is declared, "that the event of this war has restored France to the place which she ought always to occupy, not only for the sake of *her own security*, but for *the security of all Europe*;" and (to crown the whole) the writer labours to prove,

"that the stability of the present internal constitution of France rests upon the most extensive mass of natural, artificial, commercial, and military resources, of which any nation can boast; upon a system of administration, simple, regular, and wise; upon a happy equality between the income and expenditure of the state. It rests, moreover, upon a government, exactly adapted to the social and moral condition of the country, perfectly suited to the wants and desires of its inhabitants; and, lastly, upon the talents and character of those whom this constitution has placed at the head of affairs."

The above propositions appear to us so monstrous in themselves, that, were it not for the ingenuity with which they are urged, and the unaccountable infatuation that prevails on this subject, in some parts of Europe, we should not have deemed them worthy of a serious answer. These considerations, however, have induced Mr. Gentz to enter into a full examination of them. His work is accordingly divided into four principal Parts; the first of which purports to be, *an enquiry into the state of Europe before the War of the Revolution*; the second treats of *the situation of Europe before and after that War*; the third considers *the present relations between France and the other European powers*; and the last examines *the internal constitution of the French Republic*. In the first of these Parts, Mr. Gentz examines the system of his opponent, by stating the following questions:

"1st. How far did the treaty of Westphalia establish," as Mr. H. asserts, "a system of public law in Europe? 2nd, How far have any

any subsequent events contributed to dissolve the system of public law founded by the treaty of Westphalia, particularly those events to which the author ascribes such pernicious effects? And, 3d. Did there exist any system of public law at the commencement of the French Revolution?"

In discussing the first question, Mr. Gentz very clearly points out, in what light the treaty of Westphalia ought to be considered.

"It did not," he shews, "come within the intention of those who framed this treaty to lay a foundation for the public law of Europe. Its merit is confined to Germany. Were we to consider it as the basis of a federal system of Europe, it will come before us in a very imperfect shape."

After some further observations to the same effect, he adds, that it soon "became necessary to support the sinking balance of Europe, by the treaties of Nimeguen, of Rysswick, and of Radstadt; and it was France, and France only, whose conduct occasioned the necessity of such supports." Among the fundamental principles of the treaty of Westphalia, he only reckons "those which immediately refer to the constitution of the German empire, and those which regard the relations between France and Germany." He then proceeds to examine (under the second question) how far either of these fundamental articles have been affected by subsequent events. The civilization of Russia, and her intervention in the federative connections of Europe, have been, he thinks, in some respects (which this author specifies) beneficial, in others pernicious; but none of the changes produced by Russia, in the political relations of Europe, were within the sphere of the system established by the treaty of Westphalia. The two fundamental articles of that treaty (which we have already stated) were not in the least affected by them. The second of those events, to which Mr. Hauterive had ascribed the supposed dissolution of the system founded on the treaty of Westphalia, is the elevation of Prussia to a power of the first rank and influence. This event, Mr. Gentz admits, "has occasioned great changes in the internal condition of Germany, and likewise materially altered the relations between France and the German empire;" but those changes, he contends, "cannot, with any appearance of truth, be reckoned among those which have confounded, disordered, and overturned the public law of Europe." This point is argued with great ingenuity, and, we think, justice; at least, as far as respects the advantages derived to France from the elevation of Prussia. As to the beneficial effects to Europe in general, the author before us, influenced by a laudable partiality to his native country,

country, has perhaps carried his reasonings too far. The rivalship between Austria and Prussia has given a great, and we think dangerous, preponderancy to France; and Mr. Gentz himself proves, in a subsequent part of his work, that this rivalship, and the jealousy flowing from it, are the great obstacles to any effectual stand being hereafter made, in behalf of the balance of power, and in defence of the liberties of Europe.

He next takes a view of the third great event, which, according to Hauterive, invaded the system established by the treaty of Westphalia, and at length totally subverted it, namely, "the prodigious increase of the commercial and colonial system in all parts of the world." This event (Mr. Gentz admits) has affected the interests of society more than any other which has taken place since the treaty of Westphalia; but the only question (he observes) is,

"whether, considering all this in the most comprehensive view, it will appear to be an evil? and particularly, whether the maintenance of a political balance in Europe is absolutely incompatible with these changes?"

To prove the negative of this question, Mr. Gentz employs several ingenious, and, in our opinion, incontrovertible arguments; of which our limits will permit us to give only the outline. First,

"The commercial and colonial system has not," he states, "disordered the fundamental articles of the treaty of Westphalia." Secondly, "The extension of that system was not the immediate effect of the avarice or ambition of any particular state; it was a general, necessary, and unavoidable result of the expansion of the human mind; and every event derived from that source must be compatible with the object of social existence, and, of course, with the maintenance and security of a federal constitution and a law of nations." Thirdly, "The influence of the commercial and colonial system," he observes, "was not confined to any particular countries: all of them were more or less engaged in it."

The reasoning which follows this observation appears to us so important and well-founded, that, in justice to the author, we will extract it at length.

"The European establishments in all quarters of the world, which necessarily promoted the extension of commerce and industry, were very far from being a monopoly in the hands of the nations immediately interested in them. They were a general advantage, of which, by degrees, every country in Europe received its share. Those which, by their situation and habits, were devoted to navigation, were the first to enjoy these advantages; but however desirous they might have been of preserving them exclusively, the natural course of things pre-
sented

sented insurmountable obstacles to the accomplishment of such wishes. The vent of their produce awakened on every side, and in the most inland parts of the continent, the same activity, the same desires, and the same arts as those which stimulated, inspired, and assisted the maritime states in their undertakings. These nations were even sometimes, as in the examples of Spain and Portugal, only the channel, between whose uncultivated and unfruitful banks the enlivening stream of industry and riches flowed to happier regions. The condition of society was in every respect advanced and refined. With the wealth and improvement of individuals, the sum of those means and resources which constitute the strength of nations, was increased. All countries were benefited; but all nearly in the same proportion. The whole became more rich, more powerful, and more civilized; but the proportions between the component parts remained the same.

“ I do not mean to assert, that this participation of advantages arising from the system of commerce and colonization, amounted to an absolute equality among all the parties concerned. The progress must naturally have been greater and more rapid in those countries where the new seeds of industry, commerce, and riches found a soil prepared to receive them; or, where a favourable situation, the dispositions and capacities of the inhabitants, or the peculiarities of their civil and political constitution, promoted their growth in a more remarkable degree. The consequences of the general change were certainly more perceptible in France than in Germany, in England and Holland, than in Russia or Poland; and the effects produced on the proportions of their national strength, must have operated more rapidly and immediately in the former than the latter. That these inequalities should disturb the general balance, is an effect which the system of commerce only has in common with every other cause of social improvement. No federal constitution on earth can preserve the states which compose it during centuries exactly in their original relative situations. No federal constitution can ensure an unaltered continuance of the precise mass of respective strength, which was the groundwork of its formation, or even the preservation of the same proportions in the extension of that mass. Even if the system of commerce had never existed, the varieties of national character and industry, the different constitutions of the states of Europe, and many accidental circumstances, would have created a diversity in their several attainments; and accordingly the machine of government, which always follows the progress of individuals, would have been more or less complete in each. Foreign trade was only one of the many and various springs which set this great machine in motion. If commerce, with all its attendant benefits, had remained the exclusive property of a few states; and had these favoured nations alone attained to a higher degree of civilization and wealth, and acquired despotic influence in the fate of Europe, while other countries continued in barbarism, poverty, and relative weakness; it would then, perhaps, have been allowable to say, that the colonial system had subverted the federal constitution of Europe. But since the case is otherwise; since, in the extensive scene of activity, industry, and opulence, which the progress of commerce has displayed, no state whatever has remained an idle
spectator;

Spectator; since all have taken a lively part in it, and all have been in a great, though, perhaps, not altogether equal measure, gainers by it; it is not possible that this system should have been a cause of the general decay, or total dissolution of the federative constitution." P. 46.

Fourthly, "even the superior advantage accruing from the immediate possession of commerce and colonies was" this author contends, "divided among several nations; and therefore established, in the general balance of Europe, a new and distinct balance of the maritime and commercial states."

Under this head he remarks, as rather an extraordinary circumstance (and it is one which evinces the great *modesty* of Citizen Hauterive)

"that a French writer should speak of the system of commerce and colonization, as if it had only benefitted other nations to the prejudice of France; as if England alone had derived advantages from it, to the detriment of the rest of Europe, and as if his own country had not been one of the most successful in the acquisition of all those advantages."

This topic is further dilated; and the great commercial acquisitions and advantages of France, previously to the Revolution, clearly shown. It is also shown, that this division of the commerce of the world (principally) between three almost equally favoured nations, was the most fortunate circumstance which the others could have desired. Fifthly, the author proves, from history, that

"the strength which some nations derived from commerce and colonization produced a new weight in the general balance, to be opposed with advantage to the preponderance of any continental nation."

The conduct of Lewis XIV. and the effectual resistance opposed to his ambition by England and Holland, are here very ably detailed. From this view of the subject, the author concludes, that

"the influence of the system of commerce and colonization, in the improvement and aggrandizement of the maritime states, was not (any more than the elevation of Russia and Prussia) a cause of the dissolution of federal union, and of the subversion of public law. These three great events have had important consequences, but have no connection with those assumed by the French writer."

He next proceeds to examine the question, "In what state was the federal system of Europe at the commencement of the French Revolution?"

After noticing the insinuations in Hauterive's work, that the French Revolution is to be attributed to the same causes

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which

which produced the disorganization of society in Europe, and that it has been "an active principle of general renovation;" after admitting *certain discordances* in the state of most European countries, and one accidental good effect of the Revolution (that of more clearly discovering the imperfections in former constitutions, and in the ancient federal system,) Mr. Gentz presents a state of the case, so just and clear, that we will give it in his own words.

"I am convinced, and I trust that all enlightened persons will now agree with me, that the condition of Europe in the latter times preceding the revolution, was not so desperate either in a social, a domestic, or a federative point of view, as to lead immediately to violent convulsions, or to render such convulsions desirable; that the French revolution, though facilitated, and in that sense prepared, by many social and political discordances, was by no means a necessary or unavoidable consequence of the state of France, much less of Europe; that this event, with all its dreadful consequences, was occasioned by some obvious errors of the former French government—was continued and completed by the untimely zeal, the ill-advised activity, the inability, the presumption, or the wickedness of those who, in consequence of these errors, were intrusted with the direction of the public affairs—and was converted into a principle of destruction for all Europe by the improvident measures of the surrounding nations; that, far from furthering the improvement of the condition of civil and political society, this revolution, on the contrary, has interrupted and arrested its progress at a moment when it appeared particularly promising; and that, when considered in a more extensive point of view, the greatest and most lamentable of the evils which accompanied it, was this: before the revolution there only needed a few wise reforms in the internal constitutions of states, and some happy combinations for ameliorating and confirming the federal system, to have raised Europe to a high degree of prosperity and happiness; whereas now all the means of attaining to this desired object must be sought for amidst a heap of ruins, and drawn forth, as it were, from chaos again." P. 66.

This statement is followed by a picture of society in Europe, at the time when the Revolution broke out. The writer details with ability, and generally with judgment, the various improvements that were taking place in the administration and policy of most European nations; and he infers, with great truth, that the root of the evil was not "that there no longer existed any maxims of government, any principles of politics, in Europe;" but that,

"it was the abuse of those maxims and principles, in measures too confident, too rash and enterprising; in reforms, too sudden and too general at once; in attempts to rise, from the safer paths of experience, into regions, yet untried, of speculative politics. It was presumption, not indolence; enthusiasm, not aversion to reform, that involved Europe in all the misfortunes it has since experienced."

To

To prove this doctrine more in detail, the author considers separately the state of each country in Europe, during the last twenty years preceding the French Revolution; and shows, by historical facts, that no nation was excluded from the career of amelioration and advancement; and that the same spirit was every where awakened and manifested, though not always in the same degree. This important and interesting statement must be highly gratifying to every intelligent reader. But we will not extract, or attempt to abridge, that to which no partial extract or abridgment can do justice. The author next compares the relative situations of the principal powers, and particularly that of France, as to other nations, previously to the Revolution. Almost every political event in our own times is, in this detail, adverted to, and ably elucidated.

At the close of the Chapter, Mr. Gentz thus states the object of his preceding observations.

"I ventured to assert, that we ought, upon the whole, to be satisfied with the federal constitution, though defective in several important respects, "if between the principal states composing that constitution there existed a due balance of power; if their stability were secured, their progress and improvement unrestrained; if, in the system of their action and reaction, the independence of the smaller states were protected (so much at least, as, in a community with the strong, the weak can be effectually protected); and if there were no such preponderance on any side, as to threaten the liberties of the neighbouring states, or endanger the peace of the whole." If the preceding survey of the several relations of the leading powers be fundamentally accurate, it will not be difficult to form a satisfactory opinion of that federative system which the French revolution found and destroyed. Let any impartial observer compare it with what has before been said of the internal constitution of each nation, and then decide, whether, "before the French revolution, all the governments of Europe were in a position false and unnatural with regard to each other, oppressive and ruinous with respect to their subjects."

"The federal system of Europe, and the law of nations, were yet capable of much improvement; left many reasonable desires, many just demands, unsatisfied. There was more than one important point relating both to peace and war, which had never been sufficiently discussed, and remained to be regulated by general convention. The irregular distribution of the territories of several powerful empires; the uncertainty of their limits, the remote situation of their provinces (often entirely surrounded by those of other powers); the great number of small defenceless states, whose very independence was sometimes a burden to them; the numerous and various pretensions of the different sovereigns; and the want, so often felt, of a more comprehensive code of public law: all these were evils of which no enlightened European could remain insensible. Perpetual peace, the ever cherished, ever disappointed hope of mankind, seemed still beyond the reach of political wisdom; the world continued to be vexed with

disputes concerning the limits, the right of succession, the privileges of commerce and navigation of the several powers, and still oftener by the ambition of princes, and the unruly passions of their subjects.

"But all these defects would never have induced an impartial judge to condemn the whole edifice as ruinous and unserviceable. We might have expected from time, and the improved condition of society, the remedies for these evils; our consolatory hopes of the future were founded upon the successful efforts of the past. It became more and more manifest during the last twenty years before the revolution, that the principles of government, and the law of nations, were advancing towards perfection; and that a period of peace, concord, and universal amelioration, was fast approaching." P. 178.

After stating the symptoms of this amendment, as they appeared both in the rulers of nations and the people in general, in terms which perhaps required more qualifications and exceptions, he thus concludes this first and very important part of his work.

"To select this very hopeful period for the object of the bitterest accusations; to represent it as utterly destitute of every true principle of government, every vestige of the law of nations; appears to me one of the boldest undertakings a political writer could ever have conceived. The eloquence and logic of all ancient and modern sophists combined, would be unequal to the task. All books, all treatises, the memories of all men living, must be annihilated before the sanction of incorruptible history could be procured to such a statement. No! she will hand a very different account, a directly contrary one, down to posterity! Europe not only possessed, before the French revolution, all the elements of a law of nations, and the essential groundwork of a social constitution; an efficient guaranty of the political relations of states, a well-organized federal system, and a beneficial balance of power: but the spirit with which these elements should be animated; an universal reverence of law and justice; an earnest desire to exclude all violence, oppression, and war; a visible and sensible tendency to cultivate the ties of federal union, and to establish peace and harmony among all nations: these likewise had been awakened among us. A single glance at the state of Europe at the conclusion of the treaty of Westphalia, and in the year 1786, presents such a contrast as must at once annihilate a world of unfounded and calumnious declamation.

"If, in the year 1786, the question had been put to any candid statesman (for reason has nothing to do with the demands of extravagant enthusiasm); if any reasonable and enlightened citizen of the world, neither blind nor indifferent to the actual defects of the federal system, had been asked, "whether it were advisable to improve the social constitution by a general and sudden dissolution of all existing relations?" It is probable that his only answer would have been a smile of contempt, or an exclamation of horror! This dissolution has actually taken place; and lamentations are now in vain. Nothing more remains for political wisdom than to search among the ruins of the former edifice, the materials for a new one. But in order that the mischief

mischiefe may not be irreparable, we must banish the fatal opinion, that it was unavoidable; and the still more fatal one, that it was useful and beneficial. The disease is too manifest to be denied; but a false idea of its origin, conceived by mistaken, and encouraged by crafty empirics, has diffused the specious persuasion that it was a salutary crisis, a necessary step to improvement. Till this delusion be dissipated, there are no hopes of amendment." P. 183.

Having thus endeavoured to impress our readers with a general notion of the writer's object and reasonings in the first portion of his work (which relates to the situation of Europe *before* the French Revolution) we find it impossible to do justice to the remaining parts (in which her situation after that Revolution is discussed) without extending this article to an unusual length, or deferring the remainder of our task till the ensuing month. We prefer the latter mode, as most convenient to our readers, as well as ourselves.

(To be concluded in our next.)

ART. XII. *The Elements of Optics; designed for the Use of Students in the University.* By J. Wood, B. D. Fellow of St. John's College, Cambridge. 8vo. 5s. Deighton, &c.

THIS treatise, which is the fifth of the set*, begins with the nature of light, and the laws of reflection and refraction.

"Modern philosophers," says the author, "have made two hypotheses to explain the manner in which vision is produced by luminous objects. Des Cartes, Huygens, and Euler, suppose that there is a subtile elastic medium, which penetrates all bodies, and fills all space; and that vibrations, excited in this fluid by the luminous body, are propagated thence to the eye, and produce the sensation of vision, in the same manner that the vibrations of the air, striking against the ear, produce the sensation of sound. But it has been objected to this hypothesis, and the objection has never been answered, that the vibrations of an elastic fluid are propagated in every direction, and into every corner, to which the fluid extends: on the supposition, therefore, that light is nothing more than the effect of the vibrations of such a fluid, there could be no shadow or darkness. If it be said, that this fluid is different from all other elastic fluids, the effect is ascribed to a cause, the nature of which is unknown; and the hypothesis amounts to a confession, that we are ignorant of the manner vibration is performed. The other hypothesis, adopted by Sir I. New-

* See our last number, p. 413.

tion and his followers, is, that light consists of very small particles of matter, which are constantly thrown off from the luminous body, and which produce the sensation of vision by actual impact upon the proper organ: and, in favour of this hypothesis, it may be observed, that the motion of light is conformable to the laws which regulate the motions of small bodies under the same circumstances: thus, where it meets with no impediment, it moves uniformly forward, in straight lines; and, in its passage into, and reflection from, different mediums, the direction of its motion is changed, as it would be, did it consist of small particles of matter, attracted towards, or repelled from, the surfaces upon which they are incident."

We think with the author, that the hypothesis of Newton is most agreeable to what is observed to take place among small bodies, and is inconsistent with no known principles or matters of fact. Sir I. Newton has shown, that, if small bodies be reflected and refracted, by the surface of a body acting upon those small bodies, the angles of incidence and reflection are equal, and the lines of incidence and refraction are in a given ratio: and these two circumstances are true of light; which affords, as the author observes, sufficient ground to conclude, that the particles of light are material.

After explaining, in general, the nature of the reflection and refraction of the rays of light, Mr. Wood proceeds to consider the effects of rays reflected from a plane surface; and here he has given a proof of the property upon which Hadley's quadrant is constructed. After this, he proceeds to consider the focus of rays reflected from spherical surfaces; and, having very clearly explained every thing relating to that subject, he remarks, that

"spherical reflectors do not cause all the rays in a pencil either to converge or diverge accurately, which is the cause of some confusion of vision when reflectors are used; and, by enlarging the reflector, the indistinctness is increased. To remedy this inconvenience, reflectors, formed by elliptical surfaces, have been used; which make rays accurately converge or diverge. Very little advantage, however, is obtained by using such reflectors, and spherical ones are generally used for the purposes of forming images;"

which our author next considers. He observes, that

"the rays of light which diverge from any point in an object, and fall upon the eye, excite a certain sensation in the mind; corresponding to which, as we know by experience, there exists an external substance in the place from which the rays proceed; and whenever the same impression upon the organ of vision is made, we expect to find a similar object, and in a similar situation. It is also evident, that, if the rays belonging to any pencil, after reflection or refraction, converge to, or diverge from, a point, they will fall upon the eye, placed in a proper situation, as if they came from a real object; and therefore

therefore the mind, insensible of the change which the rays may have undergone in their passage, will conclude, that there is a real object corresponding to that impression. In some cases, chiefly in reflections, the judgment is corrected by particular circumstances, which have no place in naked vision, as the diminution of light, or the presence of the reflecting surface; and we are sensible of the illusion: but still the impression is made; and a representation, or image of the object, is formed."

The formation of images by plane reflectors is first considered; and, in the case where an object is placed between two planes inclined to each other, the author lays down some general rules for the number of images which will be formed under the various cases to which the problem is subject: these rules, we believe, have never before been given. The formation of images, by reflection from spherical surfaces, is next treated of; and here the author has inserted an elegant demonstration, that the image of a straight line is a conic section.

In the next section, he treats of the refraction of rays at plane and spherical surfaces, and the foci of rays under all the various circumstances; and, by giving figures for all the different cases, the whole of this subject is rendered very clear and satisfactory. But spherical surfaces do not cause all the rays of any pencil to converge accurately to the same point, except, indeed, in one particular case: to remedy, therefore, this imperfection, it has been proposed to adopt such refractors as are formed by the revolution of an ellipse or hyperbola, which, as is here proved, will make rays accurately converge to the same point; but these are not resorted to in practice, from the great difficulty of giving them their exact form; and the defect may, in a great measure, be remedied, by a proper adjustment of spherical surfaces. The images formed by refraction come next to be considered; and here the author has demonstrated every thing respecting that subject, for single and double surfaces, bounded by planes, or of a spherical form, or of one plane and one spherical surface; including thereby the formation of all kinds of lenses: and he has further shown, that the image of a straight line, formed by a lens or sphere, is the arc of a conic section.

The next subject which engages the author's attention is, the nature of the eye, and the theory of vision: and here he has entered into a particular description of the eye, and pointed out from what causes the defects of this organ may arise, and what changes are necessary to be produced in the figure, in order that vision may be perfect at different distances. Mr. Ramsden invented a very ingenious experiment, to show that it arises, in part at least, from the change
of

of curvature of the cornea. According to Mr. Harris, the least distance at which objects can be seen distinctly with the naked eye, is about seven or eight inches.

"It seems," says Mr. Wood, "that the generality of eyes are capable of collecting parallel rays upon the retina, or so near to it, as to form distinct vision; and thus the greatest distance at which objects can be distinctly viewed, is unlimited. For this reason, in adapting optical instruments to common eyes, and calculating their powers, we suppose the parts to be so arranged, that the rays in each pencil may, when they fall upon the cornea, be parallel."

Nearsightedness is remedied by concave glasses, and long-sightedness by convex. It is then shown, how we are to calculate the focal lengths of lenses, so as to adapt them to the purposes required by the eye. The impressions made by the rays of light upon the retina continue for some time after the impulse ceases; and this Sir I. Newton accounts for, by supposing that the impressions of light are conveyed to the brain by vibrations excited in the retina, and propagated, by the optic nerve, into the sensorium. It is observed, that if a live coal be made to revolve in 7", the whole circle appears luminous: from this Mr. Wood computes, that, if the particles in a ray be not more distant than 22,000 miles, they are sufficiently near to answer the purposes of constant vision. But there is still a difficulty in vision, from whence it happens that we see objects single with two eyes; but this is no wonder, considering how unacquainted we are with the true causes of vision. In respect to the measuring apparent distances with the naked eye, the author very justly observes, that it is subject to no calculation. According to Mr. Harris, we judge of distances by the following circumstances: 1. by the change of conformation in the eye; 2. by the inclination of the optic axes; 3. by the intervening objects; 4. by the different appearances of known objects; 5. from the degrees of colour and brightness of objects.

Having delivered the principles of Optics, Mr. Wood applies them to the construction of optical and astronomical instruments: and here he has very clearly and fully explained Hadley's quadrant, the magic lantern, the camera obscura, all the different kinds of telescopes and microscopes, and the divided object glass micrometer. Upon this subject he adds:

"In explaining the construction and effects of optical instruments, we have supposed the images to be similar to the objects, and accurately formed in the geometrical focus; and, if these suppositions were true, telescopes and microscopes would be perfect: but they have imperfections, arising from these two causes; the spherical figure of the reflecting or refracting surfaces, and the different refrangibility of

of the rays of light. Instead of spherical surfaces, it has been proposed to adopt such as are generated by the revolution of the ellipse, hyperbola, or parabola; but independent of the difficulty of forming these surfaces, little advantage can be expected from them, as each surface will only reflect or refract those rays accurately which belong to a particular focus; and the aberrations in other cases will generally be greater than in spherical surfaces. The great cause of the imperfection of refracting telescopes, is the unequal refrangibility of the rays of light of different colours; so that the red rays are brought to a focus at one distance, the yellow at another, and so on for the different colours; we are therefore next to consider, how these imperfections may be, in some measure at least, remedied."

The next section therefore treats of "the aberration produced by the unequal refrangibility of the rays of light; and by the spherical form of reflecting and refracting surfaces." Sir I. Newton's discoveries of the unequal refrangibility of the rays of light, by the prism, are first described.

"Whilst the refracting mediums are the same, a given refraction of the mean rays is always attended with the same dispersion, which may be destroyed by an equal refraction in the opposite direction. But if the latter refraction fall short of the former, the dispersion will not be wholly corrected; if it exceed the former, the dispersion will be the contrary way; that is, the order of the colours will be changed; and no refraction can finally be produced by mediums of the same kind, without colour. But Mr. Dolland, an eminent optician in London, discovered, about the year 1757, that different substances have different dispersing powers; that the same dispersion may be produced, or corrected, by a less refraction of the mean rays in one case, than in the other; and thus refraction may be produced without colour."

The author then proceeds to the solution of the following problem: "Having given the refracting powers of two mediums, to find the ratio of the focal lengths of a convex and concave lens, formed by these substances, which, when united, produce images nearly free from colour." The reader will perceive, that this is the problem for forming the achromatic object glass of a refracting telescope. The solution is very elegant, new, and upon a simple principle. The conclusion is,

"that the focal lengths are proportional to the dispersing powers of the two mediums. If we take crown glass and flint glass, their dispersing powers are as 113 to 162, or as 7 to 10 nearly. To form a compound lens of these substances which shall produce a *real* image of a distant object, nearly free from colour, the convex lens must have the greater refracting power; and therefore it must be made of common glass, which has the less dispersing power. It is found by experience, that the extreme and intermediate rays are not dispersed by crown and flint glass according to the same law; therefore, though the red and violet rays are united by the compound lens above described

scribed (that being the principle on which the solution is founded) yet the intermediate rays are not collected at the same point; and consequently the images formed are not entirely free from colour. The discovery of two sorts of glasses, which shall disperse the extreme and intermediate rays in the same proportion, is still a desideratum in optics. To form the most distinct image, the lenses ought to be so adjusted as to collect the brightest and strongest colours, the yellow and orange. By a method similar to that employed in the proposition, two *compound* lenses, which collect the extreme rays, but disperse the intermediate rays in different proportions, might be so adjusted, as to collect rays of three different colours, exactly; but the advantage so gained, would probably not compensate for the loss of light. Instead of a single convex lens, two are frequently employed, one on each side of the convex lens, which, when combined, have the same focal length with the single lens for which they were substituted. This contrivance lessens the aberration arising from the spherical form of the glass."

The other propositions in this section are, upon the aberration of rays by reflection and refraction, both from the form of the reflecting and refracting surface, and from the different refrangibility of the rays of light; and the distinctness of images. The next section treats of the rainbow, all the principles of which are examined and explained with great clearness; and the work concludes with caustics, both by reflection and refraction; and, in the former case, the author has investigated the form of the caustic curve, under several different cases.

The work does great credit to the abilities of the author; a treatise of this kind was much wanted; it is comprehensive, and executed with great clearness and accuracy; and we may venture to say, that the generality of readers will find in it all the satisfaction which they can wish for upon the subject,

ART. XIII. *Recreations in Agriculture, Natural History, Arts, and Miscellaneous Literature.* By James Anderson, LL.D. F.R.S. and F.S.A.E. Four Volumes. 8vo. 2l. 4s. Wallis and Evans. 1801.

THIS is a very miscellaneous, and very unequal, but not uninteresting or unentertaining, collection of Essays, published monthly from April, 1799, to February, 1801, and since collected into volumes. We find that two other volumes have appeared, but they have not yet come to our hands.

The two Introductions, on Agriculture and Natural History, making together 139 pages, are written with so much pomp; and

and so far exceeding the proportionate importance of the succeeding Essays, that a Grecian portico placed before a cottage could hardly be more incongruous.

“ It is his intention, during the course of this work, to make a complete agricultural survey of every part of this island, with a view to enable him to point out every practice respecting agriculture and rural affairs, which he shall think might prove in any respect beneficial if they were generally known.” Vol. i. p. 23. “ It will become an important part of the business of the editor, in his proposed survey of the kingdom, to discriminate these soils with all the accuracy in his power, and to mark the modifications they assume when variously blended together, the crops that are found to be best adapted to each, and the culture which suits them; with other practical inferences.” Vol. i. p. 35.

These are large promises; but the author is very tardy in performing them. In the title-page also, *Agriculture* stands prominent; but in this department, varieties of cattle, the management of the dairy, and the construction of waggons and rail-ways, are almost the only important things mentioned; these, however, so much deserve the attention of agriculturists, as to induce us to recommend this portion of the *Recreations* to their attentive perusal. The papers on *Natural History* occupy a very great portion of the work, and with much advantage; strongly exciting, and in a high degree gratifying a very laudable curiosity in this branch of knowledge. Here also a spirit of piety is displayed; by such suitable expressions of homage to the divine power, wisdom, and goodness, as the wonders of nature can hardly fail to extort from any unprejudiced mind. In other parts of the work, however, we find with concern, much of that vulgar jocularly on religious subjects which we have repeatedly reprehended, which we shall never fail to reprehend, and which disgraces most of the agricultural publications that have lately issued from the press.

Dr. Anderson's idea of *elegance* seems to be very humble, when he extols the “ elegant dress,” in which M. d'Alembert's Memoirs of his own life appear in the English language, (vol. iii. p. 49).

A correspondent finds the doctor “ very difficult to please, respecting poetry (vol. iv. p. 78) we think him extremely easy; and that if all the *original* poetry in the four volumes had been omitted, readers of a poetical taste would have lost very little gratification.

Attempts at wit and humour are in this work rarely successful. Mr. Timothy Hairbrain is egregiously mistaken, in fancying himself “ a fellow of infinite jest.” His lucubrations are insufferably tedious,

On

On subjects of *Government and Political Economy*, we find occasionally those excitements to public discontent, which mark the temper of our modern *foi-disant* reformers. "The government [of Naples] does not treat the people with the same contempt as is done in other kingdoms." Vol. iii. p. 221. If the editor did not mean to stigmatize our own government, he should have excepted it; if he did mean to do so, it is a mischievous calumny. It will be no valid excuse for him, that he only publishes the sentiments of another writer. It is an editor's duty, to take care that his book produce no mischief from any hand. The following, however, is his own: "Those little delusive arts [of the financier] which consist in squeezing the heart's blood from those who are disposed to be industrious and sober." P. 209.

The Essays on Grecian and Gothic Architecture, are particularly well written.

But we might have spared ourselves the trouble of endeavouring to communicate to our readers some idea of this work; for, in the Postscript to the fourth volume, the editor says,

"The improvement of agriculture, natural history, arts, and miscellaneous literature, then, although they be, in my opinion, objects of high importance among men, and therefore must ever demand from me a principal share of attention, still have ever constituted but a *secondary* place in my estimation in the business of this work; my *primary* object was, to give strength and energy to the human mind, by gradually *sapping the foundations of prejudice and ignorance*." Vol. iv. p. 479. "It is this *liberal* exercise of the human powers, that I conceive constitutes the true essence of *freedom*, and of that energy of mind which can alone *elevate man to that supreme dignity* of which his nature is susceptible. The first step in this progress doubtless is, to destroy that *idolatrous veneration for great names*, which the system of our education and the rules of false politeness, so sedulously impressed on the minds of youth, have such a tendency to establish." *Ibid.*

And again, in vol. iii. p. 37 :

"Till these aberrations shall be corrected, we must be contented to trudge on in the *dark and muddy paths in which we are bemired*; nor can we hope to be benefited by disquisitions on the most important subject that can attract the notice of the historian, until *the day shall arise* that shall dissipate that *darkness which now so generally prevails*."

Would any one suppose, who had read this pompous stuff, that "it was a part of the plan of this work, to *transcribe from other works* such essays as the editor thought good" ? (vol. iii. p. 238). But such is the jargon of our modern illuminators; who seem to think, that till their light arose upon the world, it was involved in more than Cimmerian darkness.

ART. XIV. *The Coming of the Messiah, the true Key to the right Understanding of the most difficult Passages in the New Testament, and particularly in the Evangelists; or, a most interesting View of some important internal Evidences of the Truth of Christianity, drawn from Historical Facts. In Answer to some Objections of the Historian of the Decline and Fall of the Roman Empire, and of the learned Dr. Thomas Edwards. By N. Nisbett, M. A. 8vo. 312 pp. 6s. Canterbury printed; sold by Rivingtons, &c. London. 1800.*

WE are reminded of our tardiness, not neglect, respecting this volume, by another publication of the same author, to which we shall now clear our way, by delivering our sentiments on the former of the two. The design of Mr. Nisbett is briefly this: to confine the predictions of our Saviour in the 24th Chapter of St. Matthew, and the correspondent passages of St. Mark and St. Luke, to his coming to destroy the Temple and separate privileges of the Jews; and thereby to obviate at once the sneers of the infidel Gibbon, and the treacherous concessions of Dr. Edwards. The latter, in a Sermon here cited, speaks of our Lord as expressly foretelling, that the generation then existing should not be totally extinguished till it had witnessed his second and glorious appearance in the clouds of heaven; yet, most strangely adds, "the records of history do not authorize us to believe that this prediction was accomplished at the destruction of Jerusalem." Mr. Nisbett shows, in the most satisfactory manner, that the destruction of Jerusalem was the original and true object of our Saviour's prophecy; and he is particularly happy in pointing out the expression of his *coming in clouds* as intended to describe his coming to execute vengeance. For this purpose, he quotes Dr. Gerard's Dissertations, where the same interpretation is given. "The Jews," says that author, "could scarcely fail to perceive, that *coming in the clouds of heaven* implied executing judgment; for the expression is used several times in their own Scriptures, and always means no more than this." Our Saviour moreover informed them, that it did not denote particularly a visible appearance, but simply the execution of judgment; and that the Jews themselves, not their enemies as they supposed, were to be the object of that judgment*. All this we

* See also p. 285 of this book; where it is observed, that the Jewish rulers "discovered all the marks of rage at the very thought of the MESSIAH's *coming in clouds*."

conceive to be perfectly sound; as are the proofs brought forward by Mr. N. to show that our Saviour certainly meant to speak of an event to happen within that generation.

“ The first presumptive evidence of the truth of Our Saviour’s prediction is, that it was not accidentally drawn from him, but was, on the contrary, repeatedly and deliberately made, and that upon various occasions, throughout his whole Ministry,—that, in fact, it formed the very basis of his system, declaring its completion *in that Generation*, in terms as strong as language could admit. Upon his entrance on his Ministry, Our Lord declared that *the kingdom of Heaven was AT HAND*, and he fixed the time of its coming in these very expressive and emphatical terms. *Verily I say unto you—Ye shall not have gone over the Cities of Israel, till the Son of Man be come.* With the like emphasis and decision, he again limits the time of his coming, in the following terms. *Verily I say unto you—there be some standing here, who shall not taste of Death till they see the Son of Man coming in his kingdom.* *Verily I say unto you—this Generation shall not pass, till all these things* (of which his coming in his kingdom was the principal) *be fulfilled.* And to add, if possible, to the force of his declaration—to give all imaginable strength to the impression which he wished his prediction to make upon the minds of his hearers, he subjoins this farther most solemn declaration—*Heaven and Earth shall pass away, but my words shall not pass away!* What now, it may be asked, could have tempted Our Lord to have brought this Prophecy so fully into view, and to have expressed himself so strongly upon it, as to render it impossible to fail of making the deepest impression upon those who heard it, but the firm persuasion that it would be accomplished within the time limited by him?” P. 19.

The words that have led some of the commentators to suppose, that the prophecy respecting the fate of Jerusalem had a double reference, extending, in a secondary sense, to the final and personal advent of Christ, are those in Matth. xxiv. 3, where the disciples ask, “ What shall be the sign of thy coming, and of the end of the world?” to which his prediction is an immediate answer. But the words so translated are, *καὶ τῆς συντελείας τῆ αἰῶνος*, which certainly mean, “ not the final consummation of all things here below, but the end of *that age*, the end of the Jewish state and polity, the subversion of their city, temple, and government.” These are the words of a writer who strongly supports Mr. Nisbett’s argument, by showing at large, how exactly our Saviour’s prediction applied to the recorded circumstances of the destruction of Jerusalem*. Mr. Nisbett’s book must infallibly be regarded as an able illustration of this great truth, and a refutation of the implied accusation of Gibbon, and the direct

* The Bishop of London’s Lectures, vol. ii. Lect. xix. p. 139; see also Mr. Ellicy’s Annotations on the Gospels, Vol. i. p. 363.

treachery of Dr. Edwards. At the same time, since secondary senses are so prevalent in all scriptural prophecies, there is no reason why we may not suppose a further intimation also to be couched in this prediction. That the Apostles, before the fall of Jerusalem, might not occasionally have been mistaken in their application of the words of Christ, it seems also unnecessary to contend; as they have recorded other mistakes of their own, not less remarkable. Some divines undoubtedly, as Mr. Nisbett well shows, have been too fond of the secondary, and too forgetful of the primary, application.

ART. XV. *Thoughts on the late General Election, as demonstrative of the Progress of Jacobinism.* By John Bowles, Esq. 8vo. 97 pp. 2s. Rivingtons. 1802.

OF the spirited and able writers who have maintained the cause of social order, and more especially defended the British Constitution, there is scarcely one whom we have so frequently had occasion to notice and to applaud as Mr. Bowles. With equal ability and industry he has pursued Jacobinism under all its appearances, and exposed it on every occasion which has called forth its exertions. The late General Election was undoubtedly one of these occasions; and the contest, in some places, was distinguished by circumstances, and carried on with a spirit, highly disgraceful to the British character. These circumstances, we are willing to hope, were not numerous; and, perhaps, even where they occurred, the symptoms of Jacobinism were confined to the more violent partisans of the opposition candidates. They were, however, sufficiently prominent and dangerous, to call forth the pointed animadversion of this spirited writer. The elections particularly noticed are, those of Nottingham, Norwich, Westminster, and, above all, Middlesex; the circumstances of which last contest are fully detailed, and the conduct of the popular candidate (as he was called by his partisans) pointedly reprobated. Some observations on the charges, so artfully, and, in most respects, so unjustly, brought against the management of the House of Correction in Cold-Bath-Fields, are here introduced; and the writer reasonably infers, that those who so liberally bestowed on that place of confinement the name of *the English Bastile*, meant, like their counterparts in France, to make the demolition of a prison the signal for overthrowing the government.

“ Such,”

"Such," says the writer, "are the base means, such the execrable arts of delusion, to which Sir F. Burdett is indebted for his momentary triumph. If the Honourable Baronet had stood upon the ground of his own merits, if he had been recommended merely by his conduct in or out of Parliament, by his known principles, by his notorious connexion with "acquitted felons," by his confidential intimacy with the self-convicted Arthur O'Connor; if these had been his only pretensions, he would not have had the smallest chance of success even upon the hustings at Brentford: notwithstanding all the aid he could have obtained from perjured voters and partial officers, he would have made no figure, without the further assistance of injurious and unfounded accusations. The only weapon to which he is indebted for his success is CALUMNY." P. 24.

A very pointed note is here subjoined, on the conduct of Mr. Byng; who, as a magistrate, and as one of the Committee whose office it was to visit the House of Correction in Cold-Bath-Fields, could not but know, that the chief accusations against that prison and Mr. Mainwaring were foul calumnies; and yet suffered such falsehoods to be daily published in his presence, without contradiction. This is, in our opinion, a very heavy charge against any man of honour; which, coming from such a quarter, it is incumbent on the Honourable Member to disprove.

Several forcible and just observations follow, on the moral turpitude of such gross violations of truth as were practised and countenanced at the late Middlesex Election; on the motive that induced so much abuse and calumny on one prison in the metropolis, while the management of some others (of one in particular) is so much less duly regulated; on the danger to real freedom from the prevalence of anarchical principles, and the necessity of good morals to the inhabitants of a free country. The author then returns to the subject of the Middlesex Election, and with honest indignation reprobates the violent, inflammatory, and, we will venture to add, unconstitutional speeches ascribed by the newspapers to Sir F. Burdett. We call them *unconstitutional*, because, if such imputations were founded in truth, they ought to be preferred to the regular tribunals, and decided, not by the clamours of a rabble, but by the laws of the country. The utter falsehood and absurdity of all those imputations on the magistracy, and on government, in the speeches alluded to, are well demonstrated by Mr. Bowles; the daring hostility to the person of the Sovereign, and to the British Monarchy, manifested in the Hon. Baronet's Addresses to the Freeholders, is indignantly pointed out; and this author very feelingly and justly anticipates the extensive mischief that must have been produced by "the atrocious
and

and too successful attempts made during the Middlesex Election, to render the lower classes discontented with the administration of justice."

Some of the flagitious proceedings, and gross perjuries, that distinguished that election, are next exposed, and one notorious instance detailed at length; which we will not repeat, as it will, no doubt, come under the consideration of the proper tribunal. We agree with Mr. Bowles, that if the case shall be made out as he has stated it, some further measures than that of merely setting aside the return may be found necessary; and that not only do such proceedings call for exemplary punishment, but that it may well besit the wisdom of Parliament to establish "such regulations as may prevent elections from being made a source of riot, disturbance, and anarchy."

Upon the whole, the author infers, from his review of the late general election, "that Jacobinism, far from being extinguished, is still in great vigour among us, and that the utmost vigilance and energy are necessary to prevent its machinations from proving fatal to whatever is most dear and valuable in social life." A serious exhortation to all governors, and to the well-disposed in all countries, concludes this energetic and public-spirited work; which we earnestly recommend to our readers, as inculcating the best principles, as tending to the most important objects, and improving the morals, by sound doctrine, while it gratifies the taste by animated eloquence.

An Appendix is subjoined, confirming the facts alledged, as to the House of Correction in Cold-Bath Fields.

ART. XVI. *A Fourth Dissertation on Fever. Containing the History of, and Remedies to be employed in, irregular Intermitting Fevers.* By George Fordyce, M. D. F. R. S. Fellow of the Royal College of Physicians, Senior Physician to St. Thomas's Hospital, and Reader on the Practice of Physic in London. 8vo. 112 pp. Johnson. 1802.

RECAPITULATING what he had before said on the subject of regular tertian, quotidian, and quartan intermitting fevers, the author concludes by observing, that the tertian is the most regular, and is the least dangerous; the quotidian is the next in these qualities; and the quartan the last: that is,

O O

the

the quartan is seldom found so regular, is of longer duration, and is less obedient to medicine, than the quotidian, the quotidian than the tertian. When left to themselves, a quotidian, if perfectly regular, usually runs its course, so as entirely to leave the patient in about ten weeks. A tertian is about fourteen weeks; but it is five months before a quartan begins to abate, and seven or eight before the patient is entirely freed from its attack.

Having stated these facts, the author proceeds to treat of certain accidents occasioning irregularity in the course of tertian intermittents, and increasing the danger of them. The first variation from a regular tertian, here noticed, is

“ a prolongation of the paroxysms; so that, instead of continuing for eight, ten, or twelve hours, each continues for a much greater length of time before the crisis is completed.

“ The first cause of prolongation of the paroxysms is a disease, which is apt to be excited in fever, and which the author intends to call general inflammation.

“ This disease arises sometimes in consequence of fever; frequently from many other causes; and has often been called fever itself; sometimes inflammatory fever, sometimes inflammatory diathesis. It differs, however, from fever wholly; as it may arise, continue its course, and terminate, without any fever being present; and a fever may arise, pursue its own course, and terminate, without general inflammation at all taking place.

“ The most simple appearance in general inflammation, and which seems to constitute the disease, is hardness of the pulse.

“ Hardness of the pulse is an action in the arteries in contracting, which gives a peculiar feel to the finger, pressed moderately upon the skin lying immediately over any large artery; such as, for example, the radial artery in the wrist.” P. 13.

“ Hardness of the pulse alone shows, that the living power is acting too strongly in the blood vessels, for a man to be considered in perfect health. Sometimes this sensation is accompanied with no other appearance of stronger action of the living power in the blood vessels, nor does it disorder a man not afflicted with any other disease, so as to prevent him from going through the ordinary functions of life; but, if it should take place in any disease, it very often alters the progress of that disease.

“ If it should happen in a regular tertian, it prolongs the time of each paroxysm of the tertian; so that, instead of the paroxysm going through its ordinary course in eight, ten, or twelve hours, it may require twelve, fourteen, sixteen, or many more hours for it to go through that course.

“ An action in the arteries, producing a feel of hardness in the pulse, constitutes general inflammation, and forms the simplest case of the disease; but other symptoms frequently attend it. The heart often acts more strongly; that is, the left ventricle contracts with greater force, so as to propel the blood with greater force into the arteries. In this case, if the finger be pressed upon a large artery
lying

lying immediately under the skin, the artery, during the time of its distention, resists the pressure; and it requires a greater pressure to prevent its being distended; which sensation has been generally called strength of the pulse.

“ By this stronger action of the heart and arteries, the velocity of the blood is also increased; by which means it is made to return faster upon the heart, and stimulate the heart to more frequent contractions; so that the pulsations of the arteries are not only hard and strong, but also frequent.

“ It happens, too, if there be no other disease but general inflammation, that the left ventricle makes a full and complete contraction. When any muscle makes a full and complete contraction, it is fully and completely relaxed after such contraction. The ventricle of the heart, then, after making a complete contraction, makes a complete relaxation, and receives into it a large quantity of blood from the auricle, and propels all that blood, at each contraction, into the arteries; so that the artery in which the pulse is felt is greatly distended, and the pulse becomes not only hard, strong, and frequent, but also full.

“ If the pulse should become hard alone, we cannot say that a man is in perfect health; but, if it also become full, strong, and frequent, it certainly constitutes a disease of itself; that is to say, it prevents the functions of the body from being carried on perfectly and regularly, and may even produce such derangements in the system, as to destroy the patient. This disease the author calls general inflammation.

“ The slightest case of general inflammation, then, is hardness of the pulse, in any degree; for in perfect health there is no such sensation in the pulsation.

“ When the disease is in somewhat a greater degree, the pulse is not only hard, but there is a sense of fulness and uneasiness all over the body, a want of appetite, and restless sleep.

“ If the disease should be in a still greater degree, the pulse becomes full, strong, and frequent, from about a hundred to a hundred and ten pulsations in a minute. It is also uniform; that is to say, the pulsations are equal in time, frequency, and force, provided the disease does not arise in consequence of any other disease existing in the system.

“ With these appearances, there are want of sleep, total loss of appetite, sense of universal distention, flying pains in the extremities, general tumour and redness, the patient draws his breath deep, there is sometimes cough, pain in the internal part of the head, the patient complaining that his head is ready to burst, fullness of the vessels of the eyes, and delirium.

“ When this disease proves fatal, the feel of tension throughout the system suddenly going off, the patient sinks, or the affection of the brain may be so great as to destroy the patient.” P. 30.

These irregularities are also found to take place in quotidian and quartan intermittents, and from the same cause. The most powerful remedy in general inflammation, the author ob-

ferves, is emptying the vessels by blood-letting; and where the inflammation is considerable, he recommends sixteen ounces to be taken at once from a large orifice, which will be more efficacious than a much larger quantity taken at twice, or flowing slowly from a smaller orifice. But the paroxysms of intermittents are sometimes protracted, so that the fever may put on, in some respects, the appearance of a continued fever, though no inflammation be present. In these cases, the author recommends antimony, or ipecacuanha, to be given as an emetic, and afterwards in smaller doses, until an intermission be produced, and then to have recourse to the bark, as in ordinary cases of tertian fever. Where the lungs are affected, and peripneumonic symptoms appear, topical bleedings, as leeches to the breast, should be had recourse to, with solutions of gum ammoniac, squills, and other expectorants, to which opium is to be occasionally joined. Sometimes enlargements of the spleen or liver are found to take place in the course of intermitting fevers that have continued, unsubdued, for a long course of time, principally of quartans. These sometimes subside, and disappear, as the health of the patient becomes re-established; at others they remain, become schirrous, and lay the foundation of jaundice or dropsy. In the course of this essay, the author takes occasion to notice the yellow fever of Philadelphia and the West-Indies, which however he acknowledges he had never seen; but from what he had been able to collect from physicians who had treated, or persons who had been afflicted with the disease, he considers it as a semitertian, the product of animal and vegetable putrefaction, exalted, or rendered virulent by heat, by which it is supported and propagated; consequently, that the opinion of its having been imported into those countries, and propagated by contagion, is not well founded.

We here take our leave of this ingenious work, the author of which closed a long career of a studious life, soon after its publication. In the course of these essays, he attempted to give a natural history of fever, of which he entertained ideas different from what had been, and from what is now, generally taught; and which, with all his ingenuity and ability, he was not able to make completely intelligible. He did not, however, profess to do more than to remove a little of the obscurity in which the subject is involved, and to clear the way for future investigators, who, pursuing his tract, might, he supposed, in time arrive at a greater degree of certainty. For an account of the three preceding essays, which we have attempted to analyse, see *British Critic*, vol. iv. p. 615, vol. vii. p. 520, vol. xv. p. 106, and vol. xviii. p. 594.

ART. XVII. *Elements of Natural History; being an Introduction to the Systema Naturæ of Linnæus; comprising the Characters of the whole Genera, and most remarkable Species; particularly all those that are Natives of Great Britain, with the principal Circumstances of their History and Manners. Likewise an alphabetical Arrangement, with Definitions of technical Terms: In Two Volumes; with Twelve explanatory Copper-plates. Vol. I. containing the Four First Classes, viz. 1. Mammalia. 2. Birds. 3. Amphibia. 4. Fishes. Vol. II. containing the Fifth and Sixth Classes, viz. 5. Insects, and 6. Vermes. 8vo. 408 and 492 pp. 18s. Cadell and Davies. 1801 and 1802.*

THIS work is of a very useful kind, and executed in a manner highly satisfactory.

“ It has often occurred to the editor of this work,” we are told in a previous Advertisement, “ that, considering the many excellent elementary treatises on Botany in the English language, none have been attempted on the other branches of Natural History. There are, indeed, very valuable systematic publications on most of the classes of the animal kingdom; such as Shaw’s Zoology, Latham’s Synopsis of Birds, &c. but one work on these classes, corresponding to Lee’s Botany or Hull’s Elements, is still wanting. The present is, therefore, submitted to the public, in order to supply the defect. The idea is taken from the *Handbuchs*, or manuals, which are published in Germany, in almost every science; and, as Natural History in particular is taught in that country with the greatest success, and is more universally studied than in any other part of Europe, it was judged proper to follow a plan which experience has recommended.

“ The intention of the work being to facilitate the study of Natural History to retired persons, or to those who have no access to public lectures, an Introduction is given to the different Classes and Orders; the characters of all the Genera in Gmelin’s edition of the *Systema Naturæ*, are translated and exemplified by the most remarkable species, with short notes of their manners and history; and, in order to make the work serve as a *Fauna Britannica*, the species, natives of Britain, are enumerated and marked with a B. A list is likewise given of the principal books in each department.

“ The terms have been arranged in the form of a Glossary, with definitions. This was first done by Lee, in his Elements of Botany; and the use and convenience of an alphabetical arrangement of terms has since been generally acknowledged.

“ The editor was obliged to forego many useful additions to his plan, that the book might not grow too bulky for a manual; such as the insertion of synonyms, references to plates, &c.

“ This work, therefore, holds a middle place between the Synopsis of Natural History by Dr. Berkenhout, and the larger treatises on the different branches of the science.” Vol. I. p. iii.

In

In the Introduction, § 29, we meet with a list of the principal books which treat of Natural History, under the heads of 1. Critical. 2. Systematic. 3. Mixed with other Matters. 4. Works of Learned Societies. 5. Voyages and Travels. 6. Descriptions of Collections. Omissions in so extensive a range of books will easily be discovered, and no less easily pardoned. Thus, in the sixth of these classes, we seek in vain for Dr. Shaw's Description of the Museum Leverianum, a book of primary value in its kind, but not recollected by the editor.

As a specimen of the language and execution of this work, not of a nature to admit of extensive extracts, we shall give the general description of the genus *Homo*, or Man.

"*Homo sapiens*, know thyself.—Man, though indisputably lord of the inferior creation, has but few traces of instinct; of that kind of instinct, which many animals possess, that without instruction, without reflection, from mere internal impulse, they construct nests, or spread snares for their prey, he is entirely destitute. The Creator has indemnified him for these privations by the use of reason, which to him is invaluable, and falls to the lot of no other animal; by this he fulfils his highest destinations; he can satisfy his endless necessities as if he united all the arts of many animals in himself. A direct consequence of reason, and therefore another attribute of humanity, is the faculty of speech, which is not to be considered in the same light as the voice of animals. Man, too, has a voice, independent of articulation, eloquent and expressive, as is evident in those unhappy examples of persons brought up in deserts, or in children born deaf; in the involuntary tones of sorrow from an afflicted heart, in terror and in other violent passions. Speech is attained as reason unfolds itself, for then the soul urges the tongue to declare the ideas it has acquired. There is no instance of a people on our earth either destitute of language or of reason; and we have now the vocabularies of the Eskimaux, of the Hottentots and other nations, to whom the credulity of ancient travellers denied the use of speech. To the corporeal advantages of man belong chiefly his upright gait and the use of two hands, by which he is peculiarly distinguished from those apes that otherwise most resemble him. The ridiculous assertion of some philosophers that man was originally made to walk on four feet, could never have been advanced by any one acquainted with comparative anatomy. The broad sole of the foot is made for walking, and the hand for catching and holding. Apes, on the contrary, have four hands; that is, they have no great toe, but on the hind feet, as on the fore feet, they have a sort of thumb, by which they lay hold of objects as with the fore feet; and that our feet have not lost the structure and faculties of hands by the use of shoes, as some philosophers have maintained, is evident from the feet of those nations who never wear shoes, and from those of infants.

"Man is in himself a defenceless, helpless creature. No other animal is so destitute of instinct, no other remains so long in a state of infancy, none are so long in attaining their prime. Even his great
advan-

advantages, reason and speech, are but germs; which do not spring of themselves, but are evolved by foreign aid, by culture and education. These natural imperfections on one side, and his manifold wants on the other, make man a sociable animal; and Hobbes considers necessity as the sole motive by which men, like bees and ants, are forced into a state of society.

“ The abodes and the food of man are both unlimited. He inhabits the whole earth, and feeds on almost the whole organized creation. He attains, in respect of his moderate size, and in comparison with other animals, a very great age, which indemnifies him for his tedious childhood. The proportion in the number of males and females, the pernicious consequences of polygamy, &c. prove that the natural destination of man is for monogamy.

“ All men belong but to one species; and the men of all times, of all generations, and of every climate, are descended from the same original stock. The differences in figure and colour in the human frame, are the effects of climate, of food, of the manner of life, &c. for man has no exclusive privilege of being exempt from variation by the agency of external circumstances, to which every other organized body is subject. Thus the heat of the sun blackens the Moor, and turns his hair into a curled wool: so likewise the cold of the northern zone effects the white colour and small stature of its inhabitants. All these differences run so much into one another, that there is properly no distinct limit between them; we may, however, include the whole human race in the following five varieties:

“ 1. The original and most numerous race comprehends all the Europeans, not excepting the Laplander, whose figure and language betrays his descent from the inhabitants about the Gulf of Finland, and he has no marks that should distinguish him as a particular variety; likewise the inhabitants of Asia that live on this side of the Obi, of the Caspian Sea, of Mount Imaus, and of the Ganges; also the northern Africans: and, lastly, the Greenlanders and Eskimaux, who are almost wholly different from the other Americans, and probably also are of Finlandish descent. All these people are generally of a fair colour, and according to our ideas of beauty the best formed men.

“ 2. The other Asiatics on the further side of the Obi, Ganges, &c. These for the most part are of a yellowish brown colour; their hair thin, they have flat faces and small eyes.

“ 3. The remaining Africans; they are of a black colour, with woolly hair, flat noses, and thick lips.

“ 4. The remaining Americans; of a dark copper colour.

“ 5. The South Sea islanders; among whom may be reckoned the inhabitants of the Sunda, Molucca, and Philippine islands, &c. They are for the most part of a dark brown colour, with broad noses, and strong straight hair.

“ The Patagonian giants since the time of Magalhaens have dwindled down from 12 feet high to 6 or 6½. The Albinos or white Moors are persons afflicted with a disease, to which men in every climate, and even other animals are exposed.” P. 70.

Of the second volume, we shall also give the Advertisement, as it explains some further particulars respecting the author's plan.

" This work being now completed, the editor must apologize for not having intitled it *Elements of the Natural History of the Animal Kingdom*. He originally intended to have included Botany and Mineralogy in his plan; but the English reader has already so many excellent helps to the study of the former branch, that every other attempt in that branch is manifestly superfluous. With regard to the Mineralogical System of Linnæus, he says himself that he did not boast of it; and Mineralogy in the present day has assumed a new aspect; it is therefore judged proper to renounce, for the present at least, any introduction to that science, till some system shall appear which may be generally adopted.

" In prosecuting the subject of the present volume, it appeared at first sight necessary, in a translation, to give English names to the genera and species; but, as those subjects have hitherto been comparatively little studied in this country, it is not surprising, that our language should be inadequate to the purpose. The generally received names are inserted, but they are few: in the genus *Papilio*, the names of the English collectors are used; and, in that of *Sertularia*, no person will probably venture to change those of Mr. Ellis: to the rest, the editor has not presumed to give any; ere long, no doubt, they will be imposed by some English naturalist of eminence and authority.

" With regard to the terms, the mere English reader will be at no loss to find the corresponding Latin word in the Glossary. A number of Latin terms are sometimes retained, when these are either in a manner naturalized in English, such as *Rostrum*, *Proboscis*, or more determinate, such as *Apex*, a point; the word *Punctum* having the same English denomination. *Antennæ*, *Palpi*, *Elytra*, &c. are used, as being easily learnt, and by no means of difficult pronunciation. *Sessile* is as intelligible as *Sitting*, and either must have been explained. Other latinized terms will be found, perhaps, more offensive at first to an English ear, such as *perrelled*, *turrit*, &c. but custom will soon reconcile the student to the use of them.

" The editor has endeavoured to give as complete a list of the natives of Britain as his reading, and his view of different collections, could supply. At a distance from the rich cabinets of London, he is sensible that, in this respect, his attempt is still very imperfect; but a complete enumeration of species must be a work of time, and the labour of many individuals; and he hopes the present volumes, by facilitating the study of Natural History, will induce many to assist in investigating the productions of their native country.

" In the insusory animals, he has given but one species of each genus: to have described all that are natives of England, would have required a separate volume.

" A few errors have been committed in the printing; some of which, as they affect the sense, it is requested may be corrected with the pen." Vol. ii. p. iii,

This

This is a work which must infallibly be acceptable, from its very form, to all lovers of Natural History; and the compilation of it bears the most evident and respectable marks of unremitting care and attention.

BRITISH CATALOGUE.

POETRY.

ART. 18. *Poems.* By Mrs. Opie. 12mo. 192 pp. 6s. Longman and Rees. 1802.

The poetical talents of Mrs. Opie (formerly Miss Alderfon) are generally known; but whatever may have been thought of them, either from former proofs, or from the contents of the present volume, we are perfectly convinced, that the perusal of the following Poem will greatly heighten their estimation, with those who are capable of just discrimination.

“ THE DYING DAUGHTER TO HER MOTHER.

Mother! when these unsteady lines
Thy long averted eyes shall see,
This hand that writes, this heart that pines,
Will cold, quite cold, and tranquil be.

That guilty child so long disowned
Can then, blest thought! no more offend;
And, shouldst thou deem my crimes atoned,
O deign my orphan to befriend:—

That orphan, who with trembling hand
To thee will give my dying prayer;—
Canst thou my *dying* prayer withstand,
And from my child withhold thy care?

O raise the veil which hides her cheek,
Nor start her mother's face to see,
But let her look thy love bespeak,—
For once that face was dear to thee.

Gaze on,—and thou'lt perchance forget
The long, the mournful lapse of years,
Thy couch with tears of anguish wet,
And e'en the guilt which caused those tears.

P p

And

And in my pure and artless child
 Thou'lt think her mother meets thy view ;
 Such as she was when life first smiled,
 And guilt by name alone she knew.

Ah ! then I see thee o'er her charms
 A look of fond affection cast ;
 I see thee clasp her in thine arms,
 And in the present lose the past.

But soon the dear illusion flies ;
 The sad reality returns ;
 My crimes again to memory rise,
 And, ah ! in vain my orphan mourns :

Till suddenly some keen remorse,
 Some deep regret, her claims shall aid,
 For wrath that held too long its course,
 For words of peace too long delayed.

For pardon (most, alas ! denied
 When pardon might have snatched from shame)
 And kindness, hadst thou kindness tried,
 Had checked my guilt, and saved my fame.

And then thou'lt wish, as I do now,
 Thy hand my humble bed had smoothed,
 Wiped the chill moisture off my brow,
 And all the wants of sickness soothed.

For, oh ! the means to sooth my pain
 My poverty has still denied ;
 And thou wilt wish, ah ! wish in vain,
 Thy riches had those means supplied.

Thou'lt wish, with keen repentance wrung,
 I'd closed my eyes, upon thy breast
 Expiring, while thy faltering tongue
 Pardon in kindest tones expressed.

O sounds which I must never hear !
 Through years of woe my fond desire !
 O mother, spite of all most dear !
 Must I unblest by thee expire ?

Thy love alone I call to mind,
 And all thy past disdain forget,—
 Each keen reproach, each frown unkind,
 That crushed my hopes when last we met.

But when I saw that angry brow,
 Both health and youth were still my own :
 O mother ! couldst thou see me now,
 Thou wouldst not have the heart to frown.

But see! my orphan's cheek displays
Both youth and health's carnation dies,
Such as on mine in happier days
So fondly charmed thy partial eyes.

Grief o'er her bloom a veil now draws;
Grief her loved parent's pangs to see;
And when thou think'st upon the cause,
That paleness will have charms for thee:

And thou wilt fondly press that cheek,
Bid happiness its bloom restore,
And thus in tenderest accents speak,
"Sweet orphan thou shalt mourn no more."

But wilt thou thus indulgent be?
O! am I not by hope beguiled?
The long long anger shown to me,
Say, will it not pursue my child?

And must she suffer for my crime?
Ah! no;—forbid it gracious Heaven!
And grant, O grant! in thy good time,
That she be loved, and I forgiven!" P. 3.

We will not attempt to enumerate the beauties of this composition, which occur in almost every stanza; we will not dwell upon the awful moral it conveys; but leave both to their natural and powerful effect upon the taste and feelings of the judicious reader.

Many of the other Poems in this volume have been seen before in periodical publications.

ART. 19. *The Scum uppermost, when the Middlesex Porridge-Pot boils over! An Heroic Election Ballad, with explanatory Notes. Accompanied with an admonitory Nod to a blind Horse.* 4to. 19 pp. London. Printed for the Author. 1802.

This humorous trifle, though published without any author's name, is generally ascribed to the ingenious editor of *Salmagundi*, author of most of the pieces in that collection, and of several other poems, which rank him among the first writers of burlesque poetry. This writer's talents (to his credit be it spoken) are constantly employed in the support of social order and established government.

In the *Election Ballad* before us, he severely rallies an Honourable Baronet, who has lately been returned for Middlesex, on his antipathy to *Houses of Correction*; and, indeed, on the general conduct of himself and friends during the late contest. The following passage, in which his *Satanic Majesty* is introduced as a partizan of the Baronet alluded to, will give the reader a just notion of the performance.

" XI.

" Ho! Ho! "—cries the Devil, " come bring me my boots!
Here's a kettle of fish that my appetite suits.

P p 2

To

To Brentford an airing
 I'll take—'tis past bearing,
 That my friends should be fetter'd by Justice Mainwaring;
 But young B—tt I like; and we'll form a connection,
 To abolish jail, gibbet, and House of Correction.

XII.

Fellow fiends, be so good as to put up your prayers,
 That success may attend on OUR FIRM above stairs!
 Let your zeal be now shown,
 Or they'll sure be o'erthrown
 Who belong to a house near as old as your own.
 Nay, don't turn up your noses!—I mean no reflection;
 An *Old House* owns their claim: 'tis the House of Correction.

XIII.

(*Enter Satan on the Huffsings.*)

Frank B—tt for ever!—Poll on;—never flinch!
 See my hoof, boys! You know your old friend at a pinch!
 Do your suffrages lack?
 Only swear white is black,
 And your mill makes four hundred *good* votes in a crack!
 Take the oath! Honest C— — o'errules each objection:
 Who's afraid of jail, gibbet, or House of Correction?"

Some very satirical notes are subjoined to this Ballad.

The *Nod to a blind Horse* is an admonition to the brother of a Noble Duke, and an active partizan of the Honourable Baronet. Its merit is inferior to that of the Ballad. To each are prefixed, Caricature Drawings, highly ridiculing the chief actors in the disgraceful scene described.

ART. 20. *The School for Satire; or, a Collection of modern Satirical Poems, written during the present Reign.* 8vo. 416 pp. 10s. 6d. Jaques and Co. Lombard-Street, Fleet-Street. 1802.

This volume contains a collection of modern Satires, which many readers will be pleased to find united in one volume. They are sixteen in number. The first three are, the Heroic Epistle to Sir W. Chambers; its Postscript; and the Epistle to Dr. Shebbeare, the author of which assumed the name of Malcolm Macgregor; but is now known, on abundant testimony, to have been the same with the author of *Elfrida* and *Caradacus*. Then follows the Imperial Epistle from Kien Long, avowedly by the unknown author of the *Pursuits of Literature*, to whom are also attributed the 9th, 11th, 14th, and 15th Satires in this collection, being the Epistle to Dr. Randolph, the Shade of Pope, Pandolfo Attonito, and Capel's Ghost. The 5th is the Heroic Epistle to Mr. Twiss, by Mr. Preston of Ireland. The 6th and 7th, the Archaeological Epistle to Dr. Milles, and the Epistle from Oberea, the authors of which are only conjectured. The 8th is Tickell's Wreath of Fashion; the 10th, the *New Morality*, from the Anti-jacobin Newspaper, a poem well deserving to rank with the best

best satirical poems, and higher than most compositions of that species. The 11th, a Poem forgotten, if ever much noticed, but not unworthy of attention, is called Patriotism, a Mock-Heroic Poem, in Six Cantos, first published in 1765. It is now reprinted, says the editor, as a warning against any statesmen whose principles would lead us to approve the present mockery, under the name of *Liberty and Equality*, in France. The 13th Poem, the Battle of the Wigs, is on the Dispute between the Fellows and Licentiates of the College of Physicians, in 1768, which gave rise also to Foote's Devil upon Two Sticks. The last, and the only composition we have not yet mentioned, is said to have been first printed in 1801. We never saw it in print till it appeared in this Collection, but had met with it in MS. and thought its merit considerable. The subject is the apparition of Mother Goose to the author of the Monk, which is conceived and handled with great spirit and skill. The conclusion we shall cite, as an admirable lesson to all writers of the raw-head and bloody-bones school.

" Mother Goose, as her son was in penitence sunk,
Took all his Romances, she took too his Monk;
But left him in pity to trifle his time,
In Epilogues, Sonnets, and lady-like rhyme.

If you wish me the moral, dear Mat, to rehearse,
'Tis that nonsense is nonsense, in prose or in verse;
That the man who to talent makes any pretence,
Should write not at all, or should write COMMON SENSE."

The Collection will, as we said, be acceptable to many; though we do not undertake to pronounce, that it might not have been improved by a few omissions or insertions.

ART. 21. *Il Fiore della Poesia Italiana del Secolo XVIII. Preceduto de alcune notizie istoriche de' Poeti, che lo compongono. Il tutto scelto, e compilato da G. B. Cassano, Professore di Lingue, e Letteratura Italiana. 2 Vol. 12mo. 10s. 6d. Dulau, da Ponte, &c. Londra. 1802.*

These very elegant volumes being confined to the poets of the eighteenth century, avoid the fault too common in such collections, that of repeating what has been published before in a thousand forms. The Biographical Sketches of the authors add a great interest to the publication, which ought undoubtedly to be in the hands of every admirer of Italian literature, now more numerous than ever in this country.

ART. 22. *Il Luttuoso, ed il Gaudioso; il Giocoso, ed il Diligente: Poems on Music, the New Century, Sports, and Care. 12mo. 90 pp. 2s. 6d. Symonds. 1801.*

These Poems, though they have an Italian title, are in English; and the Poems on Music, &c. mentioned in the second part of the title, are not other compositions, but the same which were before recounted.

counted. The author thus describes himself, at the beginning of *Il Gaudiofo*, or a Poem on the New Century.

“ Bleft with an ample clear estate,
Without ambition to be great;
Bleft with a tender faithful wife,
The joy and happiness of life!
Bleft with fine children, whom I love;
Fond of the Muse, and shady grove;
Of even temper, and to mirth
A constant friend, if it have birth
In innocence, nor lead to crime,
How blissful still hath pass’d my time.”

Soon after, we find him presenting a rectory to his son-in-law elect. Under these circumstances of felicity, we think him much to blame to venture into the dangers of authorship; and to expose those Poems to the eyes of critics, which would have been certain of commendation in his domestic and friendly circles. We congratulate him on the goodness of his wife, and the marriage of his daughter, but not equally on the graces of his Muse, though she might have lived long in the country without censure. This trifle has been laid aside by accident longer than we intended.

DRAMATIC.

ART. 23. *Alfonso, King of Castile: a Tragedy, in Five Acts. First performed at Covent-Garden Theatre, January 15, 1802. By M. G. Lewis. The Second Edition. 8vo. 122 pp. 2s. 6d. Bell, Oxford-Street. 1802.*

The account we constantly heard of this play, from very judicious friends, was that, with some faults, it combined great dramatic beauties, and much originality. On the perusal of it, we are much inclined to accede to this judgment, which is likely to be altogether satisfactory to the author; since, in his Prefaces, he expresses a strong and lively sense of its defects. This sentiment he thus expresses. “ In writing it I have spared no pains. I now give it to the public, not as a good play, but as the best that I can produce: very possibly *nobody* could write a *worse* tragedy; but it is a melancholy truth that I cannot write a *better*.” When he made this confession, Mr. Lewis had, doubtless, a secret consciousness, that it could not be disgraceful to him to make it. In our opinion, he was not, in that respect, mistaken. The sentiments are striking, the versification flowing, yet animated, and the incidents interesting. The following passage, out of many others, will serve to show, that our commendations are not undeserved.

“ The wretch for life immured; the Christian slave
Of Pagan Lords; or he whose bloody sweat

Speeds the swift galley o'er the sparkling waves,
 Bears easy toils, light chains, and pleasant bondage,
 Weighed with thy service, Falshood! Still to smile
 On those we loath; to teach the lips a lesson
 Smooth, sweet, and false; to watch the tell-tale eye,
 Fashion each feature, sift each honest word
 That swells upon the tongue, and fear to find
 A traitor in one's self!—By Heav'n, I know
 No toil, no curse, no slavery like dissembling." P. 30.

We have been so long used to meet with plays void of originality; vigour, or any living spirit, that we hail such an exception as this, and purposely refuse to seek for minute exceptions, where there is so much that manifestly demands commendation. The following sentiment is too just and excellent to be omitted.

" Mad is that nation, mad, past thought of cure,
 Past chains and dungeons, whips, spare food, and fasting,
 Who yields the immoral man a patriot's name,
 And looks in private vice for public virtue!" P. 66.

The catastrophe seems to us faulty in both its forms; but so much dramatic genius is displayed in the whole, that we doubt not that the author *will* hereafter write a better Tragedy.

NOVELS.

ART. 24. *Le Forester, a Novel. By the Author of Arthur Fitz-Albini. In Three Volumes. 12mo. 10s. 6d. White. 1802.*

It is generally supposed of this author, that it has been his practice to weave into fictitious narrative, circumstances in which he is nearly or remotely concerned; and the outline of the present Novel seems to countenance the opinion. It contains the history of a young man the real heir to a fortune and title, kept out of both by the fraud and malice of a near relation, and exposed to many hazards from the persecutions of that interested person. How nearly, or how slightly these circumstances apply to the author's own case, or his own conceptions of it, we are not sufficiently acquainted with his history to pronounce; but that there is some sort of allusion to that history, we conceive to be most probable, and certainly not uncreditable to the author. *Le Forester*, after many hazards and sufferings, is married to the amiable daughter of his persecutor, whom he had known and loved under another name. Their union receives, at the end, the sanction of her father; and after his death they are settled in the venerable mansion of his noble family. Some parts of the Novel are interesting, particularly the trial of the hero, under a false accusation of murder, with suborned witnesses. Verses are prefixed and interspersed, in many of which a considerable portion of poetical talent is evinced. They are in various styles, both of couplet and Lyric poetry; but those with
 which

which the publication opens, are well calculated to excite an interest for the author.

“ TO HIS BOOK.

Child of my brain, fond imp, who many a day
Hast, as I nurs'd thee, sooth'd my cares away,
Go forth, and with attempt'd fears await,
From the world's curious eye thy doubtful fate.
Bred in the shades, whose solitary reign
Gives heart-sick sorrow leisure to complain,
Where no gay objects break the unvarying hours,
Where Fear before, Regret behind me low'rs.”

He then complains of perfidy, malice, and calumny, and concludes thus :

“ Awake then, Hope ! no more by wrongs oppress,
Beneath these clouds of sorrow I shall rest ;
But long o'erwhelmed by undeserved blame,
Try'd by Adversity's relentless flame,
With sufferings, and with “ dangers compass'd round,”
Shall purer from the searching fire be found.”

If he conceives rightly of his own case, he certainly deserves that we should express our wishes for the completion of his hopes.

ART. 25. *The Strolling Player ; or, Life and Adventures of William Templeton. Three Volumes. 12mo. 12s. Symonds. 1802.*

We have no scruple in acknowledging, that we have been agreeably amused with this lively description of the life of a strolling player ; and are strongly inclined to believe, that the writer has been eye-witness to many of the scenes which he so forcibly represents. The story is very well told ; the characters are well pourtrayed, and consistently preserved ; and the whole displays extensive knowledge of the world, and no inconsiderable powers of writing.

DIVINITY.

ART. 26. *A Sermon, preached in the Chapel of the Magdalen Hospital, before the Right Honourable Jacob Earl of Radnor, President ; the Vice-Presidents, Treasurer, and Governors, &c. on Tuesday, May 4, 1802 : and published at the Request of the Audience. By Charles Peter Layard, D. D. F. R. S. and F. S. A. Dean of Bristol. 4to. 24 pp. 1s. 6d. Rivingtons, and Hatchard. 1802.*

The very appropriate text of St. James, ch. v. ver. 20, “ He, which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins ;” was taken by the preacher on this occasion ; with reference, in the body of the discourse, to a

Sermon of Bishop Atterbury's on the same text. He contends, also, with that prelate, for the sense of "hiding *his own* sins," as well as those of the sinner converted. To this effect, he quotes the very venerable and valuable Syriac version, which has rendered it, "shall hide the multitude of *his own* sins," an authority of no small weight, as it proves the acceptation of the words at, or near, the time of the Apostle who wrote them. After this introduction, the Dean expatiates on the danger arising to female virtue in modern times, from the seductive publications of the enemies to religion; and from the absurd preference to the *ornamental* above the *essential* branches of education. He touches also with propriety, though with the reserve which the subject required in such a place, on the indelicate modes of female dress: and concludes, by an earnest exhortation to his auditors, to take the method there offered, of "hiding the multitude of sins," by assisting in the conversion of sinners. The Sermon is calculated to do good to the reader, and credit to the writer.

ART. 27. *Thanksgiving for Peace. A Sermon, preached in the Parish Church of Boston, in the County of Lincoln, June 1, 1802. By Samuel Partridge, M. A. F. S. A. Vicar.* 12mo. 16 pp. 6d. Rivingtons. 1802.

This discourse having, as we understand, been printed for private distribution only, might perhaps have been passed by, but that we are unwilling to overlook what proceeds from so respectable a source. It is dedicated to the Boston Armed Association, to whom the following address is made towards the close of the Sermon; which being applicable to other associations, we shall print for general notice.

"Many of you who hear me have lately given an unquestionable proof of patriotism,—of a sincere and ardent wish for your country's welfare; by voluntarily associating and arming yourselves, for its internal defence, in an hour of imminent danger, at home as well as abroad. Most excellent effects have doubtless (under the divine favour) been produced by this patriotic spirit; which happily was general throughout the kingdom. Foreign invasion and domestic tumult have been, in a great measure, prevented by these very seasonable and laudable exertions, in conjunction with the regular force of the kingdom: and therefore you are well entitled (on quitting your arms) to the thanks and honour of your neighbours and fellow-subjects; for the share you have had, as instruments in the hands of providence, in averting the horrors of war from our borders; and in procuring, with the will of heaven, a *Peace*, in which the friends of their country are now so generally rejoicing. Suffer me, then, to intreat, that to this proof of your public spirit, you will at all times be careful to add another proof;—by setting before us examples of *those virtues* which adorn and honour, and, with God's blessing, procure stability to any kingdom."

ART. 28. *A Thanksgiving Sermon for the Peace, preached in the Parish Church of Stockton upon Tees, June 1, 1802. By John Brewster, M. A. Vicar of that Place. Published by Request. 8vo. 12 Rivingtons. 1802.*

The language of the preacher in this Sermon is somewhat flowery; but his sentiments are good and pious, and his heart truly loyal.

ART. 29. *A Sermon, preached in the Cathedral Church of Winchester, at the Summer Assizes, 1801, holden for the County of Southampton, before the Honorable Sir Simon le Blanc, Knt. and the Honorable Sir Robert Graham, Knt. By John Davies, A. B. of St. Mary Hall, Oxford. 4to. 1s. 6d. 1802.*

A plain and sensible discourse, though not distinguished by any novelty of argument, or remarkable force of diction. The text is Proverbs, ch. xiv. v. 9, "Fools make a mock at fin."

ART. 30. *Performance of Vows the true Thanksgiving. A Sermon, preached at Christ Church, Surrey, on Tuesday, June 1, 1802, the Day of General Thanksgiving for the Peace; and at St. Michael's, Crooked Lane, on Monday, June 21, 1802, before the Worshipful Company of Fishmongers, being their Election-Day. By Thomas Ackland, M. A. Rector of Christ Church, Surrey, and Chaplain to the Fishmongers' Company. 4to. 19 pp. 1s. 6d. Rivingtons, &c. 1802.*

We consider it as a service rendered to the public, at the expence of our own feelings, whenever we disapprove of any well-intended, but ill-executed, publication. This discourse is so extremely humble, in respect of matter, argument, and style, that, if the whole Company of Fishmongers, on their election-day, "Wardens, Assistants, and Livery at large," had recommended it to the cooking of the pews, we must have ventured to say, that their Worship's sagacity had for once failed them, and that they had mistaken barbel for turbot.

ART. 31. *A Sermon, preached at the Parish Church of St. Andrew, in the City of Norwich, upon June 1, being the Day of General Thanksgiving for Peace. By the Rev. Lancaster Adkin, A. M. and published at the Request of the Parishioners. 4to. 16 pp. 1s. Bacon, Norwich; Rivingtons, London. 1802.*

On joyful occasions, even critics may relax a little the supposed solemnity of their features. We would not question the judgment of "the parishioners of St. Andrew, in Norwich," on the manufacture within their city, of any commodity, except books: and even there, instead of pronouncing positively against them, and saying that this discourse is inferior even to the last, in materials, or in texture, we shall relate to them an anecdote, which they may communicate to their brother manufacturers of Manchester: a man, whose name was *Cotton*, having a dispute with a neighbour, they agreed to decide the matter

matter by their fists, and the former being vanquished, a punning bystander exclaimed, "Cotton is *Worsted!*"

ART. 32. *Two Sermons, preached at Dominica, on the 11th and 13th of April, 1800; and officially noticed by his Majesty's Privy-Council in that Island. With an Appendix, containing Minutes of Three Trials which occurred at Roseau, in the Spring of the preceding Year, together with Remarks and Strictures on the Issue of those Trials, on the Slave-Trade, and Condition of Slaves in General, in our West-India Colonies. By the Rev. C. Peters, A. M. Fellow of Queen's College, Oxford, and late Rector of St. George's and Roseau, in the Island of Dominica. 82 pp. Hatchard. 1802.*

The Minutes of the Trials, added in an Appendix to these discourses, were, it seems, communicated as long ago as the year 1800, to Mr. Wilberforce; the event of such communication is not particularly told us; but we cannot doubt of their having made a proper impression on the mind of that steady friend to the distressed Negroes of our West-Indian settlements. We cannot forbear to say that we read them with horror, and with impressions very unfavourable to the credit of the police and higher courts of judicature in Dominica. It very evidently appears, we think, that strong prejudices prevailed against Mr. Peters, for his humane interference in behalf of the unhappy sufferers in that island; nor do we think the Sermons by any means called for such an interposition on the part of his Majesty's Privy-Council; but of this we can only judge from a perusal of the Sermons, as now laid before the public. If Mr. Peters's account is true, and we have no doubt of its authenticity, we are persuaded this publication must do credit both to his head and heart. His observations are not the mere sentimental effusions of modern philanthropy, but are replete with good sense, and seems to be the fruits of much sober and serious consideration of the subject. We are sorry that our limits prevent us from inserting some extracts which struck us forcibly; but the whole publication is of small volume, and no great price. If Mr. Peters's statements are not true, we hope, for the credit of human nature, they will be speedily and effectually refuted; if they are, which we fear must be the case, we most cordially hope they will contribute to keep up that spirit of Christianity, which has lately actuated so many of our legislators to seek an amelioration at least of the condition of our West-Indian slaves, or to limit and controul the traffic by which the supply is kept up.

ART. 33. *A Sermon, preached before the Stamford Lodge of Odd Fellows, in the Parish Church of All Saints, Stamford, on Monday, June 14, 1802. By the Rev. Robert Lascelles Carr, Chaplain to Earl Clanwilliam, and to Lord Mendip. 4to. 1s. 6d. White. 1802.*

The preacher forcibly urges the universal superintendence of providence in human affairs; and, with a becoming spirit of loyalty and devotion, impresses on his hearers the obvious and solemn truth, that this superintendence, with regard to the British nation, has been eminently conspicuous, and demands suitable returns of gratitude. Persons holding these sentiments, can hardly be called *Odd Fellows*.

ART.

ART. 34. *The Instability of Worldly Power, and the Insufficiency of Human Means; or, Divine Providence our only Shield. A Sermon, preached at the Parish Church of the Holy Trinity, Minories, on Tuesday, June 1, 1802, being the Day appointed by Proclamation for a General Thanksgiving to Almighty God, for putting an End to the late bloody, extended, and expensive War, in which we were engaged. Published at the Request of the Parishioners. By Thomas Foulwall, M. A. Curate of the Holy Trinity, in the Minories, and Lecturer of St. Dunstan, Stepney. 4to. 23 pp. 1s. Rivingtons, &c. 1802.*

Occasions which call forth many orators will, of course, exhibit a variety of talents. If this preacher do not stand in the very foremost rank of these orators, yet he occupies among them a very respectable station. Taking for his text, Ezekiel xxxvii. 3, "And he said unto me, son of man, can these dry bones live? And I answered, O Lord God, thou knowest," he says, "the words I have selected for the subject of this day's solemnity, are part of that beautiful and instructive vision of Ezekiel, in which are portrayed the hopeless and ruined condition of the exiled Jews, and their restoration to the days of their former felicity, through the sudden and extraordinary interposition of Almighty God, when human means had failed, and human prospects vanished." P. v. The actual misery, and subsequent deliverance, of the Jews, portrayed in this vision, are then shown to be, "a just and striking picture of what we have lately been; and what, by the blessing of God, is our present situation." P. 7. The preacher retraces "the various and eventful points of the bloody, extended, and expensive war in which we have been engaged; to the intent, that the providential interposition of our Almighty Deliverer may sink deep into our hearts; and the sense of his merciful preservation may excite us to suitable returns of sincere repentance, fervent gratitude, and universal obedience." Ib. This is a very proper, and, on all accounts, a creditable discourse.

MEDICINE.

ART. 35. *Remarks on the Necessity and Means of suppressing Contagious Fever in the Metropolis. By C. Stanger, M. D. Gresham Professor of Physic, and Physician to the Foundling Hospital. Published for the Benefit, and at the Expence, of the Institution for the Prevention of Contagious Fever in the Metropolis. 12mo. 22 pp. 1s. Hatchard, &c. 1807.*

The means of suppressing contagion are now very well understood. The only obstacle towards carrying them into effect, on a large scale, in the metropolis, appears to be the expence, which is too great to be defrayed by voluntary contributions, and yet is not of a description to be included in the parochial levies. Hopes are, therefore, entertained, that Parliament may be induced to afford some aid. But surely

surely these topics might have been treated in a plain unaffected manner, without that parade of quotations, that high colouring, that laboured style, which are so glaring, and so much out of place, in the present pamphlet. The power of *fomites*, in retaining and propagating infection, is carried by much too far; and that system of police which is proposed, in regard to the domestic habits of the poor, however salutary it might be for them and the rest of the community, is, we fear, of too rigorous a nature ever to be put into practice.

POLITICS.

ART. 36. *Public Credit in Danger; or, Frauds on the Revenue, private Wrongs, and public Ruin. To which are added, Hints on the best Means to provide for a Peace Establishment, without increasing the Public Burthens. By a Member of the Honourable Society of the Inner Temple.* 8vo. 84 pp. Hatchard. 1802.

With a very laudable zeal this author argues at great length on the injustice and criminality of those who defraud the public revenue. This, he observes, is done in two ways, namely, by "dealing in contraband articles," and by "withholding payment of the taxes due to government." To prevent such frauds in future (by which, in his opinion, government is defrauded of more than a twentieth part of the national income) he employs the most strenuous exhortations, and proposes the severest penalties. The purchasers of contraband articles ought, he thinks, to be put on the same footing as receivers of stolen goods; public meetings should be called, and agreements entered into, "not to purchase any contraband goods, or connive at the practices of those who do; not to withhold from government the payment of any tax or due, and to take active measures to prosecute and bring to shame and punishment those who, from this time, should be found guilty of defrauding government in the above respects."

This agreement, he proposes, should be enforced by a written declaration, and "Societies for the Support of Public Credit" established in every part of the kingdom. He further throws out suggestions "on the best Means of enabling Government to provide for a Peace Establishment, without increasing the national Burthens." This establishment, he admits, ought to be large; although he praises very highly the wisdom, the *clemency*, the *magnanimity* of Bonaparte, and (unless the whole paragraph is meant as irony) seems to expect that he will, *bye and bye*, "give a free and equal constitution to the French people." The resources which he proposes, in order to such an establishment, are the prevention of frauds, by the means he had before suggested, and the imposition of "an easy stamp on dividend warrants." This last measure, however, would certainly be "an increase of the national burthens," and would, we fear, create more alarm than it would produce advantage. At all events, it is not a *new* suggestion, and must have often been considered by government. He also exhorts those
who

who have hitherto defrauded the public, to atone for their fault by voluntary contributions. We own this last resource does not appear to us likely to be very productive; but perhaps some increase of revenue might be effected by voluntary agreements to discountenance frauds, though not to the amount which this author seems to expect.

POOR.

ART. 37. *Letters on the present State of the Jewish Poor in the Metropolis, with Propositions for ameliorating their Condition, by improving the Morals of the Youth of both Sexes, and by rendering their Labour useful and productive, in a greater Degree, both to themselves and to the Nation.* 8vo. 36 pp. Richardson. 1802.

That the riches of the state arise from the extent of its population is a maxim no longer true, than while the labour of every class is rendered as productive as possible. Any body of men, whose peculiar tenets prevent them from using the general means of procuring subsistence, will be led to add dishonesty to indigence; and will become not only a burden, but also a nuisance to the community, till means are found to remove the obstacles to the exertion of their industry and they are put on an equal footing with the rest of their fellow subjects. "The Jews, in England, are a numerous body, of late greatly increased, both by propagation and importation: but their property has not kept pace with their increase: the opulent are but few; the middling class, though not so few, possess but little; and the bulk of the nation consists of a very numerous poor." The public at large, while they justly condemn the manners and habits of life too generally prevalent among the latter class, are little sensible of the difficulties under which they labour; and do not reflect, that the restraints and observances of the Mosaic ritual, deprive them of the possibility of acquiring a trade, unless they can find a master of the same persuasion, or of being employed at day work more than four days and a half in the week. The complete wretchedness of the infirm, the lame, the blind, and the helpless aged, is still less known: interdicted by their religion from partaking of the food of a Christian workhouse, they have no resource but the scanty pittance which the synagogue funds can afford. These funds, we are told, "are raised by the rent every person pays for his seat in that which he frequents, together with the offerings made on festivals and particular occasions: and as they have no means of enforcing payment, a great deal of this income is very uncertain." The relief hence derived must obviously be inadequate, and the manner of its dispensation vague, while the distress of the poor "is perpetually recurring, because they have scarce any method of procuring a maintenance; and every meanness and vice, that can debase the human character, become the consequence of the degradation of mind, induced by desponding poverty."

The benevolent intention of Mr. VANOVEN, in these Letters, addressed to Patrick Colquhoun, Esq. is, the Establishment of a Plan
for

for bettering the Condition of the Jewish Poor, "by relieving the helpless, instructing the children, and diffusing among them the knowledge of handicraft trades, without any infringement of their established religion and customs:" which he thinks would be best effected by the erection of "a house of industry, which should take in the helpless poor and children, and have an attached hospital for the sick; the whole arranged on a strictly Judaic plan, with respect to prayers, education, and diet; and which at the same time should comprehend a method of assisting the out-poor with occasional relief." He observes, that the Jewish housekeepers pay considerable sums to the parochial rates, while their own poor cannot avail themselves of the provision; he proposes to recal a certain portion of these rates; to assess all Jews; and to oblige the different synagogues to unite their incomes, after payment of their individual specific expences, and to place the management of the fund thus raised, and of the concerns of all the Jewish poor in the metropolis, in a Board consisting of respectable gentlemen, from each synagogue, who are to be invested with powers "to put the existing laws in force, with respect to idle and disorderly persons, to enquire into the circumstances of the poor, and render occasional relief. They should also have the sole superintendence of the house of industry, and the appropriation of its funds."

The novelty and importance of the subject has induced us to give more space to this little tract, than the limits of our Review will in general allow to publications of this size; but we cannot take leave of this author, without regretting the ambiguous terms in which he mentions the necessity of religion to rectitude of conduct, as if confined to "the vulgar, whose minds are not sufficiently informed to reason abstractedly" (p. 13); while his sentiments on *different religions* are such (p. 14) as, we apprehend, no devout Jew, or pious Christian, would subscribe to.

ART. 38. *Strictures upon the Churchwardens and Overseers of Manchester, with some introductory Remarks on Public-houses, Parochial Taxes, &c. Also, Observations extracted from the most eminent modern Writers on the Subject of the Poor's Law; together with Reflexions deducible therefrom; tending equally to relieve the Pressure on the Lay-Payer, as well as to administer additional Comforts to the Poor, addressed to the Inhabitants of Manchester. By Thomas Battye. 8vo. 110 pp. Manchester. 1801.*

We reviewed a former publication of Mr. Battye's on this subject, in vol. viii. p. 684. Our sentiments of the present work are the same as we then expressed. If the gross mismanagement, oppression, and peculation, with which Mr. B. so unsparingly charges the parish officers of Manchester, really exist, it is matter of surprise to us, that no one, in so populous a town, has yet sought a legal redress to these inveterate abuses; or, if Mr. B. has brought forward a groundless accusation, that he has not been prosecuted for a libel.

MISCELLANIES.

ART. 39. *Senilities; or, Solitary Amusements: in Prose and Verse; with a curious Disquisition on the future Condition of the Sexes. By the Editor of "the Reveries of Solitude," "Spiritual Quixote," "Columella," &c.* Crown 8vo. 306 pp. 6s. Longman and Rees. 1801.

We consider this as the kind farewell of a very old friend, who, through the course of a long life, has, from time to time, given proofs of a good heart, an able head, and considerable liveliness of imagination, in books which have, in no small degree, attracted the attention and approbation of the public. He is now, by his own account, above twenty years past his grand climacteric, and bequeaths this final advice to the juvenile part of his acquaintance.

"My young friends! Avoid bad company, gaming, sabbath-breaking, and—*writing verses.*" Under which, he signs himself "*an Orogenarian Scribbler!*" But, though he puts verse-making into such uncreditable company, it does not appear that he repents of it; nor indeed has he reason, with respect to the greater part of his compositions.

The present volume contains thirteen prose Essays, which form its first Part; to which are subjoined, three other poetical Parts, with the separate titles of, 2. Poetical and Panegyrical, 3. Humorous, and, 4. Miscellaneous. The prose Essays are about the length, and much in the manner, of the periodical papers, so many of which have been produced by our countrymen, since Steele first gave the example; excepting, indeed, that mentioned in the title-page, which is much longer. This Essay is, in our opinion, too serious for a jocular, and too jocular for a serious, discussion; but the design of the author is sufficiently laudable. Among his Poems, the following specimen may suffice to show, that his spirit is not yet extinct. The subject is the rage for washing rooms, of which other authors have also complained; authors having little attachment, as it seems, to clean rooms. After a formidable mock-heroic simile of a tigress, he thus proceeds:

"With equal fury, arm'd with mops and brooms;
The headstrong house-maid traverses your rooms;
No force her operations can withstand,
Nor Gods nor men arrest her scouring hand.
About her waist her twisted apron's bound;
On pattens rais'd, she stalks th' apartments round.
Her floating batteries dashing from her pail,
By hydrostatic laws the walls assail.
Her rosy arms their wonted labours ply,
Chairs, tables, sofas, screens, before her fly." P. 216.

The picture is animated and correct. Mr. Graves wants no addition to his fame; and, if he does to his comforts, during the remainder of his career, he has our hearty wishes for its accession.

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ART. 40. *A Picture of Monmouthshire, or an Abridgment of Mr. Coxe's Historical Tour in Monmouthshire. By a Lady.* 12mo. 5s. Cadell and Davies. 1802.

This Abridgment of Mr. Coxe's elegant and elaborate work was formed with his express permission, and will be a useful and agreeable pocket companion to those who, from curiosity, or any other motive, may be induced to visit this part of the kingdom. It is very neatly printed, and executed with good taste as well as judgment. There are, however, neither maps nor plates, the former of which seem indispensably necessary to all works of this description.

ART. 41. *Medulla, seu Radices insigniores Linguae Graecae, ordine Grammatico: or, the principal Greek Primitives, grammatically arranged; with a copious Latin and English Translation. By the Rev. John Booth, Wilsby, near Bradford, Yorksire.* 4to. 48 pp. Hurst. 1801.

Notwithstanding the successive attempts which have been made, from a very early period to the present time, to facilitate the study of the Greek language, and to illustrate its force and beauty, it is yet to be lamented, that numerous difficulties present themselves to the mind of the young learner :

———“ Limine in ipso,
Luctus et ultrices posuere cubilia curæ.”

Neither the splendid catalogue of grammarians transmitted to us by Suidas, nor the long list of our own countrymen, who have devoted their hours to the instruction of youth, have disentangled the perplexities, or reconciled the seeming contradictions of the elementary rules of the Greek. The imperfection, however, of grammars and of lexicons may be easily accounted for, by the striking difference that exists between the teaching of a dead and of a living language. In this instance, all the niceties of art can never equal the power of practice. Grammarians have not all agreed, even in laying down the first forms and principles of the Greek tongue. The learned Lancelot reduces the ordinary number of declensions to two. Our two principal grammars hold, that there are five declensions of simple substantives. By an editor of another Greek grammar it is asserted, with no less shew of authority, that in strictness there are no more than four declensions in that language; that the fourth of the simples is no other than the attic dialect of the third; and that all contract nouns are of the fifth declension of the simples before contraction. But the expediency of *separating the parts, and of denominating each a distinct declension, is allowed*; as thereby the accommodation of the learner is materially consulted. We have been the more diffuse in this preliminary observation, because the author of the present work begins by blending the first two declensions into one. The reason of this simplification seems to have been, the exact similarity with which words of both these declensions terminate in the dual and plural numbers.

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bers. In this new arrangement there appears nothing unreasonable: there is only cause to fear, lest it may confuse the young beginner; because the plan of his grammar will be different. In his second introductory observation the author has not noticed, that words which end in *δα* and *θα* (as well as *φα*) have the genitive singular in *ας*, and the dative in *α*. In declining the word *αβροδην*, *nox*, the author makes use of the expression *duarum noctium*, instead of *noctium*.

With respect to the list of primitives, the author at present confines himself to what are termed *Radices præclarissimæ*. We must pause awhile, before we can give our sanction to his choice of this arrangement. His pretatory remarks anticipate, in some measure, the strictures we are about to make on this part of his performance. We would not wish a work of this kind to be swelled to too great an extent. It would, surely, as fully answer the writer's intention of facilitating the study of the Greek language, and it would considerably diminish the *mass* of the *whole work*, if some of the inferior primitives were mingled with these superior ones. Under the head of each declension, and of each class as they *here* stand, no small number of the words to which we allude might be conveniently stationed, without apparently augmenting the bulk of the book. In adopting this scheme, Mr. B. would but follow the example of a long and laborious train of the collectors of Greek primitives. Among these, Surfinus has, in a seemingly narrow compass, exhibited the greater part of the Radices; and diversified his catalogue by noting down, as they occurred, numerous authorized etymologies. There are many words (and words given among the primitives of Surfinus) which frequently occur in the writings of the Greeks, and which we do not find in the collection of Mr. Booth. We must suppose that the latter writer purposely omitted them. We will select the word *αγαπη*, *charitas*, *amor*, of which Mr. B. makes no mention. *Αγαπη* is accounted an inferior primitive, because it is derived so immediately from *αγαπαω*. But no intimation is made, on the other hand, that *αναγκη*, one of the *Radices præclarissimæ*, has *ανασσω*, *impero*, for its root. In the same manner *Αφροδιτη*, *venus*, *dea amoris*, *venustas*, has a place among these *verba splendidiora*; although *αφρος*, *spuma*, must be acknowledged to be the radical word. What has poor *Αθνη*, *Minerva*, done to forfeit her pre-eminence? We do not perceive her in this exalted society. Yet, although it is conjectured that this word is deduced from *Αθνηλος*, *lacte non nutritus*, it surely has as honourable a title to renown as *Αφροδιτη*. Is *Αρετη*, *virtus*, one of the principal primitives, while *αγω*, *apio*, exists; since, when we act with *virtue*, we act with *firmness* and propriety? *Εγση*, *ros*, is from *αρω*, *arow*, *rigo*. *Θηλη* *papilla*, must, we conceive, be derived from *Θαλλω*, *germino*, *virgo*, *stereo*. In like manner we must refer *Λισχη*, *sermocinatio* to *λεγω*, *dico*; *Λυμη*, *noxia*, and *Λυπη*, *dolor*, to *λυω*, *solvo*; *Οργη*, to *οργω*; *Οσφη*, *tenebræ*, to *Εσφω*, *contego*; *Φεγη*, *das*, to *φεγω*, *fero*. Other words might be cited, to prove how cautious we ought to be in tracing etymologies, and how apt we are to deem *that* primary, which upon a nearer view is detected to be *secondary* only. From the foregoing specimens, it will appear a nice and difficult task, to distinguish

guish these *Radices præclarissimæ* from what are commonly esteemed inferior primitives of the Greek.

We would recommend to Mr. B. a careful revision of this first part of a work, which, when accurately completed, will be found highly serviceable in our schools. He will discover omissions of words, which justly belong to the first class of Greek primitives; and will, without great labour of search, meet with such a number of typographical errors in the Latin interpretation, as rarely falls to the lot of an author. The Greek substantives seem to be printed with considerable exactness.

ART. 42. *The Friend of Women: translated from the French of Bourdier de Villemert. By Alexander Morrice. 8vo. 164 pp. 6s. Symonds. 1802.*

It is difficult for us to characterize this work, not having the original before us, and the translation being manifestly faulty in some passages, and, upon the whole, but indifferently written. The subjects of the several chapters are; *the Rank of Women in Society; the Studies suitable to Women; the Occupations of Women, their Pleasures, their Luxury, their Dress, their Characters and Disposition, Love and Gallantry, Marriage; the Education of Children; Domestic Government; and, the Virtues of Women.* Under these several titles, if we find not much novelty (which, indeed, on such a subject, was not to be expected) the sentiments are, in general, unexceptionable and praise-worthy. The latter part of the work is, upon the whole, the most valuable, particularly the chapters on Marriage, and the Education of Children. The chief fault of this essay, which we have observed, is tediousness, occasioned, in our opinion, by the division of it into short and desultory paragraphs; a mode of writing, which pleases only when, as in Montequieu, almost every word conveys a striking thought. Possibly this may be, in part at least, the fault of the translation; which bears evident marks of an imperfect acquaintance with the language of the original, or of our own. This work was promised by Mr. Morrice, in a book of his, on brewing, which we noticed in our last number, p. 453; and, considering that he there called himself *a common brewer*, the imperfections of his translation may be deemed venial.

ART. 43. *Fragments of Letters, and other Papers, written in different Parts of Europe, at Sea, and on the Asiatic and African Coasts, or Shores of the Mediterranean, at the Close of the Eighteenth Century. By John Walker, M. D. 8vo. 7s. 6d. Darton and Harvey. 1802.*

These Letters or Fragments are not remarkably perspicuous in their style, and are marked by a *bop, step, and jump* sort of arrangement; but they relate some entertaining anecdotes, of remarkable things and distinguished characters; and, on the whole, will impart a considerable degree of amusement. The author is of the fraternity of Quakers, and the peculiarities of his sect lead him into some whimsical perplexities.

ART. 44. *The General Gazetteer, or compendious Geographical Dictionary, containing a Description of the Empires, Kingdoms, States, Provinces, Cities, Towns, Forts, Seas, Harbours, Rivers, Lakes, Mountains, Capes, &c. in the known World; with the Government, Customs, Manners, and Religion of the Inhabitants; the Extent, Boundaries, and natural Productions of each Country; the Trade, Manufactures, and Curiosities of the Cities and Towns; their Longitude, Latitude, Bearings, and Distances, in English Miles, from remarkable Places, and the various Events by which they have been distinguished; including an Account of the Counties, Cities, Boroughs, Market Towns, and principal Villages, in Great-Britain and Ireland; illustrated with Maps. Originally written by R. Brookes, M.D. The twelfth Edition, with considerable Additions and Improvements. 8vo. 9s. 6d. Johnson, Rivingtons, &c. 1802.*

It was not, perhaps, part of our office to notice a re-publication of a book whose usefulness is ascertained by its having passed through so many editions; but we have had occasion to see and to know, that this work has received many and considerable improvements, and that great pains have been taken to render it still more worthy of the public attention. When we consider also the number of maps, and the vast quantity of letter-press which this edition contains, we may add that it is sold at a very reasonable price.

ART. 45. *The Universal Gazetteer, being a concise Description, alphabetically arranged, of the Nations, Towns, Cities, Harbours, and Canals; Kingdoms, Empires, Oceans, Rivers, Mountains, States, Provinces, Seas, Lakes, Capes, &c. in the known World. The Government, Manners, and Religion, of the Inhabitants, with the Extent, Boundaries, and natural Productions, Manufactures, and Curiosities of the different Countries: containing several Thousand Places not to be met with in any similar Gazetteer; illustrated with Fourteen Maps. By John Walker. Revised, considerably enlarged, and improved, by Arthur Kershaw. The Third Edition. 8vo. 11s. Vernor and Hood. 1801.*

Whether the assertion, so boldly made in this title-page, be precisely true, we know not; namely, that this book contains *several thousand* places not to be met with any similar Gazetteer. The book mentioned above may, we think, compare with it, in this and every other particular, except, perhaps, that the Maps are executed with somewhat more neatness, and the type is on a rather better paper. It is certainly a good book of the kind, and may be properly recommended,

ART. 46. *Brief Hints on the Subject of Tithes. Addressed to the Kentish Farmers. 8vo. 27 pp. Maidstone. 1802.*

The anonymous author of this short address attributes the disputes and divisions about tithes, of late so prevalent, 1. "To the intemperate and impolitic, because *unjust*, resolutions and publications propagated by the Board of Agriculture;" 2. "to the extraordinary and high

high price to which every necessary of life has attained." This rise, he observes, has constrained every clergyman, "to look about him, and to demand such terms as may enable him to live with decency, and such as are in some degree commensurate to his legal claims." We sincerely wish that his exhortations may induce the men of Kent, "to act openly, candidly, and honestly by their clergy; and as they are in general well disposed to our happy constitution, in church and state, to give their support to the one as well as to the other."

ART. 47. *El Tesoro Español, ó Biblioteca Portatil Española; que contiene extractos escogidos de los mas célebres escritores Españoles, con notas, para la ilustracion y mayor Claridad de las Voces y Sentencias, que hubieran podido ofrecer alguna dificultad. Por Don Agustín Luis Jofse Profesor de Lenguas en esta Capital, y Autor de una Gramatica Española. Two Volumes. 8vo. pp. 635 et 611. 11. 10s. Dulau, &c. 1802.*

The Spanish Treasure, or portable Italian Library, &c. By A. L. Jofse.

The Italian Grammar of Mr. Jofse was justly praised by us when it appeared in 1799*. The present work is exactly similar, in plan and form, to the *Bibliothèque portative des Ecrivains François* of M. Moyfant, and to the English *Elegant Extracts*; both of which works have been so largely circulated, and so warmly approved. But it must in justice be observed, that a compilation of this kind is greatly more desirable in the Spanish, than in the French or English, languages; on account of the much greater scarcity of the original Spanish authors in this country, than of our own writers, or those of our continental neighbours. Even an Italian work of this nature, though greatly desirable, would, in this point of view, be much less important than the present selection from authors, whose works, if not thus known, may be concealed for many years from the eyes of English enquirers.

ART. 48. *The accomplished Tutor, or complete System of liberal Education, containing the most approved Theory and Practice of the following Subjects: 1. English Grammar and Elocution; 2. Penmanship and Short-hand; 3. Arithmetic, vulgar and decimal; 4. Stock-holding, and Merchants' Accounts; 5. Mensuration and Architecture; 6. Optics; 7. Algebra; 8. Doctrine of Annuities; 9. Trigonometry; 10. Logarithms; 11. Geography; 12. Astronomy; 13. Mechanics; 14. Electricity; 15. Pneumatics; 16. Hydrostatics; 17. Hydraulics; 18. Drawing, Engraving, and Painting, and other useful Matter. In Two Volumes, embellished with Twenty Copper-plates, and Six Maps, neatly engraved by Thomas Hodson. 18s. Vernon and Hood. 1800.*

The publication by the late Mr. Doddsley, called the *Preceptor*, which was deservedly popular, both from its own merits, and the countenance afforded it by Dr. Johnson, is now become scarce. This probably suggested the idea of the work before us, which is executed on a plan nearly similar, and seems to be a useful, as certainly it is a

* See Brit. Crit. vol. xvi. p. 217.

cheap, work. The modern improvements on each subject are introduced, and we have no scruple in giving it our general recommendation. We beg leave, however, to suggest to the editor, whether, in a future edition, his Tutor may not be rendered still more accomplished, by prefixing an introductory chapter, exhibiting a concise analysis of the principles of the Christian religion? We cannot think any tutor perfectly accomplished, who does not make religion the ground-work of his system of instruction.

ART. 49. *Considerations on the late Elections for Westminster and Middlesex; together with some Facts relative to the House of Correction in Cold-Bath Fields.* 8vo. 2s. Hatchard. 1802.

There were certainly circumstances in the Elections above alluded to, which could not fail of exciting uneasy sensations in the mind of every dispassionate observer. The remarks contained in this pamphlet do the highest credit to the intelligence and integrity of the writer, who expresses his sentiments without the least tincture of prejudice. The observations also on the conduct and absolute condition of the House of Correction in Cold Bath Fields, prove, in the most satisfactory manner, the effects of misrepresentation and prejudice. Many of the allegations against the above place of confinement, and its management, are shown to be utterly void of foundation, and others most grossly misrepresented and exaggerated. We have not often perused a more manly, impressive, and satisfactory publication. We are taught to believe, by this pamphlet, which we shall do, till it is opposed by strong and well-authenticated facts, that Mr. Aris's general character for humanity is not to be impeached. Indeed the declarations of the magistrates, the journals of the visitors, justices, and the minutes of the Committee of inspection and expenditure, testify a general approbation of Mr. Aris's conduct.

ART. 50. *A Synopsis of Data, for the Construction of Triangles.* By Thomas Leybourn, Editor of the *Mathematical and Philosophical Repository and Review.* Crown 8vo. 2s. Glendenning, Symonds, &c. 1802.

The idea of exhibiting a Synopsis of this kind, was first suggested by the late ingenious Mr. Lawson, who published one in the year 1773, with references to those publications in which the several cases were solved. In the Synopsis before us the number of problems and data is increased to nearly twice that contained in Mr. Lawson's, and the arrangement is in many respects altered; we think with advantage. Mr. Leybourn's Synopsis is divided into four parts: the first contains data for such triangles as have been constructed generally, the vertical angle being supposed acute or obtuse; the second, data for the construction of right-angled triangles; the third, data for such triangles as have been constructed by plane geometry, when certain parts were equal to given solids; and the fourth, data for such triangles as have been constructed, when certain parts were required to be the greatest or least possible.

Instead of referring to those authors where constructions may be found, as Mr. Lawson has done, Mr. Leybourn intends to publish separately a complete set of solutions, which are to be exhibited both geometrically, with their modes of calculation, and algebraically. In the prosecution of this arduous undertaking, he solicits the assistance and communications of those who are engaged in geometrical pursuits; and is desirous "that the data may be applied to spherical triangles when they will admit of it; that those which are proposed only for particular cases may have general solutions; and that they may be further extended in any way that a consideration of them may suggest." To our mathematical readers it will appear totally unnecessary for us to expatiate on the utility of such a performance, which, when completed, will unquestionably contain the most valuable collection of matter on the geometry of triangles that has yet appeared. The execution of it will require correct knowledge, extensive reading, and no ordinary portion of industry and care: we wish Mr. Leybourn success in the attempt, and we anticipate much from his activity and zeal in the cause of science.

ART. 51. *The Pic-Nic, a Miscellany of Prose and Verse; containing a Number of Original Pieces and Extracts, from new Publications of Merit.* 12mo. 3s. 6d. Lackington. 1802.

There are some amusing and meritorious compositions to be found in these pages; a great part of which seem to be from Scotch periodical works. Considering also the quantity of letter-press, it is also very cheap.

ART. 52. *A short and practical Introduction to English Grammar, chiefly compiled from different Authors, and adapted for the Use of Schools.* By the Rev. Matthew Barrett, Master of the Grammar School, Barton on Humber, Lincolnshire. 8vo. 1s. 6d. Verner and Hood. 1802.

There is a conciseness in this work, which renders it very suitable for those who have to instruct children in the first rudiments of English Grammar; and accordingly we recommend it for this purpose.

ART. 53. *An Historical Account of the Discovery and Education of a Savage Man; or of the first Developements, physical and moral, of the young Savage, caught in the Woods near Aveyron, in the Year 1798.* By E. M. Itard, Physician to the National Institution of Deaf and Dumb, Member of the Medical Society of Paris, &c. 12mo. 148 pp. 3s. 6d. Phillips. 1802.

Towards the natural history of man, so defective hitherto in facts relating to his original powers and propensities, out of society, this narrative of M. Itard must be considered as a valuable contribution. It bears the strongest marks of veracity in the relation; and certainly evinces much sagacity, and sound judgment, in the conduct of the re-lator towards his very singular pupil. The young Savage, to whom
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the name of *Victor* is now given, was supposed to be about eleven or twelve years old when he was found in 1798. After a time, he was brought to Paris, where, after some superficial observations and imperfect trials, he was near being pronounced an incurable idiot; so inferior were his apparent faculties, we are told, even to those of many of our domestic animals. M. Itard, however, wisely judged that it was not right so to despair of him; considering the analogy, between the usual education of children, and the situation in which he had accidentally been placed; and, in undertaking his education, reduced his plan to the following principal objects.

1. "To attach him to social life, by rendering it more pleasant to him than that which he was then leading, and, above all, more analogous to the mode of existence that he was then about to quit.
2. To awaken the nervous sensibility by the most energetic stimulants, and sometimes by lively affections of the mind.
3. To extend the sphere of his ideas, by giving him new wants, and by increasing the number of his relations to the objects surrounding him.
4. To lead him to the use of speech by subjecting him to the necessity of imitation.
5. To exercise frequently the most simple operations of the mind upon the object of his physical wants; and, at length, by inducing the application of them to the objects of instruction." P. 33.

It will be agreed, we conceive, that these objects are chosen with great judgment; and the sections of the book show distinctly the progress of their application. We object to little more than this sentence:—"the infancy of society, before the labour of many ages had arranged and established the system of speech." P. 106. To us the book affords a strong proof, that language never could have been formed or arranged by unassisted man. The author, however, shows no propensity to force suggestions of the above kind upon his readers.

ART. 54. *Rural Sports.* By the Rev. W. B. Daniel. Vol. I. 4to. 381 pp. 2l. 12s. 6d. Bunby and Gold. 1801.

The splendour of this work might well deserve commendation, if the nature of it could be thought worthy of such elegance or expence. There are persons, however, without doubt, who will think with Mr. Daniel, that the representations of dogs of different kinds, with the portraits of some particular dogs, and of foxes and hares, running or snared, with other things that are called game, are worthy of being drawn by Gilpin, and engraved by the best artists. They will think also, as he also appears to think, that the employments of pursuing these animals, and writing about them, are much superior to idleness, even for a clergyman. From our habits of life, it cannot be expected that we should subscribe to these opinions; nor that we should either recommend, with great zeal, the present splendid volume, or anticipate with much pleasure the appearance of the second, which is to treat of birds and fishes. Instead of the *delectando pariter, que monendo*, to which Mr. D. aspires, we can only recommend him to quote, from the same author,

"Strenua nos exercet inertia."

- ART. 55.** *The Woodland Companion, or a short Description of British Trees; with some Account of their Uses. Illustrated by Plates. Compiled by the Author of Evenings at Home. 8vo. 92 pp. With 26 Plates. 8s. Johnson. 1802.*

There is something very pleasing in the design, very clear in the arrangement, and not less satisfactory in the execution, of this little work; which, considering the number and goodness of the plates, is also extremely cheap. It will add to the estimation of the book to mention, that the author professes to have copied his figures from those subjoined by Dr. Hunter to his valuable edition of Evelyn's *Sylva*. The descriptions are rather popular than botanical, but may be, on that account, more acceptable, and even more useful, to a considerable number of readers, and to those more particularly of the younger class, who might be deterred, rather than attracted, by the array of scientific terms and expressions,

- ART. 56.** *An Easy Introduction to Algebra, with Notes, wherein the Rules are demonstrated, and the Operations explained; adapted to the Use of Schools, and those who study without a Tutor. To which is prefixed, an Essay on the Uses of the Mathematics, with Directions to assist the Learner in their Attainment. By Charles Butler, Teacher of the Mathematics at Cheam School. 12mo. 282 pp. 4s. 6d. Staunton. 1799.*

This Introduction compresses a considerable quantity of information within a small space. The student who shall take it up with any doubts respecting the utility of mathematical studies, will do well to peruse, with great attention, the Essay mentioned in the title-page, in which the opinions of the author, on that subject, are confirmed by citations from the most respectable authorities; from Locke, from Barrow, from Duncan, and others. Whether it will yet be sufficient either to allure, or to instruct, those who have not such an appetite for knowledge, as the last translator of Juvenal has exemplified in his account of himself, we will not undertake to pronounce. The design, however, is liberal, and pursued with diligence.

FOREIGN CATALOGUE.

FRANCE.

- ART. 57.** *Mémoires sur l'Égypte, publiés pendant les années 7, 8, et 9. Deux tomes. Paris.*

In the *second* volume of these interesting *Mémoires*, which has just appeared, we have, among other articles, a Report of Mr. Desgenettes *sur l'établissement d'une pharmacie centrale*; the sequel of a Memoir, by Dolomieu, *sur l'agriculture de la Basse-Égypte*; Observations, by the same, *sur la géographie ancienne et la géographie physique de cette contrée*; a Memoir of Mr. Andréossi, *sur les projets de canaux de navigation dans les terrains irréguliers*; chemical Observations by Mr. Berthollet, from which it results, that the atmospheric air is the same at

Paris

Paris as at Cairo; Zoological Memoirs by Mr. *Geaffroy*, to which is annexed, *L'analyse de l'eau du Nil et de quelques eaux salées minérales*, by Mr. *Regnault*. He finds that the water of the Nile is extremely pure:

"Qualité précieuse," says he, "non-seulement pour la préparation des alimens, mais encore pour les arts chimiques, où elle peut remplacer l'eau de pluie dont l'Egypte est privée, et l'eau distillée qui devient chère par la rareté des combustibles."

2. A Report, by Mr. Desgenettes, *sur le Moristan ou hôpital du Caire*, an establishment richly endowed, but which the insatiable avarice of the Beys had reduced to the most deplorable state. Two small courts, destined for maniacs, contained seven men and seven women.

"Les hommes," says the author, "m'ont paru froids et mélancoliques; un jeune homme seul est entré en fureur. Il rugissoit comme un lion; et par une transition presque sans nuance, il est rentré dans le calme, et un souris stupide est venu se placer sur ses lèvres. . . . Une fille jeune et belle, qui étoit accroupie, le visage et le reste du corps presque nus, a témoigné beaucoup de joie en me voyant entrer. Elle m'a salué à plusieurs reprises, en inclinant la tête, et croisant sur son sein ses mains chargées de chaînes. Elle parloit avec une extrême vivacité; mais je n'ai compris que le mot *signor* souvent répété et qui est étranger à sa langue. J'ai un soupçon vague qu'elle n'est pas insensée, et qu'ici comme ailleurs l'injustice des hommes a souvent plongé des êtres raisonnables dans ces lieux de désespoir."

The suspicions of M. D. were well-founded, and she was afterwards set at liberty.

3. The continuation of the *Extraits de la géographie d'Abder-Rachyd el-Bakouy, sur la description d'Egypte*, by Mr. J. J. *Marcet*, begun in the first volume. This extract treats of lower and middle Egypt. Mr. M. has added a great many explanatory notes, in which he likewise points out the errors of his author, in regard to the ancient history of the Greeks and Persians.

4. A Report, by Mr. Desgenettes, *sur un plan d'organisation d'un hospice civil au Caire*.

5. *La relation historique et géographique d'un voyage de Constantinople à Trebizonde, par mer, l'an 5 de la république par Mr. Beauchamps*. In the course of this voyage, the author determined the position of many points situated on the Black Sea, for the purpose of acquiring an exact knowledge of the length of this Sea, from east to west, which has been so long desired by geographers. The recital of the difficulties which he had to surmount, in order to his obtaining from the Porte permission to visit these coasts, of which it is extremely jealous, his remarks on the monuments, botany, usages, &c. form agreeable episodes in the midst of his astronomical calculations.

6. A Memoir, by Mr. Nouet, *sur la position géographique du Caire et de plusieurs points de la Basse-Egypte*. According to this Memoir, Cairo is, with regard to Paris, at 28° 58' 0" of longitude, and at 30° 3' 20" of northern latitude; Alexandria at 27° 35' 0" of longitude, and at 31° 13' 5" of northern latitude.

7. By the same, *Observations météorologiques, pour servir à l'histoire physique et médicale de l'armée d'Orient*.

8. A Report, by the same, *sur la correspondance des styles adoptés par différens peuples.*

9. By the same, *Observations Astronomiques, made in Upper Egypt, pour fixer la position de plusieurs points, et déterminer la direction du Nil depuis Siène jusqu'au Caire.*

10. A Memoir, by Mr. Costaz, *sur les sables du désert.* These sand-hills are formed near thickets or collections of shrubs, which grow in different parts of the desert.

“ Lorsqu’elles sont formées, elles tendent sans cesse à s’accroître, parce qu’elles présentent de nouveaux abris où de nouveaux sables se déposent. Variables non-seulement dans leur forme, mais encore dans leur position, elles sont entraînées par un mouvement progressif . . . qui dépend de l’action des vents, et s’exécute par un mécanisme dont plusieurs fois j’ai eu le spectacle. Le vent, frappant contre la face de la montagne la plus exposée au rumb d’où il arrive, enlève des grains de sable, et les chasse jusqu’à ce qu’ils parviennent dans l’espace abrité qui existe au revers de la montagne; là ils tombent comme s’ils échappoient d’un tamis, et ils se disposent suivant le talus qui convient à leur mobilité; d’autres sables succèdent et se placent sur les premiers, de sorte qu’à chaque instant le vent enlève une couche de sable de l’une des faces de la montagne et la dépose sur l’autre.”

11. A Notice annexée au plan d’Alexandrie, presented to the Institute by Mr. Lepère.

12. By the same, *L’Extrait d’un Mémoire sur le Méqyas du Raoudah.* The Méqyas is a pillar, of sixteen cubits high, designed to measure the rise of the waters of the Nile; and constructed by order of the Saracen Calif, Al-Mamoun, in the 211th year of the hegira, or the 833d of the Christian era. This curious monument was sunk in a pit, which it was necessary to clear, in order to know and estimate its dimensions.

13. A Mémoire sur le canal d’Alexandrie, by MM. Lanchet and Chabrol.

14. The *Fables de Loqman, surnommé le Sage*, an Arabic edition, accompanied with a French translation, and preceded by a *Notice historique* of this fabulist, by Mr. J. J. Marcel. According to this editor, these Fables, “ seules, avec celles de Bidpay peuvent porter le titre d’originales, les fables d’Esop, un grand nombre de celles de Phèdre, et même de notre La Fontaine, n’en étant presque que des traductions et des copies.”

The anecdotes on the life of *Loqman* have been collected from a number of oriental writers; and many of them seem to have been transcribed from the life of *Esop*, by *Planudes*. We shall cite only the following trait, which has never been attributed to any other than *Loqman*. He was a slave.

“ Son maître lui ayant donné un jour à manger un melon amer ou coloquinte, il le mangea sur le champ sans témoigner de répugnance. Etonné de cet acte d’obéissance, son maître lui demanda comment il avoit pu manger un fruit aussi désagréable au goût. J’ai reçu si souvent de vous des douceurs, lui répondit Loqman, qu’il n’est pas étonnant que j’aie mangé le seul fruit amer que vous m’avez présenté en ma vie.”

This

This volume is terminated by five memoirs, by MM. *Bruant, Savarresi, Renati, Barbès*, and *Desgenettes*, on the maladies to which the army of the East was subject, and on the medical and physical topography of Damietta and Old-Cairo.

"L'Egyptien," says Mr. Barbès, in treating of this latter city, "est laborieux sans être actif. Il ne manque pas d'adresse et de talent pour l'imitation; ses facultés intellectuelles ne sont pas exercées, et portent l'empreinte d'un gouvernement oppressif, et d'une religion superstitieuse et intolérante. Enveloppé dans sa longue robe bleue ou noire, la barbe longue, la tête entourée d'un gros turban, tantôt rouge, tantôt vert, et plus souvent blanc, il a généralement un aspect imposant et fier. Sa physionomie est prononcée, sa taille avantageuse, le corps musculeux et bien dessiné. Il a les yeux noirs et vifs, les dents blanches, une voix forte et sonore. Il semble annoncer qu'il est dans un pays sain, mais qui n'est pas libre. Il est rampant, astucieux, menteur et sans courage. Les femmes ont les traits du visage plus adoucis, mais sans délicatesse et sans expression. Leur corps est souple et pliant, les bras et les mains sont bien arrondis et potelés. Leur démarche est agréable; mais elles sont bien loin d'avoir les grâces et les charmes de nos Européennes." *Esp. d. Jernu.*

ART. 58. *Figures d'Homère, dessinées d'après l'antique, par H. G. Tischbein, directeur de l'Académie de peinture et de sculpture de Naples, &c. avec les explications de Chr. J. Heyne, associé étranger de l'Institut national, &c. Second livraison.*

To amateurs of the arts, of *Homer*, and antiquity, the collection of Mr. *Tischbein* will become indispensably necessary. The second and third *livraison* have just appeared.

The second *livraison*, which forms the first *cabier* of the *Odyssey*, presents, 1. *the head of Ulysses*, after a very fine bust in marble, designed by *Tischbein*, and engraved by *Morghein*; 2. *Ulysses in the life of Calypso*, from a cameo; *Ulysses in the house of Antolycus*, from a painted vase; 4. *Ulysses wounded in the chase by a wild boar*, likewise from a vase; 5. *Ulysses recognised from his wound by Euriclea*, from an engraved stone; 6. *Ulysses and the Syrens*, after an Etruscan sarcophagus. This first *cabier* of monuments, relative to the *Odyssey*, is accompanied with beautiful vignettes. The first, among others, offers a very fine view of the Island of Ithaca, designed by *Fauve* and *Hilair*, who accompanied the Count de *Choiseul-Gouffier*, in his travels through Greece.

The plates in the third *livraison*, which form the second *cabier* of the *Iliad*, are, 7. *the head of Diomede*, from a very fine marble bust, belonging to the Clementine museum; 8. *Dolon surprised by Diomede and Ulysses*, from a gem; 9. *Diomede in the act of cutting off the head of Dolon*, from a superb engraved cornelian; 10. *Diomede consulting with Ulysses*, from an empreinte; 11. *Ulysses and Diomede*, from the same; 12. *a warrior leading two horses*.

The text is beautifully printed; and the explanations continue to present just views, and such as are useful for the understanding of *Homer*, of antiquity, and of the arts of design. The author of the

German

German-text, the celebrated *Heyne*, has had recourse, in the numerous citations which appear throughout this work, to the excellent translation by *Voss* into that language. The editor of the French text, which we here notice, *Mr. Ch. Villers*, has not had the same advantage; but he has himself given a new translation of all these passages with elegance and fidelity. *Ibid*, and *Magas. Encyclop.*

ART. 59. *Histoire naturelle générale et particulière des plantes, ouvrage faisant suite aux Oeuvres de Leclerc de Buffon, et partie du Cours complet d'Histoire naturelle rédigé par C. S. Sonnini; par C. F. Brisseau Mirbel. Paris, An 10. 2 Voll. in 8vo. with Plates. Pr: 18 fr. and with coloured Plates, 24 fr.*

This important work is divided into five books, preceded by two discourses; in which the author explains the distinctive characters of the different natural kingdoms, and describes the several parts of which plants are composed.

Mr. Mirbel is very far from imitating the dry and disgusting manner by which the greater part of botanists have disfigured this most brilliant and agreeable portion of Natural History. Our readers will themselves be enabled to form some judgment of his style from the following specimen.

“ Depuis le cèdre jusqu'à la mousse, que de nuances dans la grandeur, la force et l'aspect! Le cèdre, enfant des montagnes, étendant ses branches superbes au-dessus de tous les végétaux qui l'environnent, semble exercer une sorte d'empire sur eux. A ses pieds naissent des races innombrables de végétaux, qui couvrent la terre d'une verdure toujours renaissante; les uns forment les forêts majestueuses, dont la cime se balance dans les airs. . . . Les autres, plus humbles, . . . s'abaissent enfin jusqu'à n'être plus que de simples gazons. . . . Mais il est des lieux que la nature a peuplés d'êtres destinés d'une main plus hardie. Là tout revêt un aspect imposant; les formes sont plus grandes, les contrastes plus marqués, les harmonies plus riches et plus variées. Promenons nos regards sur cette zone immense. . . . où les feux du jour ne sont jamais tempérés par la fraîcheur des nuits. . . . C'est dans les lieux où l'homme ne peut exercer son empire que la nature conserve sa splendeur. Quel contraste offrent nos plaines cultivées et les déserts imposants et terribles de l'Afrique ou de l'Amérique? Ce ne sont plus ces campagnes que le travail a fertilisées, ces forêts alignées, ces terres de toute part accessibles, ces rivières et ces fleuves maintenus dans leurs cours: c'est l'immense Amazone roulant ses flots indomptés au sein des savannes désertes, ou peuplées de quadrupèdes redoutables et de reptiles plus dangereux encore. Les cycas, les palmiers pressés les uns contre les autres s'élèvent en colonnes vers le ciel: les rottangs, les smilax, les pothos et cent autres lianes parties du fond des marais, entrelaçant leurs tiges souples et grimpantes, montent au sommet des plus grands arbres, les couronnent de leurs fleurs et retombent sur les rameaux inférieurs pour s'élever encore et retomber de nouveau. Tous les arbres étroitement unis forment un rempart impénétrable, et lorsque la hache du temps fait tomber ces géans séculaires les lianes suspendues en voûte, protègent à leur tour les

les foibles rejetons des végétaux qui étayèrent leur enfance. Tel est l'imposant spectacle que présente la végétation dans ces lieux où l'art n'a point encore altéré la nature." *T. I. p. 151—153. De la fige.*"

GERMANY:

ART. 60. Ἀθῆναιον Ναυκρατίου Διηροδοτῆως—*Athenæi Nancratite Deipnosophistæ* emendavit ac edidit Joannes Schweighauser. Tom. I. Argentorati, 1801. *Animadversiones in Athenæum, &c. &c.* Tom. I.

In a Preface, replete with interesting researches, Mr. *Schw.* informs his readers of whatever has been related by the ancients concerning his author, of the aids which he has himself had in this undertaking, and of what had been done by former editors of *Athenæus*. He confesses that the work appears to him to have been ill-conceived, and that this immense compilation, in which so many heterogeneous matters are heaped together, without any judgment or order, owes all its value to the loss of the authors of whose works fragments are preserved in it. It is not known who was the author of the abridgment, or at what time he lived; and it is without sufficient ground that it has by some been attributed to *Hermolaus*, of Byzantium; but, whoever he may have been, the new editor thinks favourably of him.

Mr. *Schw.* then proceeds to speak of the editions of the text of *Athenæus*; as of that of *Aldus*, the first of all, published at Venice, in 1441, in the title of which, the editor, *Musurus*, boasts of having corrected many thousand faults in the text, and of having reduced the verses, which he had found written in the form of prose, to their proper measures; a further proof of the temerity of these first editors, who ought to be the more suspected, in proportion as they were more learned. Mr. *Schw.* agrees with *Casaubon*, that this edition is very inaccurate, and altogether unworthy of those who had the care of it. At the same time, he acknowledges the erudition of *Musurus*, who has certainly restored many passages that had been corrupted in the manuscripts. The second edition appeared at Basil in 1535, which is little more than a re-impression of that of Venice, with additional errors, though not so despicable, as it had been represented by *Casaubon*, who has, however, too often followed it.

After these two editions, *Athenæus* was translated, first by *Natalis Comes*, who supplied from MSS. considerable deficiencies in the 15th book; and afterwards, in 1583, much better by *Dalechamp*, to whom *Casaubon* has, in the opinion of the present editor, not done justice. In the last place was published, in 1597, the edition of *Casaubon*, the only one printed under his immediate inspection; which was followed three years afterwards by his great Commentary, than which no work can be more generally known, or more frequently cited by the learned.

Mr. *Schw.* then gives an account of the assistance which he has received from those writers who have not *ex professo* treated of his author, but who have occasionally corrected, or thrown light upon, different passages of the work.

What adds greatly to the value of this new edition is, that Mr. *Schw.* has collated for it two excellent MSS. one of which was almost forgotten,

gotten, while the other seems not to have been known till the present time. The former which, however, does not appear to be older than the middle of the 14th century, contains the whole of the Abridgment, with some inedited fragments; and the latter, which the editor believes to belong to the 10th century, and which was brought from Venice to Paris, he shows, from satisfactory proofs, to have been the original from which all the MSS. of *Athenæus*, that now exist, were drawn. He has likewise availed himself of the various readings collected from a MS. in the National Library, by the celebrated Mr. Brunck, and of some observations on the author, communicated by him; as also of others, by Mr. Coray and Mr. Dutheil.

The present volume comprises the three first books, partly from the Abbreviator, and partly from *Athenæus* himself. The Commentary on the two first books only forms a separate volume, and is chiefly employed in discussing the merit of the various readings, on which Mr. Schw. decides with the greatest caution; as he likewise very rarely receives into the text the conjectures of *Casaubon*, or of other critics, however probable they may appear: very great improvements have also been made in the Latin Translation. *Magaf. Encyclop.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have received a most candid and handsome Letter, from Mr. Daniel Wakefield, on the subject of the charge of plagiarism, alledged against him in our last number, p. 358. In this Letter, he assures and convinces us, that the omission of a due acknowledgment of the source from which that passage had been taken was perfectly unintentional and accidental. We are happy to make every proper acknowledgment to a writer of so much merit; and shall be very glad to hear further from him, at his leisure, on the subject mentioned in the close of his Letter.

We return our sincere thanks to J. P. of Worcester, for his obliging and learned communication, though the insertion of it would not be compatible with the plan of our work. It has happened also, by some accident, that the Notes only have reached us, and not the Translation itself. We are ready to return his kind Letters, on being informed where to send them.

Philalethes has favoured us with Strictures and Conjectures on the Explanations of the word Cherubim, which, though creditable to him for their ingenuity, ought to appear rather in a miscellany, like the Gentleman's Magazine, than in a Review.

If the respectable Society to which A. Z. alludes had the smallest idea of such a tendency in any of their proceedings as he attributes to them, they would, we doubt not, be as averse to the prosecution, as we should to the commendation, of

of them. But it strikes us very differently, though we do not think it necessary to explain the reasons for our opinion.

We acknowledge the repeated expressions of polite attention from *Mr. S. Butler*, the subject of whose last Letter shall receive a very early notice.

For an account of the *Negotiant Universel*, such as we thought it expedient to give, *Mr. K.* may turn to our eighteenth volume.

Of *Spelling Books*, and such very infantine introductions to literature, we do not think it necessary for us to be very particular in giving any opinion: which is now also the less necessary, as there is a respectable work, entitled *the Guardian of Education*, appropriated to the examination of the juvenile library. This answer, we trust, will satisfy *Mr. Robinson*, who might have made his observations without annexing invidious comparisons.

LITERARY INTELLIGENCE.

The extended edition of *Shakespeare*, from the papers of the late *Mr. Steevens*, and superintended by *Mr. Reed*, is so far advanced at the press, that we understand it will be ready for publication early in the spring.

The second edition of *Mr. Beloe's* translation of *Herodotus* is gone to press.

Mr. William Gifford has made considerable progress towards a new edition of the works of *Massinger*.

The *Rev. Mr. Warton*, of *Blandford*, has agreed to undertake an edition of *Dryden's Poems*, founded on the papers of the late *Dr. Warton*, whose remarks, on a large part of *Derrick's* edition, had been for some time completed.

Mr. Warton also has it in contemplation, to publish a selection from the Correspondence of his Father, and Uncle, with many of their contemporaries distinguished, for literature and talents. They had been chiefly selected for the press by *Dr. Warton* himself.

The *Abbé Aubry* is printing an improved and greatly augmented edition of his *Oxoni Dux Poeticus*, which we formerly noticed with commendation.

We learn, with pleasure, that our suggestion (vol. xviii. p. 56) respecting *Dr. Boyce's* Anthems, has not been totally ineffectual, and that two of them are to be published by *Mr. Ashley* at Christmas; the second of which will contain the beautiful duett, beginning, "Here shall soft charity repair," in which Messrs. Harrison and Bartleman have received so much applause.

For DECEMBER, 1802.

SHAKESPEARE.

R r

field

fied for the task he has undertaken. He commences, in the plain but energetic language of a soldier, by informing the reader of the progress of the Expedition from before Cadiz to the Bay of Marmorice. Here the forces remained from February to March, when they proceeded off Alexandria, with a determination to make good their landing. A remarkable fact is related at p. 12. A French frigate, unexpectedly finding herself in the midst of the British fleet, so completely disguised herself, and so promptly answered the various signals, that she never attracted the smallest suspicion, and got safe into Alexandria. The circumstance of the landing, in the highest degree honourable to British courage and British discipline, we have already represented in the language of Mr. Baldwin, who was also a spectator, and whose services are acknowledged by Colonel Wilson. It is said, by many adequate judges of military affairs, that this incident of the landing of the British troops no less reflects upon the enemy, than it redounds to the glory of our countrymen. The disadvantages on our side were so manifest and so great, that even an inferior number of troops might have prevented the disembarkation from being effected. The different actions, between the English and the French, from the 8th to the glorious 21st of March, are next told; with equal perspicuity and spirit; but this splendid victory seems to call forth all the writer's powers; and proud and happy are we, to have it here recorded in his own emphatic words.

“ On the memorable 21st of March the army as usual was under arms at three o'clock in the morning; all was quiet till half past three o'clock, when the report of a musquet was heard at the extremity of the left. Instantly afterwards a cannon fired, scattered musquetry succeeded, and then two more guns. For a moment attention was directed to that quarter. All were convinced that a general attack was commencing, but it was immediately evident that the firing was too feeble on the left to believe *that* to be the point of the enemy's serious object. Indeed this was the universal sentiment; and General Moore, who as general officer of the night, on the first alarm proceeded to the left, was so impressed with this idea, that he turned back to the right.

“ For a few minutes all was still; but it was the awful suspense of anxious expectation, not of apprehension. Every eye was painfully extended forwards through the gloomy mist of the atmosphere, and the ears strained to catch the smallest sound. Occasionally the eastern horizon was anxiously regarded; but though the grey of the morning was perceptible, it seemed reluctantly to break. On a sudden loud shouts were heard in front of the right, which fully certified the enemy's intention, a roar of musquetry immediately succeeded, and the action there became general.

“ The enemy, covered by the unequal surface of the ground, had advanced unperceived as far as the videttes, and continued to press on with

with them and the retiring piquets of infantry to the main position with all possible celerity; one column directed itself upon the ruins where the 58th were posted, the front of which was considerably more extensive than the front of the regiment; but some part of the wall still standing, it admitted of the regiment's dividing itself, but scarcely notwithstanding did the troops fill up the different openings. Colonel Houston, who commanded, faintly perceived the column of the enemy advancing with beat of drums and huzzas; but fearing lest the English piquets might be preceding, he allowed it to approach so close that the glazed hats were clearly distinguished, when he ordered the grenadiers to fire, which was followed by the whole regiment, and repeated with several rounds. These continued and well directed discharges not only checked but made the enemy's column retire quickly into a hollow some distance in their rear, when it shortly afterwards wheeled to the right, and endeavoured to force round the redoubt in front of its left, with another column, directing its march upon the battery. The 28th regiment stationed there opened a heavy fire on that part of the enemy which attempted to storm the redoubt in front; but the main body of the two columns now joined to a third, forced in behind the redoubt, and whilst some remained to attack it thus in the rear, the rest penetrated into the ruins. Colonel Crowdjye, who commanded the left of the 58th, observing their advance through the openings, wheeled back two companies, and after two or three rounds of fire advanced on the enemy with the bayonet. At this instant the 23d regiment appeared to support, having moved for that purpose from its station, and the 42d also advancing on the exterior side of the ruins to cover the opening on the left of the redoubt, so cut off the troops which had entered, that after a severe loss they were obliged to surrender. The 28th regiment had presented, as well as the 58th, the extraordinary spectacle of troops fighting at the same time to the front, flanks, and rear. Although thus surrounded, the 28th regiment remained fixed to the platform of the parapet, and preserving its order continued a contest unexampled before this day. Colonel Chambers had the honour of commanding, Colonel Paget having been wounded at the commencement of the action. The advance of the 42d relieved the 28th for a moment from this unequal attack; but as that regiment approached the right of the redoubt, the first line of the enemy's cavalry, passing by the left of the redoubt, floundering over the tents and in the holes dug in the encampment of the 28th regiment, charged en masse, and overwhelmed the 42d; yet, though broken, this gallant corps was not defeated; individually it resisted, and the conduct of each man exalted still more the high character of the regiment. Colonel Spencer, who with the flank companies of the 40th had taken his station in the intervals of the ruins, was for some seconds afraid to order his men to fire, lest he should destroy the 42d, so intermixed with the enemy. But the cavalry passing on, and directing itself against that interval, he was obliged to command the firing, which stopped the cavalry's advance; yet such a feeble force must instantly have been overpowered, if at this critical moment General Stuart, with the foreign brigade from the second line, had not advanced in the most perfect order, and poured in such a heavy and well directed fire that nothing could withstand it.

and the enemy fled or perished. It was in this charge of the cavalry that the gallant Sir Ralph Abercrombie, always anxious to be the most forward in danger, received his mortal wound. On the first alarm he had mounted his horse; and finding the right was seriously engaged, proceeded thither. When he came near the ruins, he dispatched his aids de camp with some orders to different brigades, and whilst thus alone some dragoons of the French cavalry penetrated to the spot, and he was thrown from his horse. One of them, from the tassel of his sword supposed to be an officer, then rode at him, and attempted to cut him down; but just as the point of the sword was falling, his natural heroism, and the energy of the moment, so invigorated the veteran general, that he seized the sword, and wrested it from the hand; at that instant the officer was bayoneted by a soldier of the 42d. Sir Ralph Abercrombie did not know the moment of his receiving the wound in the thigh, but complained severely of the contusion in his breast, supposed to be given by the hilt of the sword in the scuffle. Sir Sydney Smith was the first officer who came to Sir Ralph, and who by an accident had broke his own sword, which Sir Ralph observing, he instantly presented to him the one he had so gloriously acquired*.

"Sir Ralph, as the cavalry was by this time repulsed, walked to the redoubt on the right of the Guards, from which he could command a view of the whole field of battle. The French, although driven out of the camp, by no means gave up the contest on the right. A second charge of cavalry was attempted by their reserve against the foreign brigade, but completely failed. After this their infantry did not keep any longer in a body, but acted *en tirailleurs*, except that a battalion maintained still a little *flèche* in front of the redoubt, on each flank of which Republican colours were planted.

"The ammunition of the English was by this time totally exhausted, and the regiments of the reserve were obliged to remain without firing a shot, some not having one round left, and for a time there was only one cartouch for the guns in the battery. Whilst such was the state of the contest on the right, the attack on the centre had also continued. As soon as day dawned, a column of grenadiers had advanced, supported by a heavy line of infantry, to the assault of this part of the position. The Guards posted there at first threw out their flankers to oppose them, but these being driven in, when the column approached very near, General Ludlow directed the brigade to fire, which they did with the greatest precision. The French General seeing the ebullition, had advanced to turn the left flank of the Guards, but the

"* This sword Sir Sydney Smith means to place on his monument.

"A singular circumstance happened almost immediately afterwards. Major Hall, aid de camp to General Craddock, whilst going with orders, had his horse killed. Seeing Sir Sydney, he begged to mount his orderly man's horse. As Sir Sydney was turning round, to bid him give it to Major Hall, a cannon ball struck off the dragoon's head. "This," exclaimed Sir Sydney, "is destiny. The horse, Major Hall, is yours."

officer,

officer commanding there wheeled back instantly some companies, which checked their movement, and the advance of General Coote with his brigade compelled them to retreat. Finding this effort ineffectual, they then dispersed as sharp shooters, and kept up a very destructive fire, at the same time that the French cannon played incessantly. The left of the British was never seriously engaged; it was only exposed to partial musquetry, and a distant cannonade. The French on the right, during the want of ammunition amongst the British, had attempted to approach again close to the redoubt, and some of them also having exhausted their's, absolutely pelted stones from the ditch at the 28th, who returned these unusual, yet not altogether harmless instruments of violence, as a serjeant of the 28th was killed by one breaking through his forehead; but the grenadier company of the 40th moving out, the assailants ran away, the sharp shooters in front left the hollows they were covered by, and the battalion also evacuated the flèche.

“ At length General Menou finding that every one of his movements had failed, and that the British lines had suffered no serious impression to justify the hopes of an eventual success, determined on a retreat. His lines retired in very good order, under the heights of their position; but fortunately for them, there was such a want on the part of the English of ammunition, otherwise the slaughter would at least have been double, as the ground they had to pass over presented a glacis for the farthest range of shot. As it was, the cannon on the left did much execution, and also the king's cutters on the right, which had during the whole action most gallantly remained in their station, although exposed to a body of the enemy within half musquet shot, expressly firing at them, and who had the advantage of a considerable elevation. A corps of French cavalry, posted at the bridge on the canal of Alexandria, to protect the right flanks of their lines, and to prevent a movement from the British left, deserves equally to be mentioned for the steadiness with which it maintained its ground, although the shot plunged constantly into the ranks. At about ten o'clock, A. M. the action ceased; but it was not till the defeat of the French was thus absolutely assured that Sir Ralph Abercrombie, who had remained in the battery, and where several times he had nearly been killed by cannon shot, could be prevailed upon to quit the field. He had continued walking about, paying no attention to his wound, only occasionally complaining of a pain in his breast from the contusion. Officers who went to him in the course of the action, returned without knowing from his manner or appearance that he had been wounded, and many only ascertained it by seeing the blood trickling down his clothes. At last his spirit, when exertion was no longer necessary, yielded to nature; he became faint, was placed in a hammock, and borne to the dépôt, cheered by the feeling expressions and blessings of the soldiers as he passed: he was then put into a boat, accompanied by his aid de camp and esteemed friend, Sir Thomas Dyer, and carried to Lord Keith's ship.

“ When the French army had totally withdrawn, the attention of the English was directed to those miserably wounded men who were left on the field of battle; and the spectacle, from the contractedness of the ground of action, was really horrible. Those who have never
seen

seen such a sight, must not suppose that the effect of this scene altogether consists in the groans and lamentations of the dying: no, it is the gallant resolution with which these acute and terrible sufferings are borne, the energy of the soul, subduing the violence of bodily pain; the character of the soldier supported in these last moments, which excite the feelings, and annihilate the rage of hostility.

"During the action several explosions were heard and seen in different parts of the field. They were now found to have been occasioned by the blowing up of tumbrils, set on fire by the English shells. On the ground were found about 1700 French killed or wounded, 1040 of whom were buried in the course of two days on the field of battle. If the calculation be carried on in the general proportion of wounded to killed, the enemy's loss would appear to have been very considerable indeed, but the number, including the prisoners, at the fairest estimation, amounted to about 4000 men, amongst which were most of their principal officers, killed or wounded. General Roiz lay dead in the rear of the redoubt on the right: in his pockets were found the order for the attack, and a letter from General Menou of an interesting nature. Two pieces of cannon were abandoned, one of them, an Austrian eight pounder, was lying within four yards of the redoubt, the four beautiful horses killed which drew it, and several artillery men. It seems that a discharge of grape from the 24th had effected this, when the French during the darkness had brought the gun up by accident in front of the battery. Four hundred horses were also lying on the field, most of them on the left of the ruins. In this battle the French standard was taken. Serjeant Sinclair, of the 42d regiment, and a private of the Minorca, whose name unfortunately cannot now be acquired, claimed equally the trophy, and it appears that each merited the honour; Serjeant Sinclair first took it, but being ordered forwards by an officer, he gave it to a private who was killed. When the Minorca advanced, the French had recovered the colours; but the private wrested them from the man who had possession, and then bayoneted him. General Regnier states, that the battalion to which these colours belonged was composed chiefly of Copts; but how Copts came to carry a standard, on which *le Passage de la Serviois*, *le Passage du Tagliamento*, *le Passage de l'Isongo*, *le Prise de Graz*, *le Pont de Lodi* are inscribed, General Regnier can only explain.

"The loss of the English was six officers and 233 men ditto; wounded, 60 officers, 1190 men; three officers, 29 men missing. The English tents were torn to pieces by the shot, and thousands of brass cannon balls were glistening in the sand. Several servants had been killed in the tents, and numerous miraculous escapes of the sick lying in them are to be told." P. 30.

From the above specimen, the reader may well imagine the interest which will be excited, and the satisfaction which will be communicated, by a perusal of the entire work. We shall therefore enlarge upon it but a little longer, in order to exhibit an example of baseness, cruelty, and wickedness, transcending all belief. Indeed, we ourselves, though we had often heard of the circumstance, could not persuade ourselves

themselves to think, that the power, or even thought; of perpetrating so horrible an enormity, could ever reside in any human bosom. The contrary, however, is the fact; and we give it in the words of one who has sufficient knowledge of the truth.

"Bonaparte having carried the town of Jaffa by assault, many of the garrison were put to the sword; but the greater part flying into the mosques, and imploring mercy from their pursuers, were granted their lives; and let it be well remembered, that an exasperated army in the moment of revenge, when the laws of war justified the rage, yet heard the voice of pity, received its impression, and proudly refused to be any longer the executioners of an unresisting enemy. Soldiers of the Italian army, this is a laurel wreath worthy of your fame, a trophy of which the subsequent treason of an individual shall not deprive you!

"Three days afterwards, Bonaparte, who had expressed much repentment at the compassion manifested by his troops, and determined to relieve himself from the maintenance and care of three thousand eight hundred prisoners*, ordered them to be marched to a rising ground near Jaffa; where a division of French infantry formed against them. When the Turks had entered into their fatal alignment, and the mournful preparations were completed, the signal gun fired. Volleys of musquetry and grape instantly played against them; and Bonaparte, who had been regarding the scene through a telescope, when he saw the smoke ascending, could not restrain his joy, but broke out into exclamations of approval; indeed, he had just reason to dread the refusal of his troops thus to dishonour themselves. Kleber had remonstrated in the most strenuous manner, and the officer of the Etat Major who commanded (for the general to whom the division belonged was absent) even refused to execute the order without a written instruction: but Bonaparte was too cautious, and sent Berthier to enforce obedience.

"When the Turks had all fallen, the French troops humanely endeavoured to put a period to the sufferings of the wounded, but some

"* Bonaparte had in person inspected previously the whole body, amounting to near five thousand men, with the object of saving those who belonged to the towns he was preparing to attack. The age and noble physiognomy of a veteran Janissary attracted his observation, and he asked him sharply, "Old man, what did you do here?" The Janissary, undaunted, replied, "I must answer that question by asking you the same, your answer will be, that you came to serve your Sultan; so did I mine." The intrepid frankness of the reply excited universal interest in his favour. Bonaparte even smiled. "He is saved," whispered some of the aids de camp. "You know not Bonaparte," observed one who had served with him in Italy, "that smile, I speak from experience, does not proceed from the sentiment of benevolence, remember what I say." The opinion was too true. The Janissary was left in the ranks, doomed to death, and suffered."

time elapsed before the bayonet could finish what the fire had not destroyed, and probably many languished days in agony. Several French officers, by whom partly these details are furnished, declared, that this was a scene, the retrospect of which tormented their recollection, and that they could not reflect on it without horror, accustomed as they had been to sights of cruelty.

"These were the prisoners whom Assalini, in his very able work on the Plague, alludes to, when he says that for three days the Turks shewed no symptoms of that disease, and it was their putrifying remains which produced the pestilential malady, which he describes as afterwards making such ravages in the French army.

"Their bones still lie in heaps, and are shewn to every traveller who arrives; nor can they be confounded with those who perished in the assault, since this field of butchery lies a mile from the town.

"Such a fact should not, however, be alledged without some proof, or leading circumstance stronger than assertion being produced to support it; but there would be a want of generosity in naming individuals and branding them to the latest posterity with infamy for obeying a command when their submission became an act of necessity, since the whole army did not mutiny against the execution; therefore to establish further the authenticity of the relation, this only can be mentioned, that it was Bonn's division which fired, and thus every one is afforded the opportunity of satisfying themselves respecting the truth, by enquiring of officers serving in the different brigades composing this division.

"The next circumstance is of a nature which requires indeed the most particular details to establish, since the idea can scarce be entertained that the commander of an army should order his own countrymen (or if not immediately such, those amongst whom he had been naturalized) to be deprived of existence, when in a state which required the kindest consideration. But the annals of France record the frightful crimes of a Robespierre, a Carriere, and historical truth must now recite one equal to any which has blackened its page.

"Bonaparte finding that his hospitals at Jaffa were crowded with sick, sent for a physician, whose name should be inscribed in letters of gold, but which from weighty reasons cannot be here inserted: on his arrival he entered into a long conversation with him respecting the danger of contagion, concluding at last with the remark, that something must be done to remedy the evil, and that the destruction of the sick at present in the hospital was the only measure which could be adopted. The physician, alarmed at the proposal, bold in the confidence of virtue and the cause of humanity, remonstrated vehemently, representing the cruelty as well as the atrocity of such a murder; but finding that Bonaparte persevered and menaced, he indignantly left the tent, with this memorable observation: "Neither my principles, nor the character of my profession, will allow me to become a human butcher; and, General, if such qualities as you insinuate are necessary to form a great man, I thank my God that I do not possess them."

"Bonaparte was not to be diverted from his object by moral considerations; he persevered, and found an apothecary who (dreading the weight of power, but who since has made an atonement to his mind

mind by unequivocally confessing the fact) consented to become his agent, and to administer poison to the sick. Opium at night was distributed in gratifying food, the wretched unsuspecting victims banquished, and in a few hours five hundred and eighty soldiers, who had suffered so much for their country, perished thus miserably by the order of its idol.

“ Is there a Frenchman whose blood does not chill with horror at the recital of such a fact? Surely the manes of these murdered unoffending people must be now hovering round the seat of government, and

“ If a doubt should still exist as to the veracity of this statement, let the members of the Institute at Cairo be asked what passed in their sitting after the return of Bonaparte from Syria; they will relate that the same virtuous physician, who refused to become the destroyer of those committed to his protection, accused Bonaparte of high treason in the full assembly, against the honour of France, her children, and humanity; that he entered into the full details of the poisoning of the sick, and the massacre of the garrison, aggravating these crimes by charging Bonaparte with strangling, previously at Rosetta, a number of French and Copts, who were ill of the plague; thus proving that this disposal of his sick was a premeditated plan, which he wished to introduce into general practice. In vain Bonaparte attempted to justify himself; the members sat petrified with terror, and almost doubted whether the scene passing before their eyes was not illusion. Assuredly all these proceedings will not be found in the minutes of the Institute; no, Bonaparte's policy foresaw the danger, and power produced the erasure; but let no man, calculating on the force of circumstances, which may prevent such an avowal as is solicited, presume on this to deny the whole: there are records which remain, and which in due season will be produced. In the interim, this representation will be sufficient to stimulate enquiry; and, Frenchmen, your honour is indeed interested in the examination.” P. 72.

The writer proceeds to describe, in the same plain and forcible manner, the various engagements, marches, difficulties;

“ * Bonaparte pleaded that he ordered the garrison to be destroyed, because he had not provisions to maintain them, or strength enough to guard them; and that it was evident, if they escaped, they would act against the French, since amongst the prisoners were five hundred of the garrison of El Arish, who had promised not to serve again, (they had been compelled, in passing through Jassa, by the commandant, to serve;) and that he had destroyed the sick, to prevent contagion, and save themselves from falling into the hands of the Turks; but these arguments, however specious, were refuted directly, and Bonaparte was at last obliged to rest his defence on the positions of Machiavel. When he afterwards left Egypt, the Scavans were so angry at being left behind, contrary to promise, that they elected the physician president of the Institute; an act which spoke for itself fully.”

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and final triumphs of his countrymen. We have perused his pages with eagerness and delight, and there can be no question of their extensive circulation.

One short anecdote, which greatly pleased us, may serve as a conclusion. A dispute arose between General Hutchinson and General Menou, relative to the collection of antiquities and fragments of art which now grace the British Museum. After some altercation, Menou conceded; observing, that he was certainly obliged to yield to the mandates of a General, who had so many thousand men and such an artillery. To this, General Hutchinson answered, that these reproaches were not handsome; since he had never cast any on General Menou, for allowing an inferior army to gain the country.

Colonel Wilson's work concludes with an account of the Moral and Physical State of Egypt, the Diseases of the country, with an Appendix, in which will be found the army returns, the General's orders, and, lastly, the Gazettes.

An excellent head of the brave Sir R. Abercromby is prefixed; with a very neat Map of the Western Branch of the Nile; and also Plans of the Battles of the 21st of March, and of the Affair of Rhamanie.

ART. II. *Sermons by John Mackenzie, D. D. Minister of Portpatrick.* 8vo. 397 pp. 6s. Bell and Bradfute, Edinburgh; Robinsons, London. 1800.

WE are sorry that this volume was not sooner opened by us. A perusal of the first discourse, or of a small portion of it, would have ensured an early attention to the whole work. Let us atone for this accidental omission as well as we are able.

In the "Advertisement, or Preliminary Discourse," the author has given such an account of his work, as it may be useful to extract or abridge. He has conceived it to be his duty, in some of these discourses where the subject led to it, "to insist very particularly upon the vices to which the more opulent classes of the society are exposed." P. 10. He is a determined enemy to the French system (which has not varied, we believe, in these respects, since this volume was published) and he has

"beheld, with sorrow and consternation, the fatal doctrine held forth, that the interests of the rich and of the poor are different; and, in consequence of this principle, has seen the multitude throwing

ing from them all restraints, rising against their natural magistrates, and perpetrating the most unparalleled atrocities." 1b.

But he solemnly calls upon the higher classes, to look back to the origin of these disorders,—to their own *examples*. So far the author speaks with sober sadness; but what follows is too strong.

"It is then put to the law of the strongest; where, I think, the *wild beasts* must finally prevail; and the human species, the criminal, vitiated, foolish human species, having thus thrown all their advantages from them, will be extirpated." P. 14.

The following passage, illustrating the public judgments of God, is just, as well as animated.

"Terrible in all ages has been our history. Many a measure has been tried with us, many a situation have we been thrown into, and many have been our political arrangements. But, in vain. Vice acts in all situations, and all situations are successively convulsed and overthrown. Miserable societies of mankind! perpetually deceiving and deceived, but always deceiving yourselves most; and ascribing, uniformly and unanimously, your miseries to every cause but the real one.

"See France! miserable, unprincipled, voluptuous, corrupted France! She laughs at religion, she renounces good morals, she sleeps herself in vices, she is distinguished among the nations in infamy, she is full charged with crimes. Lo! her sky is overcast, her kingdom shakes, the volcano opens. King, nobles, priests, and philosophers, are swept down together. Their lofty, gay ranks are obliterated. They have disappeared, like a splendid vision, from the earth.—And they have given place to a set of men, if possible, still worse, whose day is coming.—But behold first, a crash yet more remarkable,—France hurled against Italy! and, from Italy, rebounding upon Egypt! It is thus that the Almighty often manifests himself, and uses one set of miscreants to punish and to overwhelm another," P. 16*.

Some small tendencies towards what is right, in Britain, are then discovered; and we are willing to hope, that the author's fears and foreboding may be spared, though warnings can never be unnecessary.

"I feel also a foreboding (which I fear is far more certain) that, as soon as the danger is over (if indeed it is to be over) we *will* forget it, and return to our old habits. We *will* forget God, neglect and vilify religion, violate moral duty, laugh at conscience, despise, and, because we may despise, disregard and oppress our fellow-creatures.—I can then see beyond this—O that I were not a prophet!—the former, perhaps worse, miseries returning." P. 19.

* Here has been a cancel, which has removed two pages.

The unfortunate Scotticism, in the passage just cited, may disturb, very unseasonably, the gravity of English readers*; but, trusting that the admonition *will* be rightly taken, let us proceed to the Sermons.

"Sermon I. "On the Quality of Vice. Romans, vii. 13. That sin might become exceeding sinful." P. 23. In this Sermon it is shown, that vice possesses some undescribable, imperfectly known, malignant quality, "which blasts and taints, which poisons and destroys, with unseen, but certain influences, every mind, character, and situation." P. 24. In the first place, this is "inferred from the observation, that the consequences of it bear no proportion to our immediate sentiments concerning it." P. 25. Secondly, "from the activity of this quality, and the unexpected but certain progress which it makes, wherever it has been once admitted." P. 26. Thirdly, "from the remorse which follows it, and the unaccountable terrors with which it agitates the mind." P. 28. Fourthly, "from this remarkable observation, that the consequences of it almost always reach beyond the man himself who commits it, and affect numbers of other people," P. 32. Fifthly, "from a general view of the world and of its establishments." P. 34. Sixthly, "from a view of the effects, which, notwithstanding all the precautions we can take, it has produced, and is producing daily, among mankind." P. 37. Lastly, "revelation agrees perfectly with reason in her views of vice, and holds it out as the same malignant and fatal enemy." P. 42.

The subject is then concluded, by what Dr. M. calls a *short address*. So good and useful it is, that we too esteem it short, though it is nearly as long as the whole sermon of many a *fashionable* modern preacher. The clergy have yielded (we think) much too far, in this matter, to that frivolous impatience of *all serious* discourse, and not religious discourse alone, by which the present age is unhappily distinguished. But can levity make any one inattentive to such admonitions as these?

"What is equally remarkable, the consequences of vice do not terminate in a man himself. The malignity of this quality acts upon all around it; and transmits itself, in different forms, even to poste-

* For the benefit of such writers, let us here briefly remark, that, as persons speaking are presumed to know their own intention, *will*, in the first person, is supposed to imply *volition*; *shall* marks mere futurity. But futurity cannot with certainty be known, in some cases, without a power to command it; *shall*, therefore, in the second and third persons, often implies compulsion.

tity. A vitiated man is, first of all, offensive to those about him; and, in the next place, conveys generally a part of the evil with which he was cursed himself to his own offspring. "That the iniquities of the fathers shall be visited upon the children," is not so much a threatening, as a prediction, of the actual and necessary effects of vice. The virulence of this quality is such, that it cannot spend its force upon a man himself. The unhappy father begets unhappy children; and, though he should have nothing else to leave them, he bequeaths one sure portion, which he cannot devise away from them, the effects of his vices. Vice, indeed, generally leaves him little to give; but he gives at least part of what he has. He gives them a part of his vices, a part of his bad health, a part even of his bad name, and the whole wants and distresses which his bad habits have brought upon him. All these are sure inheritances which his representatives feel when he is gone, and of which they cannot easily be defrauded. He not only conveys them to his immediate offspring; but, which is equally amazing, he entails them in his family; and transmits the estate, accumulated, through all the possible generations of his successors, till the line expires under it, and his name and vices go out together. Till this moment the virulence is not spent; it acts until it destroys, and is not extinguished but with the last remnant of the line which it adheres to.—Do not then, Christians! do not think lightly of vice. Think not lightly of any vice, however slight it may appear. Remember, that a little leaven leaveneth the whole lump. Touch it not, it is a poison, and the least particle of it will infect you. Fly from it, touch it not, for it will infect your children. Look not at the vice itself, but at its consequences. The vice perhaps is fair, it seems innocent; yet fly from it, do not breathe upon it, for its effects are dreadful. Pleasant perhaps in the mouth, you no sooner have received it, than it inflicts infernal pains, and produces miseries which cease not with your own being. Ah! what a curse it must be! how must it embitter a man's dying moments, to think that he has cursed his offspring!—that he has left them his wants, his vices, his diseases, and his infamy? This is a second death, more terrible, if possible, than the first. It is hell itself, thrust into the breast, and suffocating the reflections.—That vices, as well as the diseases, which arise from them, are conveyed in blood, there can be little doubt of. Why speculate about it? It is a piece of natural knowledge, which should have the effect to make us cautious. Vice is a disease itself, a virulent disease, which ferments and poisons the whole subject, while a single particle remains for it to act upon.—And it exhibits the same process, and repeats it without end, in nations, as in individuals. Here, indeed, the law is, if possible, more manifest, for the effects are accumulated. Individuals may afford exceptions, but among nations there can be none. A celebrated writer, who deals largely in general maxims, observes, "that virtue is the principle of a republic." This seems to imply, that other governments may be maintained without it. There is a deficiency here (where we *would* not expect it) of generalizing. The maxim, in this limited sense, though it may be, as, I dare to say, it often has been, consolatory to statesmen, is mischievous and false. Virtue is equally the principle of every government. Remove this, and the fabric drops,

drops. Introduce vice, and the nation is at an end. To this rule there is not a single exception in history. Vice acts uniformly; and, if it be not interrupted, or repelled, gives always the same result. From the simplest beginnings, it produces invariably the most extensive miseries. This is its native character, in every possible situation. It resembles strongly that infernal substance which has so often been made its instrument. Lodge but a few particles, put them in motion, give them but life, and they will expand themselves until they fill the globe. The most solid empires have been shaken by it successively, and exploded from their foundations, till not a trace of them remained." P. 51.

From this awful but salutary contemplation of the malignant quality of vice, we now proceed, in Sermon II. to an animating and cheering meditation, "On the Quality of Virtue," "She is more precious than rubies," Prov. iii. 15. Here it is shown, that

"virtue is a precious quality; that it possesses a value, of which we have at present no full conception, but which manifests itself, in the most uniform and continued manner, throughout the creation. This proposition is established, by the history, both of individuals and of societies." P. 61.

Every page of this discourse would afford a very creditable specimen of the whole; but the application is especially striking. We select from it a striking passage.

"Come hither, then, O children, here is wisdom, if you know how to value it;—wisdom which will bless you, and make you happy. What man desireth life, or rather what man does not desire it? But what man desires it rationally? What man wishes to live long, that he may see good? To a request, which we may conceive so important and universal, there is but one answer:—It is virtue which gives the boon. Be virtuous. Whatever comfort or respect, whatever use, value, or importance, attach to the human state, arise from it. Do you wish for length of days? Be virtuous. Do you desire riches? Be virtuous. Are you ambitious of respect? Be virtuous. Do you value the peace of your mind, the improvement of your nature, the prosperity and glory of your family or of your nation? There is the same simple answer, and there can be no other to all these,—be virtuous. Or, are you actuated by still higher views? Do you wish to raise yourselves to the higher orders of being, and even, if possible, to form a connection with the Almighty? Be virtuous. There is no other mean. This is the wonderful one. It is the small seed, which being cast into the earth, and cultivated, gives the comfortable and magnificent product. It overshades the whole earth. It rises to the heavens. It affords shade, defence, and protection to all living creatures.—Cultivate your nature: Conduct yourselves well: Walk wisely: Be just: Be good: Be sober: Be useful. These are small seeds, but look not to what they are. Consider them in their process and effects. Observe them operating throughout the system, and issuing uniformly in a most unexpected and

and amazing result. There is here, as in all the Creator's works, an agency which we know not. Powers, far beyond our conception, are contending. Qualities, which we comprehend not, are in action. Seeds, precious and important, are unfolding." P. 93.

The preacher having, in his first discourse, unfolded a principle which appears to be very important in the system,—that vice possesses a malignity of quality which is at present but imperfectly known to us, but which is continually manifesting itself by its effects:—in some following discourses, he further illustrates this principle, by giving examples of some particular vices. He shows, that these vices, though they appear always simple, and sometimes hardly blameable in themselves, are utterly disproportioned in their effects; and that they lead uniformly, by certain, though perhaps imperceptible means, to the most unexpected and amazing issues. And he begins with the vice of *Sensuality*, which is exposed with the utmost force of eloquence. We would willingly hope, that some abatement may, with justice, be made from the following strong representation; though we cannot deny that it is warranted by too many examples.

"There never, in any period, was less virtue, and more sentiment, than in the present. Conscious of our deficiency in active virtue, we endeavour to impose upon mankind, and upon ourselves, by a copious exhibition of general maxims and fine thoughts, which serve no other purpose than to display our own agreeable convivial talents, and purchase for ourselves, from fools, and at the cheapest price, the characters of men of refined feelings, and delicate sentiments. Every appearance in life is become false or superficial. Conversation is substituted for action, and sentiment for virtue. Language has forsaken its channel; and, instead of pouring from the heart and affections, it proceeds, in a tortured stream, from the understanding or imagination. Life is become one entire piece of affectation. Almost in every case we are obliged to employ a set of ostensible motives; we conceal our real ones, because we have just virtue enough left to be ashamed of them; we understand one another, however, perfectly; and all our finess is exhausted, in the issue of a few plausible speeches, which deceive nobody, without answering even any one solid political purpose." P. 115.

The preacher extols innocent love, as warmly as he reprobates criminal pleasure; and, as the "first improvement of his argument," in opposition to the system of the libertine, he brings forward, and strikingly recommends, the system of the married life.

The subject of Sermon IV. on Daniel v. 30, is *Pride*. Our limits forbid the production of specimens from each discourse; nor do we find in this, passages so striking as in the three which preceded.

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The next Sermon is on the Eighth Commandment. That covetousness may occasionally (though we think not commonly) lead men to commit theft, will be admitted. But the description of the covetous man, at p. 245, seems to be somewhat overstrained: "and that he may obtain what he does not so much as propose, or mean to use, he will rob, steal, and murder; he will sacrifice his happiness, his character, and his life." In other parts of the same discourse, we find the most vigorous and just exhortations.

Sermon VI, "On the Evils of Speech," is (we had almost said) very *lively*; but, more properly, we may say that, in an animated style, it displays much insight into the minds, and an intimate acquaintance with the manners, of men.

Sermon VII, "On the Idolatry of the Hebrews," accounts for this strange fact, at p. 320, ingeniously; and, at p. 323, &c. more satisfactorily.

It may be admitted, as a general maxim, that "it is natural for kings to grasp at power." It is enough for *our countrymen*, that they know one illustrious exception. May *they* prove an exception also to the next maxim,—"as it is for subjects to abuse liberty." P. 325, l. 22.

Sermon VIII, (on Ezra, i. 1, 2, 3, 4) deduces, from the edict of Cyrus, and the return of the Jews from Babylon, a remarkable proof of the truth of the scripture history. We should willingly extract p. 346, to the end of the Sermon; but this, instead of exhibiting specimens, would be merely making a book by the help of other writers. The conclusion, however, we shall venture to place before our readers.

"Let us remember that once favoured people, who were made the means of enlightening us. Let us study their important history, and give due merit to their policy. Let us also remember them in our prayers. As they were the means of our improvement, may we be the means of theirs. As they were brought back from the streams of Babel, may they be yet gathered from all nations, and united under the true Messiah. They are the Israelites. To them pertained the adoption, and the glory, and the covenants. *Theirs* was the giving of the law, the service, and the promises. *Theirs* were the fathers, and of them sprang the Messiah. Ah! once happy people! Ah! favoured nation! What vicissitudes have been yours?—Finally, let us give thanks to God that he has confirmed our faith by such undoubted testimony. At every era of the sacred history, new evidence arises before us. The return of the Jews from Babylon affords one strong instance. Their dispersion proclaims another. In every period, that nation has been destined to confirm the truth, and to publish the supreme government to the nations." P. 352.

The volume concludes in a high strain of oratory; and we earnestly hope, that it will be "so well received by the public,

He, as to be followed by a second;" because we shall consider this as a favourable symptom of the present state of religion among us*.

ART. III. *Elements of the Philosophy of the Mind, and of Moral Philosophy; to which is prefixed, a Compendium of Logic.* By Thomas Belsham. 8vo. 447 pp. 9s. Johnson. 1801.

WHEN an author promises more than can be performed within the limits which he has chosen to prescribe to himself, it is very difficult to enter on the perusal of his book, without prepossessions unfavourable to his judgment. It is the duty, however, of reviewers, to banish all such prepossessions from their minds, before they sit down to deliver their opinion of any work to the public; and we are conscious of having performed that duty at present.

The title-page of the work under review did indeed surprise us. Having made some acquaintance with the logical and metaphysical writings of *Aristotle*; and having perused, with attention, those of *Locke*, *Malebranche*, *Berkeley*, *Hume*, *Buffier*, *Hartley*, and *Reid*, we could not but admire the courage of that man, who undertakes to do more, in a small octavo volume, than any one of these illustrious authors had done in his quarto or his folio! But, as Mr. Belsham entitles his work "*Elements of the Philosophy of the Mind*," &c. and tells us, that it contains "the substance of a course of lectures," it occurred to us, that he might have given it to the public as only a *synopsis* of metaphysics and moral philosophy. We checked, therefore, the train of thought which

* We would not "violate the dignity" of such a work as this, by noticing petty faults, in the body of our remarks upon it; but, in a note, we may say, that we advise the author, in another edition, to reconsider the *experiment* at p. 74, and a few phrases, as "the whole citizens—the very naming of a man to this—the very naming of a man to a mean action;" with some undignified expressions; as at p. 291, "if they should die for it, they must have their minds out;" p. 387, "every body's business and no body's." It is advisable also, to employ *any Englishman*, in putting into their right places, in every page, *will* and *shall*, *would* and *should*; for there is not one man bred or educated in England who could not do this.

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had arisen in our minds, and proceeded to peruse his Preface with impartiality.

We had proceeded, however, but a very little way in that perusal, when our wonder was revived and increased. Instead of a synopsis, it is, in the Preface, presented to our view as the most complete system of morals and metaphysics that the world has yet seen. Dr. Reid, in his *Essays on the Intellectual and Active Powers of Man*, attempts nothing more than to point out the mistakes of *some* eminent metaphysicians, and to establish what appeared to himself the true *theory of human nature*; and his *Essays* fill two quarto volumes. The object of Locke's metaphysical writings was not more extensive, and all Europe knows to what a bulk these writings swelled. What Mr. Belsham has done, he has very explicitly told us, when he says that,

“ in all disputable questions (in metaphysics and morals) he has endeavoured to state the evidence on *both sides with fairness and impartiality*; and has, in *no case*, intentionally omitted or misstated any arguments, which have been produced in favour of hypotheses, which appear to him erroneous. Nevertheless, while he was solicitous to do justice to the opinions of others, he did not regard himself as under any obligation to conceal his own :”

and all this, together with a Compendium of *Logic*, in an octavo volume!

Much may indeed be accomplished in a small space, by a man eminent for precision of thought, who knows, at the same time, how to clothe his ideas in their appropriate dress; but whether Mr. Belsham be remarkable for this precision, we soon found to be a question at least problematical. He is indeed sensible of its *importance*; for he observes, that

“ the ability to define correctly, to think justly, to analyse a complex process of argumentation, to detect plausible sophistry, and to arrange ideas and reasonings in a clear and luminous method, will always be of use !”

Let us then try his abilities in this way, by enquiring into the perspicuity, precision, and consistency of some of the definitions prefixed to his Compendium of *Logic*; and let us begin, as he begins himself, with *Perception* and *Sensation*.

1. “ PERCEPTION is the *attention* which the mind pays to *impressions* made upon it.

2. “ The *results* of perception are *SENSATIONS* and *IDEAS*.” P. 4.

3. “ PERCEPTION is the *faculty* by which we *acquire sensations and ideas*.

4. “ SENSATION is the *perception* of an object by the *organs of sense*; *these* are, *sight, hearing, taste, smell, and touch*.

5. “ A

5. "A SENSATION is the *impression* made upon the mind by an object actually present." P. 7.

6. "SENSATIONS are *feelings* excited by the *impressions* of external objects upon the organs of sense.

7. "PERCEPTION is an indefinable principle or power." P. 16.

In the second of these definitions, the *result* of perception is *sensation*; in the fourth, *sensation* is *perception*; therefore, the *result* of perception is *perception*! In the first definition, *perception* is the *attention* which the mind pays to *impressions* made upon it; but, in the fourth, *perception* is *sensation*; therefore, *sensation* is the *attention* which the mind pays to *impressions* made upon it; but, by the fifth definition, *sensation* is the *impression* made upon the mind; hence, an *impression* made upon the mind is the *attention* which the mind pays to an *impression* made upon it! By the fourth definition, *sensation* is the *perception* of an object: and, by the third, *perception* is the *faculty* by which we acquire *sensations* and *ideas*; therefore, *sensation* is the *faculty* by which we acquire *sensations* and *ideas*; but, by the fifth, *sensation* is the *impression* made upon the mind by an object actually present; therefore, the *faculty* by which we acquire *sensations* and *ideas* is the *impression* made upon the mind by objects actually present; but, by the sixth definition, *sensation* is the *feeling* excited by the *impression* of external objects on the organs of sense; therefore, the *impression* made upon the mind by objects actually present, is the *feeling* excited by the *impression* of external objects on the organs of sense! And, as it is declared, in the seventh definition, that *perception* is an *indefinable* principle or power, while it is said, in the fourth, that *perception* is *sensation*, it follows undeniably, that these definitions of sensation and perception are all stark nonsense; and that they furnish no evidence whatsoever of the author's precision of thought.

Do they furnish, then, good evidence of his knowledge how to clothe his ideas in their proper dress? We think not: for, as we do not remember to have met with any logician before him, who called *sight*, *hearing*, *taste*, *smell*, and *touch*, the ORGANS of sense; so it appears very little probable, that any one after him will deviate so far from the *jus et norma loquendi*, as to call the *eye*, *sight*, or the *ear*, *hearing*!

After such a specimen, we can hardly suppose that any one of our readers wishes us to waste either their time or our own, in giving a minute analysis of this Compendium of Logic. The author, as they will readily believe, confounds *reflection*, the other inlet to ideas, with *consciousness*; and, as he declares himself an implicit believer in Hartley, it will not

greatly surprise them to be told, that his definition of judgment "is the *association or separation* of ideas, corresponding to the perception of their agreement or disagreement;" though, like us, they may not fully comprehend this definition; or, if they do, not admit of its truth. *Darkness*, and the ideas of *hobgoblins*, are in some minds so closely associated, that they cannot be separated; and yet no man of a sound judgment perceives what this author here calls their agreement.

Mr. Belsham says (p. 4) that the "*result* of the operation of associating or separating our ideas, according to the perception of their agreement or disagreement, is called a *judgment*;" but, as we have seen, he defines judgment to be this operation itself; therefore, the *result* of judgment is a judgment. These, and a thousand other absurdities, result from the vain attempts of metaphysicians, to define what admits not of definition. "As it is impossible," says one of the soberest of them, "by a definition, to give a notion of colour to a man born blind; so is it impossible, by a definition, to give a distinct notion of judgment to such as have not often judged."

This Compendium of Logic, like those of Duncan and others, consists of four parts, treating of *Perception*, of *Judgment*, of *Reasoning*, and of *Method*. On the structure of *sylogisms*, under the head *Reasoning*, the author is at least minute, if not always accurate. Affecting the precision of an ancient geometer, he begins the section with a series of definitions and axioms; whence he proceeds to the general rules of syllogism. We shall extract four of his axioms; because, old as the art of syllogizing is, we doubt if there be another treatise on the subject in which such axioms are to be found in uninterrupted succession.

"Axiom 3. If two ideas agree with a third, they agree with each other.

"Axiom 4. The agreement of two ideas with a third cannot prove their disagreement with each other!

"Axiom 5. If, two ideas being compared with a third, one agrees and the other disagrees, they disagree with each other.

"Axiom 6. If one agrees, and the other disagrees, it cannot be inferred that they agree with each other! P. 52.

The third and fifth of these propositions have been laid down as axioms by other writers on logic; but we are inclined to believe, that Mr. Belsham is the first logician who has discovered the necessity of stating the fourth and sixth, as axioms! Here he is certainly original; and originality, in this department of science, is a proof of no ordinary merit. To us he seems original likewise in his doctrine of *induction*;

at least, we find nothing similar to the following definition in the works of Bacon.

"Induction is the distribution of a *general idea* into its several species and individuals; and ascribing to the whole, what is found to be the property of every part. Thus, eternity of future torments is not to be found in the Pentateuch, in the historical books (Is Genesis no historical book?) in the poetical compositions, nor in the prophets, of the Old Testament. Neither is it to be found in the Gospels, the Acts, the Epistles, nor the Apocalypse. Therefore, the doctrine of the eternity of future torments is not to be found in the Scriptures, either of the Old Testament or of the New."

The pleasure of contradicting the doctrine of the church, respecting future punishment, has here prevailed with the author to give an example of inductive reasoning, which seems not to agree with his definition of induction. The example would indeed be a good one, were each step of the induction true*; but the definition supposes the human mind to be stored with *general* before *particular* ideas; and, at the same time, confounds *ideas* with *truths*. How much more perspicuously does Bacon illustrate the method of induction, by contrasting it, in the following paragraph, with the logic then in use.

"Duæ viæ sunt atque esse possunt ad inquirendam veritatem. Altera a sensu et particularibus advolat ad axiomata maximè generalia, atque ex his principiis eorumque immota veritate judicat et invenit axiomata media; atque hæc via in usu est. Altera a sensu et particularibus excitat axiomata ascendendo continenter et gradatim, et ultimo loco pervenitur ad maximè generalia; quæ via verè est intentata." *Nov. Org., Lib. i. Aph. 19.*

Taking it for granted, that our readers have enough of Mr. Belsham's *Logic*, we proceed to analyse his *Philosophy of the human Mind*. He begins with an introductory eulogium on philosophy, in general; in which he takes care to expatiate on the importance of a profound knowledge of human nature in the *political world*. This knowledge, which he seems to think may be acquired from reading and solitary meditation, "qualifies the well-informed and sagacious statesman," he says, "to judge correctly of the true interest of the community at large;" but he has *forgotten* (for we can attribute the omis-

* Since Mr. Belsham is so confident that the eternity of future torments is not to be found in the Gospels, he can doubtless reconcile to his opinion our blessed Lord's words, in chap. xxvi. ver. 24, of the Gospel by St. Matthew. This we cannot do, nor have we yet seen it done by any commentator.

sion to nothing else) to prove the truth of his assertion, by an appeal to the *wise and beneficent conduct of the philosophical authors of the French Revolution!*

He next proceeds to lay down, from Newton, three rules of philosophizing; and to ascertain the utility and the danger of *hypotheses*. It would be extremely unreasonable to censure him for an undue attachment to *hypotheses*, for every man is attached to what he finds necessary to him; and without the aid of hypotheses, Mr. Belsham could hardly have figured among the metaphysicians of the age. We wish, however, that he had stated precisely the sense in which he receives each of his three rules of philosophizing; for one of those rules may be understood in different senses; and another, as he has delivered it, is neither the rule of Newton nor just in itself.

"That no more causes of phenomena are to be admitted than what are *real*, and sufficient to explain the phenomena," is undoubtedly an excellent rule, provided the word *real* be properly understood; but it has been very often mistaken. Newton's meaning we apprehend to be, that no cause of any event shall be admitted, or even *considered*, which we do not *know* to be actually concurring, or exerting some influence, in that very event. Some of the followers of Aristotle, if not that philosopher himself, have supposed that the motions of the planets are carried on by *conducting intelligent minds*. This explanation of the phenomena is very properly rejected by the intelligent Newtonian; not because such causes exist not in nature, or are not adequate to the effects; but because, however *real* they *may* be, he *knows nothing* of them, and can therefore make no use of their agency in his investigations of the laws of nature.

"That qualities which are invariably found to belong to all substances to which *experiments* can be applied, are to be supposed to belong to *all substances*," is a rule of philosophizing of which Mr. Belsham has indeed made much use; but it was no rule of Newton, nor will it be admitted by any man whose object is truth, and not system. The rule laid down by Newton, for which this author wishes to impose upon us this *petitio principis* as a basis of *materialism*, is, "that the qualities of *natural bodies*, which can neither be increased nor diminished, and which agree to *all bodies* on which experiments can be made, are to be reckoned as the qualities of *all bodies whatsoever*." To this no thinking man will object; but he who admits the spurious rule will find himself, before he is aware, compelled to admit likewise, that not only the souls of men, but even the substance of the Supreme

preme Being himself, is *extended, divisible, moveable, and heavy*; and we shall see, by and bye, that this is the conclusion to which our *pious* author wishes to conduct his readers.

All this is given by Mr. Belsham, as *matter introductory* to the philosophy of the mind, of which he treats in twelve chapters. In the first chapter, we have a general enumeration of the faculties, with a philosophical account of *perception*; but the first thing that arrested our attention was, the calling our *capacity* for pleasure or pain a distinct *faculty* of the mind. This we suspect to be new; for, though we have certainly a *capacity* for pleasure or pain, we doubt if, on any occasion, the words *capacity* and *faculty* can, with propriety, be substituted for each other. We might, without much violence to the idiom of our language, say, that an empty jar has a *capacity* for water, and that a magnet possesses the *faculty* of attracting iron; but we could hardly say, that the jar has the *faculty* of holding water, or the magnet the *capacity* for attracting iron.

Let not the reader look upon such remarks as trifling. Accuracy of language is of very great importance in every philosophical discussion; but of greater perhaps in the *philosophy of the mind*, than in any other department of science. We might notice other deviations from propriety in this author's enumeration of the human faculties, as well as his gross misrepresentation of the principles of Dr. Reid; but we pass on to his account of the faculty of perception.

"Perception is an indefinable principle or power. Its existence can be known only by consciousness, or the experience which every man has of what passes within himself. It is an old observation, that the mind is as incapable of comprehending the *nature* of perception, as the eye is of seeing itself."

This is perfectly just; but what follows is an instance of that strained analogy, which has so often led metaphysicians into the most extravagant errors.

"Perception is usually assumed to be a simple principle, an indivisible power; but this is not to be conceded without proof. *Life*, whether vegetable or animal, is commonly presumed to be a simple principle; yet it is unquestionably the result of very complex organization: why then may not perception be a complex feeling, resulting from the combination of some *unknown** simple principles, capable of being resolved

* The introduction of the word *unknown* here, accounts for the author's not stating the sense in which he receives the first of the rules of philosophizing, which he professes to have laid down from Newton. Newton admitted not of unknown principles in his cautious and pious investigations.

into its constituent principles, and of being the property of a discernible and dissoluble substance? Perhaps future and more accurate observations of the phenomena of mind may solve this difficult problem; in the mean time it is unwarrantable to decide with confidence in a case of which we are totally ignorant."

And does this metaphysician really see any resemblance between what physiologists call animal and vegetable life, and that power of perception of which every man is conscious? Perhaps he means to compare the *percipient principle* in men with the *vital principle* in animals and vegetables; but this comparison, though extremely improper, is less favourable to his opinion than he seems to be aware. Were he as well acquainted with the phenomena of life, as so bold a corrector of prejudices ought to have been, he would not need to be told, that the *vital principle*, both in animals and vegetables, has been proved, with the force of demonstration, to be neither a chemical nor a mechanical agent; that so far from its being the result of a complex organization, it presides over the process of that organization itself; and that the various phenomena of life have led the most sagacious inquirers, though not professed metaphysicians, to conclude the vital principle to be a *simple and indivisible power*.

Were the case, however, otherwise, can any mode of reasoning be more fallacious than that which, by analogy, infers the nature of one principle, of which we know something by the faculty of consciousness, from another of which we know not even the existence; but by inference from a variety of complicated phenomena? This is certainly to explain *ignotum per ignotum*, if indeed we be, as the author alledges, ignorant whether the power of perception be simple or compound. To us, indeed, it appears ridiculous to pretend such ignorance, since we have the same evidence of the simplicity of perception as of its existence; and since it could not be "an indefinite principle or power," as it is here truly called, if it were "the result of a combination of simple principles, and capable of being resolved into its constituent parts."

The second chapter, which is a very short one, is entitled *of the Capacity for Pleasure and Pain*, and contains nothing worthy of particular notice; but the first sentence:

"The existence of this capacity we learn," says the author, "by consciousness; what pleasure and pain are, we learn by experience."

* See Thomson's System of Chemistry, vol. iv. p. 519, &c. This valuable work shall be noticed by us as soon as possible.

Had he said, that we *know* what *pleasure* and *pain* are by *consciousness*, and learn from *experience* that we have a *capacity* for pleasure and pain, the truth of the assertion would have been incontrovertible; but what he *has* said is either a falsehood or nonsense. It is a palpable falsehood, if the words *consciousness* and *experience* be employed in their usual sense; for every man knows that we are *conscious* of nothing but the *immediate* energies and feelings of our own minds; though we surely have a *capacity* of pleasure and pain when, in the soundest sleep, we *actually* feel neither the one nor the other. If he employs the word *consciousness* where all other men would have used *experience*, and *experience* instead of *consciousness*, he writes a language which to every English reader must be jargon.

In the beginning of the next chapter, which treats of the *law of association*, and of the theories which have been professed for explaining the phenomena of the mind, we meet with a similar blunder; and yet Mr. Bellsham presumes to censure the vague language of Dr. Reid, and the other metaphysicians, whose writings have done such honour to Scotland!

“ Association is that *law* of the mind by which two or more sensations, ideas, or *muscular motions* are so united, that any one of them impressed alone shall introduce all the ideas or motions connected with it. The existence of this law we learn by *consciousness*, and it is *proved* by all the phenomena of mind!”

Really! we had imagined that what is *known by consciousness*, stands not in need of *proof*; for even Hume himself, who acknowledged not much truth in the world, has taught us that “consciousness never deceives.” We did not however know, nor can we yet believe, that the existence of any *law* of the mind can be known by consciousness, which never informed us of more than *particular facts*. The repetition of certain facts, known each time by consciousness, and treasured up in the memory, has indeed led us to the discovery of certain *laws* of the mind, and, among them, the law of association; but this process of discovery we would call *experience* or *induction*.

On this chapter, though rather long, and on a subject certainly of great importance, we shall not make many remarks. Every thing in it, of the smallest value, is taken from Locke and Hartley, with whose works all our metaphysical readers must be supposed thoroughly acquainted; and, we will venture to assure them, that the illustrations of the theory, added by this author, are totally unworthy of their attention, for they prove nothing more, than that he understands not the reasonings of his masters. Thus, speaking of complex ideas, he says, that

"the coalescence of these ideas is sometimes so perfect, that it is extremely difficult to separate and analyse them. Ideas the most complex will often wear the appearance of perfect simplicity, and will bear no resemblance to the elements of which they are formed. So the whiteness of the sun's light, though compounded of the seven primary colours, resembles none of them, and is commonly mistaken for a simple and original colour."

And is it not a simple and original colour? Remember, reader, that the author is writing not on *optics* or the *art of dyeing*, in which the mechanical *causes* of colour are the subject of investigation, but on *the philosophy of the mind*, in which colour is considered only as a *sensation* or *idea*. Locke and Hartley knew well, that the visible sensation, perception, or idea (call it which you please) communicated by the reflection of light from snow, is as simple and original as the sensation, perception, or idea, communicated by the reflection of light from a soldier's coat. They knew, likewise, that the sun's light is neither coloured nor visible, though it be the mechanical cause employed to produce in the mind the sensation of colour, and the perception of vision; but if Mr. Belsham knows this (and he is a very extraordinary metaphysician who does not know it) he has expressed himself repeatedly, as if his intention had been to mislead his readers.

In the third section of this chapter, the author states the Cartesian theory of *animal spirits*, and very properly rejects it, because it is unsupported by evidence, at the same time that it is insufficient to account in a satisfactory manner for the various phenomena of the human mind. He adopts, however, without scruple or hesitation, the Hartleian theory of *vibrations* and *vibratiuncles*, though that theory is equally destitute of evidence, and cannot account metaphysically for *one* phenomenon of the mind. Granting it to be possible, that the medullary substance of the brain *may* vibrate in all the complicated directions which this author and his master suppose, there is not the shadow of evidence that it *actually does so*. It may or may not vibrate in those directions for any thing that they or we know, or ever can know, of the matter. So far therefore from being what Newton means by a *real cause*, vibration, as detailed by Hartley and Belsham, is a *mere hypothesis*, and, we must have leave to add, an hypothesis extremely improbable.

Were the case, however, otherwise, were it a fact incontrovertible, that vibrations and vibratiuncles are connected, as they suppose, with the various phenomena of the mind, they would yet afford no solution of these phenomena; for a vibration is not a sensation, nor a vibratiuncle an idea, and the ques-

tion still recurs—What connects the one with the other? Till this question be answered, the doctrine of vibration, granting its truth, can be of no use in *metaphysics*, whatever it may be in *physiology* and *anatomy*; and the introduction of it into the first of these sciences, is a direct violation of both parts of the first of those rules which this author has adapted from Newton, and by which he professes to conduct his enquiries.

We agree with him, however, in considering the doctrine of *association*, to a certain degree, as completely established, whatever become of vibrations and vibratiuncles; but we wonder at the confidence with which he affirms, that neither Dr. Reid nor any other of the Scottish metaphysicians, comprehends Dr. Hartley's doctrine in all its extent (p. 55). Part of that doctrine (as we have just seen) is incomprehensible in itself; and the rest of it was probably as well understood by Dr. Reid, as by that man who confounds *volition* with *desire*, and *desire* with *sensation* (p. 49, 50); who thinks he is accounting for the phenomena of mind, when he says, that "moderate vibrations are the causes of pleasure, and violent vibrations of pain;" and who offers as a satisfactory solution, the *conjecture* of Hartley, that "the precise limit between pleasure and pain, is the solution of continuity in the nerve that vibrates"!! Dr. Reid, and some other Scottish metaphysicians, before they had dignified such stuff as this with the name of philosophy, would probably have deemed it incumbent on them to establish the reality of vibration, and of the continuity of the nerve; and to show how such continuity could be broken by *cold* as well as by *heat*.

The author's fourth chapter, which is entitled of *Sensation*, relates some physiological and anatomical facts from Theil, Hartley, and Darwin; it details likewise various hypotheses, connected with the great hypothesis of *vibration*; but we have found in it hardly a single sentence that is otherwise than remotely related to the philosophy of the *mind*. When the author affirms, that "the pain of a wound, or of disease, such as the colic or the stone, produces *chilliness*, that is, the inflammation produces a *contraction* of the skin, which checks the *vibrations*" (p. 60) he deserves the praise which is due to that steady courage which maintains a favourite hypothesis, in defiance of fact; for the assertion, that exquisite pain produces chilliness, though it may be very philosophical, seems not to accord with vulgar experience. But when (p. 80) he calls *light* a *sensation*, we are afraid that, even by *philosophers*, he may be considered as a man who understands not the very terms of the science, of which he professes to have published the most complete system.

The chapter on *the Intellect*, contains many just observations, both by the author, and by other metaphysicians; and though we meet, as usual, with one or two inaccurate expressions, they are not here of a dangerous tendency. In what is said of the existence of the material world, justice is not done to Dr. Reid, who on that subject wrote and thought as Mr. Bellsham seems to think; and on one occasion (p. 116) we find attributed to the *senses* what is true only of the *intellect*.

Much the same character may be given of the chapters, which treat of the *Memory* and *Imagination*, as of the chapter on *Intellect*; though in them we are more frequently interrupted by the hypothesis of *vibration*, than we were when attending to his disquisitions on the phenomena of the understanding. What he says of the existence of *space* is incontestably just, though contrary to the decisions of Clarke, Reid, Price, and other eminent writers of metaphysics; but we are not so well satisfied with his doctrine of duration, though on that subject too he throws out some useful hints.

Duration, we apprehend, as applied to a finite being, signifies not the *continued successive* existence of that being, which seems indeed to be a contradiction in terms; but the *permanent* existence of that being, compared with the successive existence of other things, such as our own ideas, which had each made its appearance, and in rotation passed away. Were not we conscious that we who think remain unchanged, while our train of thought passes in succession, we never could have acquired an idea of duration. To acquire this idea, therefore, it is not enough to reflect on the succession of our ideas, without reflecting at the same time on our own permanent existence.

We were much pleased to find this author a strenuous advocate for *personal identity*, an article of his creed which he is determined not to give up, whatever become of his favourite hypothesis of the materiality of the human soul. He seems to be aware that there is some opposition between materialism and personal identity; and a desire to reconcile them, joined to his antipathy to Scotch metaphysics, has induced him to demand the *proof* of a proposition as absolutely certain and self-evident, as that Mr. Bellsham is not Mr. Baxter, or that a triangle is not a square.

“ It has been asked, whether, if a substance be *annihilated*, it can, by omnipotence, be reproduced: and the negative of the question has generally been assumed as a self-evident principle. *No being*, says Dr. Reid, *can have two beginnings of existence*. But this is merely a verbal objection: It may have a *beginning* and a *renovation*. The usual appeal is made to *common sense*. But that is open to both parties. Let
a con-

a contradiction be *proved*, and the point must be given up: till then, a renovation of existence ought not to be assumed by philosophers as impossible!!!

Indeed! then we are afraid that nothing ought to be assumed as impossible; for no proposition that is intuitively certain and *self-evident* can be *proved*; and it appears not to us more certain or self-evident, that two and two are not ten, than that the same individual being cannot have two beginnings of existence. As the author is undoubtedly endowed with *common sense*, notwithstanding his dislike to the phrase, we cannot help suspecting that he is prevented from intuitively perceiving the contradiction, of which he here calls for a *proof*, by confounding *annihilation*, which he never witnessed, with those corporeal dissolutions which are witnessed daily.

(To be continued.)

ART. IV. *Principles of Surgery, in Two Volumes: Volume First; of the ordinary Duties of the Surgeon; containing, the Principles of Surgery, as they relate to Wounds, Ulcers, and Fistulas; Aneurisms, and wounded Arteries, Fractures of the Limbs, and the Duties of the Military and Hospital Surgeon. Volume Second; a System of Surgical Operations; containing, the Principles of Surgery, as they relate to Surgical Diseases and Operations, as Lithotomy, Trepan, Hernia, Hydrocele, Amputation, &c. By John Bell, Surgeon. 4to. 674 pp. 4l. 4s. Cadell and Davies, &c. 1801.*

OUR first sensation, on comparing the showy* title-page of this work with its bulk and price, was that of surprise. It appeared to us extraordinary, that 674 pages in large quarto should be required for explaining a *part only* of the principles of surgery; and we thought it rather hard, that the young practitioner should be charged four guineas for a single volume of an introductory treatise on this branch of the healing art; but, on turning over the book, our surprise ceased; and we soon perceived, that it was not a detail of the princi-

* The title-page exhibits a mighty pretty engraving of Edinburgh Castle. What an appropriate decoration to a work on the principles of surgery!

ples of surgery that filled so many pages, but cases narrated with much prolixity, and intermixed with a vast medley of irrelative matter. The author has certainly misnamed his work, which should have been entitled, *Cases and Observations in Surgery*. The principles of this, or any other art, should be explained with all the brevity that is consistent with perspicuity, unmixed with extraneous topics, and disencumbered from trifling stories, and personal controversy. Had Mr. Bell attended to these rules, the contents of his volume might have corresponded with the title, and a work of convenient size and moderate expence might have been produced; which would have been both useful and acceptable to the surgical student. In its present form, we fear it will neither answer the writer's intention, nor the reader's expectations.

Wounds, ulcers, aneurisms, and fractures are the leading subjects of this first volume; prefixed to which, we find a Preliminary Discourse, wherein great pains are taken to show, that the army and navy are the best schools for acquiring a practical knowledge of the art. They are doubtless excellent schools; but does it follow, that no one can be a good surgeon who has not been in camps or fleets? Is there no anatomy, the basis of the art, taught at London and Edinburgh, nor any practice to be seen in the hospitals of those places? The charge of ignorance made against the surgeons in general, of large towns, who have never been engaged in military or naval service, is as illiberal as it is unjust. Some there are, no doubt, in surgery, as in all other professions, who are ill qualified to discharge the duties of it; but these exceptions (we hope and believe) are by no means common, and can never warrant such unbecoming aspersions upon the whole body. This mode of attempting self-exaltation, by the degradation of others, cannot be too strongly censured and condemned.

Another circumstance in this Preliminary Discourse must not be passed over without animadversion; we mean, the author's endeavour to undermine the authority of teachers. This is not good policy in one who sets himself up for a professor! It is not the way to bring pupils about him. Of what use are lectures, if the young men who attend them are not to place full confidence in the judgment, knowledge, and experience of those who deliver them? Nothing can be more injurious to the interests of the profession than the inculcating of such doctrines.

Censurable as the author is in these and other respects, it must nevertheless be allowed; that some useful practical observations are to be found in various parts of his book, and especially

cially on the subject of aneurisms*. The cases of this disease furnished by Dr. Jeffry, Professor of Anatomy at Glasgow, and by Mr. Harkness, may be considered as valuable communications.

Of the numerous engravings which accompany this work, some appear to have been requisite for illustrating the cases and descriptions, while others seem to have been introduced merely for the sake of catching the eye; a practice much to be discommended, as serving to raise, unnecessarily, the price of the book.

If Mr. Bell should persist in his intention of writing a second volume, we would advise him to adopt a different method; to aim at compression of style and matter, to reject what is foreign to the subject, and, above all, to abstain from unbecoming reflections on his brethren.

ART. V. *The Satires of Decimus Junius Juvenalis.* By William Gifford, Esq. &c.

(Concluded from our list, p. 520.)

JUVENAL is an author whose animated style and masculine spirit naturally gain admirers among those who feel the ardour of poetry, and the enthusiasm of virtue. Hence we find him the declared favourite of Scaliger, who terms him, "*Satyrorum facili princeps.*" Casaubon, and other early critics, have given similar opinions: though Dryden considers him as endeavouring to exalt Persius at the expence of Juvenal. One writer, whose words are now before us, calls his language

* Mr. Bell, however, in this part indulges himself in several severe and illiberal censures; but even if these were allowable, the writer of them ought to be particularly careful that they should be founded in fact. In p. 235, he most violently accuses a surgeon of the first eminence, for what he calls "a posthumous assassination of Mr. Pott;" quoting from a work, which was indeed published after Mr. Pott's death; but in another part of his book he copies an engraving from the original account, of the same case, published in Mr. Pott's life-time; which, therefore, he must have known not to be an attack on a deceased person. The remarks, in truth, were stated with delicacy, and with an evident design to give that surgeon, or his friends, an opportunity of stating their own case, which was never done. There is the strongest appearance of spleen and private ill-will, in all he writes respecting the same eminent surgeon.

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"longe omnium Latinissimus, et purior quam Horatii" (this is tolerably bold) and adds, "numeri etiam rotundi, concinnique Horatianis multo exactiores*," which is more nearly true. It was natural that, to a mind like Dryden's, he should appear superior to Horace, which Dryden fairly avows. After saying what implies a superiority in the plan of Horace, he adds, "but after all, I must confess, that the delight which Horace gives me is but languishing. Be pleased to understand, that I speak of my own taste only: he may ravish other men; but I am too stupid and insensible to be tickled. Where he barely grins himself, and, as Scaliger says, only shews his white teeth, he cannot provoke me to any laughter. His urbanity, that is, his good manners, are to be commended, but his wit is faint; and his salt, if I may dare to say so, almost insipid. Juvenal is of a more vigorous and masculine wit, he gives me as much pleasure as I can bear. He fully satisfies my expectation; he treats his subject home; his spleen is raised, and he raises mine: I have the pleasure of concernment in all he says; he drives his reader along with him; and when he is at the end of his way I willingly stop with him. If he went another stage, it would be too far, it would make a journey of a progress, and turn delight into fatigue." This is written and felt like Dryden; it marks his character; and where he appears as a satirist himself, his practice is conformable to his sentiment; he is more like Juvenal than Horace. The same may be said of the present translator. Where he has appeared as an original satirist, the spirit of Juvenal has burst forth; and he has shown sufficiently which author he most approved, and which he most resembled.

The only material fault, with truth objected to Juvenal, is his occasional grossness, but the occasions are rare; and was not Horace, in sport, sometimes as gross as Juvenal in severity of indignation? Which then is most seductive? But let us take the defence of Juvenal from his present translator. He mentions first the examples of other ancients, even of rigorous morality, and then proceeds:

"It seems as if there was something of pique in the singular severity with which he is censured. His pure and sublime morality operates as a tacit reproach on the generality of mankind, who seek to indemnify themselves by questioning the sanctity they cannot but respect; and find a secret pleasure in persuading one another that this dreaded satirist was, at heart, no inveterate enemy of the licentiousness he so vehemently reprehends.

"When we consider the unnatural vices at which Juvenal directs his indignation, and reflect, at the same time, on the peculiar qualities of his mind, we shall not find much cause perhaps for wonder in the strength of his expressions. I should resign him in silence to the hatred of mankind if his aim like that of too many others, whose works are read with delight, had been to render vice amiable, to tinge his seducing colours over impurity, and inflame the passions by meretricious hints at what is only innoxious when exposed in native deformity; but when I find that his views are to render depravity loathsome; that every thing which can alarm and disgust, is directed at her in his terrible page, I forget the grossness of the execution in the excellence of the design; and pay my involuntary homage to that integrity, which fearlessly calling in strong description to the aid of virtue, attempts to purify the passions, at the hazard of wounding our delicacy, and offending our taste. This is due to Juvenal: in justice to myself, let me add, that I could have been better pleased to have had no occasion to speak at all on the subject." P. lviii.

Thus much for the general topic: in the passage we shall next cite, Mr. G. at once describes his own plan, and, by implication, further defends his author. He intends, he says, to give *him* entire, but in a manner suited to our own times. Chaucer, he observes, recommends reciting faithfully after another,

"All he spoke never so rudely and large."

"And indeed," he adds, "the age of Chaucer, like that of Juvenal, allowed of such liberties. Other times, other manners. Many words were in common use with our ancestors which raised no improper ideas, though they would not, and indeed could not, at this time, be tolerated: with the Greeks and Romans it was still worse: their dress which left many parts of the body exposed, gave a boldness to their language, which was not perhaps lessened by the infrequency of women at those social conversations, of which they now constitute the refinement and the delight. Add to this, that their mythology, and their sacred rites, which took their rise in very remote periods, abounded in the undisguised phrases of a rude and simple age, and being religiously handed down from generation to generation, gave a currency to many terms, which offered no violence to modesty, though abstractedly considered by people of a different language, and manners, they appear pregnant with turpitude and guilt.

"When we observe this licentiousness (for I should wrong many of the ancient writers to call it libertinism) in the pages of their historians and philosophers, we may be pretty confident that it raised no blush on the cheek of their readers. It was the language of the times—*hæc illis natura est omnibus una*: and if it be considered as venial in those, surely a little farther indulgence will not be misapplied to the artist, whose object is the exposure of what the former have only to notice.

"Thus much may suffice for Juvenal: but shame and sorrow on the head of him who presumes to transfer his grossness into the ver-

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nacular tongues. Though I have given him entire*, I have endeavoured to make him speak as he would have spoken, if he had lived amongst us; when, refined with the age, he would have fulminated against impurity in terms, to which, though delicacy might disavow them, manly decency might listen without offence. P. lxxiii.

We shall now proceed to the examination of the present translation, in doing which we shall prescribe to ourselves the following method. We shall turn to those parts of the original author, well known to all scholars as most striking for their beauty or vigour, and shall then enquire which of the respectable English translators of eminence has best succeeded in giving it in his native language. In doing this we shall not confine ourselves to Dryden alone, in the version published under his auspices; because some of his coadjutors were certainly men of eminence enough to have their labours estimated in comparison with those who have followed.

The beauties of Juvenal undoubtedly commence with his very first lines, in which the indignant burst of "*Semper ego auditor tantum*," followed by a contemptuous recapitulation of the hackeneyed themes of common poets, at once arouses the attention of the reader, and introduces the satirist to him in the quickest way. It is here not a little remarkable, that Dryden has condescended, in this very opening of the work, to borrow from an earlier translation. Sir Robert Stapylton had rendered the first lines with spirit, and, to avoid his words, it became almost necessary to put up with worse. Dryden, therefore, only improved the rhythm of his lines, and took the arrangement and even the rhymes from him.

STAPYLTON.

" Shall I but hear still? never quit the score?
Vext with boarfe Codrus' Theſeid o're and o're?
Shall he unpuniſht read to me long plays?
He Elegies? huge Telephus whole dayes
Unpuniſht ſpend? or vaſt Oreſtes writ
O'th ſides, indors'd too, and not finiſht yet."

DRYDEN.

" Still ſhall I hear, and never quit the ſcore?
Stunn'd with boarfe Codrus' Theſeid o'er and o'er?
Shall this man's elegies, and t'other's play,
Unpuniſh'd murder a long ſummer's day?
Huge Telephus, a formidable page,
Cries vengeance; and Oreſtes' bulky rage
Unsatisfy'd with margins cloſely writ
Foams o'er the covers, and not finiſh'd yet."

* With a few very proper exceptions, afterwards ſtated. Rev.

Mr. Owen has here taken a new track, but evidently with some loss of spirit, which we conceive must inevitably happen in every deviation from the form which Stapylton and Dryden have copied from the original author. In passages so peculiar, there is perhaps but one right way, which being once struck out, every attempt to take another must lead to inferiority. This reflection applies less to Mr. Gifford's rendering than Mr. Owen's, yet we think it does in some degree apply; and indeed we have heard it pronounced inferior to Dryden's, merely from keeping the first question suspended. Yet it is undoubtedly very animated.

"What! while with one eternal mouthing hoarse
Codrus persists on my vex'd ear to force
His Theseid, must I, to my fate resign'd
Hear, only hear, and never pay in kind?
Must this with farce and folly rack my head
Unpunish'd? that with sing-song whine me dead?
Must Telephus, huge Telephus! at will
The day, unpunish'd waste? or, huger still,
Orestes, with broad margin over-writ,
And back, and—O, ye Gods! not finish'd yet?"

The sudden "What," in these lines, makes some amends for the suspense of the sentence; and the line, "hear, only hear, and never pay in kind," is peculiarly spirited. The indignation of the author, against the abuses and vices of his time, is admirably expressed, in the original, by several successive exclamations, on the impossibility of passing over such offences, such as,

*Difficile est Satiram non scribere; nam quis iniquæ
Tam patiens urbis, tam ferreus, at teneat se?*

The dignity of these passages is not always preserved by Dryden, who sometimes gives a kind of ludicrous turn where his author is severely serious. Something of this fault appears in the following passage:

Such fulsome objects meeting every where,
'Tis hard to write, but harder to forbear.
To view so lewd a town, and to refrain,
What hoops of iron could my spleen contain?

The words in Italics, in the second line, are not authorized by Juvenal: and the "hoops of iron" are surely, in some degree, ridiculous. The present translator is much more like the original.

'Tis hard to choose a less indignant strain—
For who so slow of heart, so dull of brain,
So patient of the towns increasing crimes,
As not to burst impetuous into rhymes?

The word "rhymes" is, perhaps, in some degree objectionable, though countenanced, in such usage, by our best poets; the rest is admirable. In another of these passages, the superiority of the present translator is still more manifest.

*Hæc ego non credam Venusina digna lucerna,
Hæc ego agitem? &c.*

Dryden thus :

" Such villanies rous'd Horace into wrath,
And 'tis more noble to pursue his path,
Than an old tale of Diomede to repeat,
Or lab'ring after Hercules to sweat,
Or wand'ring in the winding maze of Crete, }
Or with the winged Smith aloft to fly,
Or flutt'ring perish with his foolish boy."

Nothing can be more careless than that translation. It is surpassed even by Owen.

" Should I not rather, when such crimes prevail,
Trim satires lamp with Horace? than retail,
The idle dreams in Grecian legends read
The feats of Hercules—or Diomed,—
The bellowing Minotaur,—the mazy cell—
The flying artist—and his boy that fell."

Mr. G. has the advantage of rendering the "*Hæc ego non agitem*," in a hemistich like the original; in the remaining lines he is not so evidently superior to his immediate predecessor, though certainly to Dryden.

" And shall I feel that crimes like these require
The evening strains of the Venusian lyre,
And not pursue them? Shall I sing instead,
Fond trifler! Hercules, and Diomed,
The bellowing labyrinth, the builder's flight,
And the boy fall'n, "such a pernicious height?"

It will naturally be expected, of any modern translation, that it shall be more equably finished than that of a century past; the public ear requires it, and will not tolerate such inequalities as might then be hazarded; in this respect, it is hardly necessary to say, that the present work is much superior to that which Dryden superintended. A general polish pervades it; which, if it could at that time be given, would not be attempted, because it was not expected. The real praise of Mr. G. will be, to have surpassed his predecessors, even where they made particular efforts to do well; and this, to our apprehension, is frequently the case. Thus, in another of these exclamations, Dryden says,

" Would

" Would it not make a modest author dare
To draw his table-book within the square,
And fill with notes, when lolling at his ease
Mæcenas like, the happy rogue he sees,
Borne by six wearied slaves, in open view,
Who cancell'd an old will, and forg'd a new?"

Gifford, with much more spirit, and more in the style of Juvenal.

" Who would not, reckless of the swarms he meets,
Fill his wide tablets in the public streets
With angry verse? When, through the mid-day glare,
Borne by six slaves, and in an open chair,
The forger comes, who owes his lavish state
To a wet seal and a fictitious date;
Comes, like the soft Mæcenas, lolling by,
And impudently braves the public eye!*"

Even this would, in our opinion, be improved, by preserving the order of the latter sentences in the original; which might be done thus.

The forger comes, supinely lounging by,
Like soft Mæcenas, in the public eye;
The forger, who derives his lavish state
From a wet seal, and a fictitious date.

In the famous passage,

Aude aliquid brevibus Gyaris, et carcere dignum
Si vis esse aliquis,—PROBITAS LAUDATUR ET ALGET!

both these translators have done well, and it is difficult to decide between them.

DRYDEN.

" Wouldst thou to honours and preferments climb,
Be bold in mischief, dare some mighty crime,
Which dungeons, death, or banishment deserves:
FOR VIRTUE IS BUT DRYLY PRAIS'D, AND STARVES."

GIFFORD.

" Dare nobly, man, if greatness be thy aim,
And practise what may chains and exile claim;
On guilt's broad base thy towering fortunes raise,
FOR VIRTUE STARVES—ON UNIVERSAL PRAISE."

Both are rather paraphrastical, which the genius of our language seems to demand, as may appear from the failure of Staphylton, who strove to be as concise as his original.

* This is not in the original, though in the spirit of it. Rev.

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"Do what short Giarus or chaines deserves,
If thou 'lt be made by 't: Virtue's prais'd but serves."

Dryden probably felt that this was too abrupt; and therefore took the same rhymes, and expanded the sense. One more passage from this Satire we must take, and then proceed. We shall not, however, cite Dryden's, which is most clearly inferior, but give the present version alone. The original is in a fine strain of satire and poetry.

Nil erit ulterius quod nostris moribus addat
Posteritas; eadem cupient, facientque minores;
Omne in præcipiti vitium stetit. Utere velis,
Totos pande Sinus. &c. &c.

"Nothing is left, nothing for future times,
To add to the full catalogue of crimes*;
The baffled sons must feel the same desires,
And act the same mad follies as their fires,
VICE HAS ATTAIN'D ITS ZENITH. Then set sail,
Sprad all thy canvas to the favouring gale."

We may here take an opportunity to speak generally of Mr. Gifford's notes, though the other demands of the public will not allow us so far to expatiate on them as we could with pleasure. They are always acute, usually judicious, often learned, and have the singular merit of uniting liveliness with critical remark or historical illustration, and making annotation pleasant. Good as they are in general, we might perhaps search in vain for a better specimen than the following, on a passage of acknowledged difficulty, within a few lines of our last citation.

"Ver. 252. *Touch Tigellinus now.*] Fielding makes Booth, in the other world, enquire of Shakspeare the precise meaning of the famous apostrophe of Othello, "Put out the light," &c; and, if some curious critic had done the same of Juvenal, respecting the sense of the following lines, he would have done a real service to the commentators, and saved an ocean of precious ink, which has been wasted on them to little purpose. The lines stand thus in the old editions, as cited by Lipsius:

"Pone Tigellinum, tæda lucebis in illa
Qua stantes ardent, qui fixo gutture fumant,
Et latus mediam sulcus diducit arenam."

"Touch but Tigellinus, and you shall shine in that torch, where they stand and burn, who smoke, fastened to a stake, and (where) a wide furrow divides the sand."

* Mr. G. has taken the same rhyme with Dryden, but no more.
Rev.

"The dreadful conflagration which laid waste a great part of Rome, in the reign of Nero, broke out in the house of Tigellinus. As his intimacy with the Emperor was no secret, it strengthened the general belief, that the city was burned by design. Nothing seems to have enraged Nero so much as this discovery; and, to avert the odium from his favourite, he basely taxed the Christians with having set fire to his house. Under this pretence, thousands of these innocent victims were dragged to a cruel death. The Emperor, says Tacitus (Ann. xv. 44) added insult to their sufferings: some were covered with the skins of wild beasts, and worried to death by dogs; others were crucified; and others again WERE SMEARED WITH INFLAMMABLE MATTER, AND LIGHTED UP WHEN THE DAY DECLINED, TO SERVE AS TORCHES DURING THE NIGHT! This last horrid species of barbarity sufficiently explains the two first lines; the remaining one, it seems, is not so easily got over.

"I once supposed, that a part of the Amphitheatre might be separated from the rest by a "wide furrow" or ditch, and allotted to this dreadful purpose: this idea, however, does not seem to have occurred to any of the critics (no great recommendation of it, I confess) since they prefer altering the text and reading,

"Et latum media fulcum deducis* arena,

"And you shall make or draw out a wide furrow in the sand," that is, say they, "by turning round the stake to avoid the flames;" which, as the sufferer was fixed to it, he could not well do. If the alteration be allowed, I should rather imagine the sense to be, "when the pitched cloth, in which you are wrapped, is burned out, your scorched and half-consumed body shall be dragged by a hook out of the arena." In the translation (for I am not quite satisfied with this last interpretation) I have taken *et* for a disjunctive, and supposed the passage to relate to a separate punishment. Madan's, or rather Curio's idea, that the expression is proverbial in this place, and means "labouring in vain," is almost too absurd for notice. "You will be burned alive if you touch any of the Emperor's favourites; and besides, you will plough the sand, you will lose your labour!"

"There is yet another meaning, adopted by some of the learned, and which is produced by a gentleman, in his remarks on Madan's translation of this very line. "I am surprised (he says) that Mr. M. when he knew so much, should not have been acquainted with the following passage of Jos. Scaliger, which sets the whole in the clearest light. *Stantibus ad palum destinatis unco (ne motatione capitis picem cadentem declinarent) gutturi suffixo è lamina ardente pix aut unguen in caput liquebat, ita ut rivi pinguedinis humanæ per arenam fulcum facerent.* By this interpretation, so intuitively true, that, by one acquainted with the facts, it might have been deduced from the vulgar text without the emendation of Scaliger" (rather of Lipsius, Scaligero, as Fer-

* By a palpable error of the press, it stands here *deducis*, *reclamante* metro. Rupertus reads it,

Et latum media fulcum diducit arena. Rev,

rarius

rarius says, *non improbane*) "the spirit of the poet is vindicated, history illustrated, and the image raised to its climax."

"I have seen enough of criticism, to be always on my guard against interpretations "intuitively true." Human fat, whether dissolved "in streams," or, as this gentleman translates it, "drop by drop," could scarcely make a wide furrow in the sand; and, indeed, both Ferrarius and Vossius, who had this interpretation of Scaliger's before them, concur in rejecting it as improbable. With respect to the "illustration of history," the former adds, "*Quæ Scaliger de la-mina et pice adbibita Christianis ad palum, non memini me apud alias legisse.*" I see no reason to 'alter my translation*.

"To return to Tigellinus: he was recommended to Nero by his debaucheries. After the murder of Burrhus, he succeeded to the command of the prætorian guards, and abused the ascendancy he had over the Emperor, to the most dreadful purposes. He afterwards betrayed him; by which, and other acts of perfidy, he secured himself, during the short reign of Galba. He was put to death by Otho, to the joy of the people; and he died as he had lived, a profligate and a coward.

"Who the person was that is here alluded to under his name, cannot now be known. Trajan, though a good prince on the whole, had many failings. He is covertly taxed, as I have observed, in this very Satire, for lenity in the affair of Marius: and the blood-suckers of Domitian's time seem to have yet had too much influence. He was besides, addicted to a vice which we shall have too frequent occasions to mention, and consequently surrounded by effeminate and worthless favourites, whom it might be dangerous to provoke. For these and other reasons Juvenal seems to have regarded him with no great kindness; and indeed, if the state of things be truly represented, we cannot accuse him of injustice." P. 28.

To revert to the translation, we turn next to that dignified passage in the second Satire, where the poet remonstrates with Creticus, a man of high-character, for giving into the abuses of the times, and appearing to plead in a transparent robe; including these noble lines:

En habitum! quo te leges ac jura ferentem
Vulneribus crudis populus modo victor, et illud
Montanum positis audiret vulgus aratris.

Of Dryden's coadjutor, Tate, who translated this Satire, it is sufficient to say, that he has totally mistaken or misrepresented

* Which is,

"Touch Tigellinus now, and thou shall shine,
(Such the vast difference 'twixt their days and thine,)
In that pitch'd shirt, in which such crowds expire,
Chain'd to the bloody stake, and wrapp'd in fire;
Or, writhing on a hook, be dragg'd around,
And with thy mangled members plough the ground.

the

the character of the passage. Mr. Owen has done it much more justice.

OWEN.

What wonder? How should others fear the laws,
 When you, dread Creticus, appear in gawse?
 Against lewd women bellow forth aloud,
 Your dress the joke and wonder of the crowd?
 You say Fabulla's an adultress: true:
 And, if you please, put down Carfinia too; }
 Yet will the culprit scorn to dress like you. }
 "But July glows, I'm all afire," you say:
 Plead naked, then; 'tis a less frantic way.
 Oh! what a dress for Rome's old sons to see
 An awful judge in, passing his decree;
 Rough from their ploughs, or conquest's stubborn field,
 Smarting with glorious wounds as yet unheal'd!
 And shall we not so soft a judge detest?
 A witness would be hiss'd, so lewdly dress'd.
 But you, who all the Stoic lore profess,
 Ascend the bench in loose transparent dress?
 'Twas loose example gave the stain, and will,
 With bane contagious, spread it wider still.

GIFFORD.

Ah! how shall vice be shamed, when loosely dress'd
 In the light texture of a cobweb vest,
 Thou, Creticus, amidst the wondering croud,
 At Procla, and Pollinea rail'st aloud?
 These thou rejoin'st are "daughters of the game."
 Strike, then—yet know, though lost to honest fame,
 The wantons would reject a robe so thin,
 And blush, while suffering, to display their skin.
 But Sirius rages with unwonted fire;
 I glow, I burn! quit then thy whole attire,
 And what thy perfect reason would debase,
 Madness, perhaps, may shelter from disgrace.
 O! had our fires, with recent victory crown'd,
 And bleeding still from many a glorious wound,
 Brave mountaineers that "daft the plough aside,"
 To meet the foe, a judge so dress'd descried,
 So lewdly dress'd! how had that patriot train
 Burst forth, with mingled anger and disdain!
 Lo! robes that would a witness misbecome,
 Invest the censor of imperial Rome;
 And Creticus, stern champion of the laws,
 Gleams through the tissue of pellucid gauze!
 Anon from thee, as from its fountain head,
 Wide and more wide the raging pest will spread. P. 45.

There are parts of this latter translation that are fine, but on the whole it is done with less feeling of the original than any

any passage we have yet cited. The whole is too paraphrastic, and is weakened by it. Some of the expressions are of a levity unsuited to the dignity of the passage. For instance, "daughters of the game," and "daff the plough," which is also improper, for *to daff* is, in fact, *to daff*; and though Henry Vth's companions might "daff the world aside," or throw it aside, like a neglected garment, determined to proceed in their own way, in spite of it, yet to the ancient warriors of Rome, gravely quitting the plough to take up the sword, the expression is very unhappily applied. Owen has perfectly mistaken the words "*minus est insania turpis*," but the present translator has too laxly and coldly paraphrased them. Here even Tate surpasses both.

Go naked then, 'twere better to be mad,
Which has a privilege, than so lewdly clad.

Were it not for the unfortunate placing of the word *in* after *judge*, by Owen, his four lines, rendering "*En habitum*," &c. would be very good.

After indulging ourselves thus far in the pleasing task of these comparisons, we begin to perceive that were we to go on in this way, through any great part of our favourite passages in Juvenal, we should occupy the space of a whole Review before we could quit the subject. We must, therefore, contract the number of our specimens, and begin to think of our conclusion. The character of the third Satire is well known, from Johnson's masterly imitation of it, yet in justice we must say, that even against this antagonist, Mr. Gifford makes a noble stand, granting him too the freedom of an imitation in his favour. Let us exemplify from the fine apostrophe of Umbricius looking back on Rome.

JOHNSON.

At length awaking, with contemptuous frown,
Indignant Thakes eyes the neighb'ring town.

Since worth he cries, in these degenerate days,
Wants ev'n the cheap reward of empty praise;
In those curs'd walls, devote to vice and gain,
Since unrewarded Science toils in vain:
Since hope but soothes to double my distress,
And ev'ry moment leaves my little less;
While yet my steady steps no staff sustains,
And life still vigorous revels in my veins;
Grant me, kind Heaven, to find some happier place,
Where honesty and sense are no disgrace;
Some pleasing bank where verdant osiers play,
Some peaceful vale, with Nature's paintings gay;

Where

Where once the harass'd Briton found repose,
And safe in poverty defy'd his foes.

GIFFORD.

Umbritius here his sullen silence broke,
And turn'd on Rome indignant as he spoke.
Since Virtue droops, he cries, without regard,
And honest toil scarce hopes a poor reward;
Since every morrow sees my means decay,
And still makes less the little of to-day;
I hasten there, where, all his labours past,
The flying artist found repose at last:—
While something yet of health and strength remains,
While yet my steps no bending staff sustains,
While few gray hairs upon my head are seen,
And my old age is vigorous still, and green;
Here let me bid my native soil farewell.

Dryden's translation of this passage, though his own, enters into no competition. Among the felicities of the present translation of this Satire, we reckon the rendering of

*Est aliquid, quocunque loco, quocunque recessu
Unius sese dominum fecisse lacertæ.*

And sure in any corner we can get,
To call one lizard ours, is something yet.

The note also is lively and good; and it wants a note. Dryden makes it, room for a lizard to turn round, which is very little indeed. To one passage more we must appeal; because it is one of those which do most honour to the head and heart of the original author.

*Dii majorum umbris tenuem et sine pondere terram,
Spirantesque crocos, et in urna perpetuum ver,
Qui præceptorem sancti volvere parentis
Esse loco.*

Mr. Gifford has rendered this with feeling.

O, peaceful may our great forefathers rest,
And lightly lie the turf upon their breast;
Sweet-smelling crocus scatter odours round,
And everlasting sunshine deck the ground!
They honour'd tutors, now a slighted race,
And gave them all a parent's power and place.

This will satisfy most readers; yet in this one place we must give the palm to Owen.

May gentlest earth our father's shade inclose,
Light be their turf, and peaceful their repose!
Forth from their urns the breathing crocus fling
The balmy sweets of an eternal spring!

Who

Who will'd that to the tutor should be show'd
The filial reverence, to a parent ow'd.

It is somewhat remarkable, that Charles Dryden closes this passage with a line, since nearly copied by Pope in the speech of Sarpedon,

As parents honour'd, and as Gods obey'd*.

We cannot doubt that we have now made the reader generally acquainted with the style and merits of the present translation of Juvenal. It is in general polished, animated, and correct; almost always superior to the efforts of any competitor that can be found. That there are not some exceptions to this statement, and even some faults to be found by a severe or malignant eye, we will not attempt to assert. For where is the translation, or even the original work, in which severity or malignity may not find something imperfect? The history of the present translation, so candidly given by its author, is the best answer to such cavils, and might apologize for many more faults than even an enemy could, with the utmost diligence, find in it. From all the examination we have been able to bestow upon it, we have not the slightest hesitation in presenting it to public notice, as a classical and highly meritorious work, such as was to be expected from the well-earned fame of the translator, and such as is likely to preclude, and certainly will render superfluous, any subsequent attempt towards a general translation.

ART. VI. *Gentz on the State of Europe, before and after the French Revolution, &c.*

(Concluded from p. 533.)

THE situation of Europe, before and at the commencement of the French Revolution, having been so ably, and, we think, justly stated by Mr. Gentz, the course of his subject leads him to consider its state subsequent to that period; and he first adverts to a most audacious assertion of Hauteville, respecting the war to which that Revolution gave birth.

"The war of the revolution," such are the words of the French writer, "was the last scene of a hundred and fifty years of improvidence, blindness, and impolicy. After having first dreaded the as-

* "Admir'd as heroes, and as Gods obey'd." *Iliad* XII.
cendancy

tendency of France without cause, or from exaggerated motives, and afterwards long disdained her beneficial influence, the powers of Europe became accustomed to dispense with her tutelary preponderance, and made a sport of her political degradation during thirty years; and when at length some unexpected circumstances enabled a nation, whose ambitious politics were never effectually checked but by France, to debate in the most public manner, whether she ought not to be extirpated—all Europe took arms, and formed a confederacy as wicked as it was senseless! from which moment every vestige of the law of nations was abolished.”—Thus arose, according to the author’s ideas, a war, whose dreadful consequences have shaken the federal system to its foundations; have rendered the present state of Europe an enigma; made its future existence problematical; and destroyed more within the short space of ten years, than many centuries had raised, or perhaps than ages will be able to restore. This war was a wanton attempt; by the most unnatural of all alliances, to build a new political system, and establish a new division of power upon the ruins of the French monarchy; and thus to restore the long-lost balance of Europe, by forever annihilating the first and most important of its elements!” P. 190.

On the above statement (part of which is in the very words of Hauterive, and the rest deducible from them) Mr. Gentz remarks, that

“ if the events of this war were utterly effaced from the memories of those who witnessed them, still this representation of its origin must be incredible, while a vestige yet remains of the former system of Europe. Such could not possibly be the causes of that war! would the latest posterity exclaim; and shall we, who have seen and survived it, be imposed upon by fables, which have not even the merit of being ingeniously fabricated?”

He then points out the peculiar improbability of any combination to degrade or dismember France, at the end of the eighteenth century;

“ when, at peace with all the world, she was governed by a mild, just, and conscientious monarch; and when, so far from alarming the whole system by ambitious views of preponderance, she gave not the slightest uneasiness to her nearest neighbours.”

He goes on to show, that “ none of the continental states could be profited by the ruin of France;” that “ not one of them could hope to rise by her degradation;” and that, “ among the very abundant political combinations of the age, there is not the slightest vestige of a conspiracy against her.” Mr. Gentz next exposes the fallacy of recurring, for the support of this absurd opinion, to “ the all-explaining influence of England,” and the

“ childish credulity which a man must suppose in his readers, who can attempt to persuade them, that the powers of the continent were all

all leagued against France, merely to gratify England, and to make her sole mistress of the seas."

After urging this point in the most forcible and convincing manner, he concludes that,

"if there was any systematic confederacy, it was not against France, but the Revolution; it was not the ascendant of the French nation, but its hopeless distractions, that drew down the unexpected storm upon Europe."

In this writer's opinion, however (and that opinion we deem well warranted by the facts) such a coalition, in the strict sense of the word, has never existed, and

"would have remained an empty speculation, if France had not compelled the powers of Europe, in a certain degree, to realize it. Even after this, and when the common danger was at the highest, the coalition was a name without meaning. The war was rekindled to and commenced by France herself, that is, by the dreadful succession of outrageous and barbarous factions, which enslaved, distracted, and tyrannized over her during ten years. What rendered it inevitable was, the wide difference between those reigning factions and the rest of Europe, in their systems of administration, and in all their principles of internal and external policy; which created a discordance not to be remedied by any peaceful measures."

This reasoning is further enlarged upon; and it is thence inferred, that "Europe had no alternative, but the dangers of contest on the one hand, and perhaps the still greater danger with which, on the other, those demagogues threatened the very existence of the social constitution." This judgment, the author declares, has been formed "by a studious observation of the characters and actions of the two great parties in the awful contest which has desolated Europe."

Meeting, however, the author of *L'Etat de la France* on his own grounds, Mr. Gentz enquires, whether such a league would be, so impolitic, unjustifiable, and even monstrous, as that author asserts? and, upon very strong (we think incontrovertible) reasoning, he decides in the negative; stating, very properly, the principles upon which such a league should be formed, and how far its interference ought to be carried. Here he distinguishes, perhaps with too much refinement, between an alliance and a coalition. Both (in our opinion) may be called alliances, though of different species; the one kind being temporary, and for an especial purpose; the other, permanent and more general. Yet, by whatever terms the distinction is marked, it undoubtedly subsists, and fully supports Mr. Gentz's argument. We cannot allow ourselves to enter into a further detail of this author's reasonings; by which he
arrives

arrives at the conclusion on this part of the subject; that either there was a coalition on the most justifiable grounds, or no coalition at all. The latter is Mr. Gentz's opinion. "The loose and undefined league to which we now give the appellation, was," he thinks, "produced by the urgency of a common danger, and the immediate necessity of a common defence." But should any document be produced hereafter, which contains proofs of a premeditated, systematic, and offensive coalition, he confidently asserts, that the general welfare will be found its "only object. It could have no other."

But, though we cannot ascribe the war to the defects of the federal constitution before or after the year 1789, the author before us admits, that "Europe, in its present unnatural and helpless condition, possesses no federal constitution, and scarcely retains any public law;" and this he, with all intelligent and impartial persons, ascribes entirely "to the Revolution, and its consequent war." The causes which have rendered that war so destructive, and so unfortunate to most of the nations concerned in it, are not minutely examined, but very judiciously noticed, by Mr. Gentz. His remarks are, in substance, the same with those of the ablest writers on that subject, and it is needless to repeat them here: Europe, he allows, "has lost its balance;" and he next proceeds to enquire, "if there be any hope of seeing it re-established."

This consideration naturally leads him to the third Part of his work, which treats of "the present Relations between France and the other European States." This branch of politics, he observes, depends, 1st, on "the peculiar relations of every state; and, 2dly, on the capacities and characters of the principal actors on the great stage of public affairs." But he confines himself to the permanent relations of states, setting aside all consideration of persons; and justly considers

"any nation to be dangerous to the tranquillity of others, when it wants nothing to injure them but the will; whether it be governed by virtuous or depraved characters, guided by true or false principles. On the other hand, he concludes a nation to be weak and defenceless, when some unusual occurrence (such as the birth of a pre-eminent genius) is necessary to its preservation and security."

Our readers will immediately perceive, that, by resting on this ground alone, Mr. Gentz foregoes a very strong and tenable argument, that might be drawn from the character, situation, and conduct of the present ruler of France. But we think him right in waving all reasoning that depends on temporary and accidental circumstances. The method he has taken is, as he observes, "the safest, as well as the most equi-

equitable;" and he rests his argument on a ground from which it is impossible to remove him.

To prove that France has acquired that dangerous power to which he alludes, it is observed, that

"however secure and powerful this kingdom was in its ancient state, there were always several powers in Europe capable of curbing its ambitious views, and restraining its attempts upon the peace and safety of others."

That such is not the case at present, is proved by a detail of particulars, which cannot be here copied. The chief bulwark of the north of Germany, and consequently of the north of Europe, was the independence of Holland: that country is now a province of France. The Austrian Netherlands were the next rampart: they are become a part of the French Republic. The third bulwark of the empire in the north, was that large portion of German territory that lay between the Rhine and the French dominions; and this territory is now added to them. "The passage of the Rhine," Mr. Gentz observes, "is now the only obstacle to prevent the French armies from overrunning all the northern circles of the empire, as far as the Weser or the Elbe."

The south of Germany, he proceeds to state, has lost its most important bulwark. The neutrality of Switzerland is no more: it is become a province, a place of arms, an intrenched camp of France. Here then is an end of all safety for Suabia, Bavaria, and the foremost provinces of the Austrian monarchy. The states of the King of Sardinia were formerly a barrier between Italy and France. That system is now irrecoverably lost. Spain also (this author justly adds) "must be added to the resources of France, and be estimated as such in every political calculation." We spare ourselves the unpleasant task of repeating at length the inferences deduced from the foregoing melancholy statement,

"It is not enough," Mr. Gentz remarks, "to say, that France has extended her limits by conquest: the truth is, that France is contained by no limits; every thing around her is really, if not nominally, her territory, or may be made a part of it, by the nod of her sovereign. Spain, Italy, Germany, without fortresses, without means of defence, without security, are open to her attacks; and it now only depends on the moderation and justice of the French government (mere personal guarantees, which every moment may alter or destroy) whether France shall rule alone in the whole west of Europe, whether any law shall be obeyed but her's."

He goes on to show, that the military greatness of France is not (as some think) "a transient meteor," but is "interwoven

woven with the essential principles of the French Republic*; and that, from the above circumstances (to which may be added the terror which she has spread around her) there is not, in the whole extent of the continent, a nation capable of maintaining alone a contest with such a power. The only counterpoise that can be formed is by a combination of several powers.

“ But,” he adds, “ should a nearer examination display insurmountable difficulties in the way of such a confederacy; should the possibility of its existence, or the efficacy of its operation, be highly dubious; the answer, though a very comfortable one, will readily be found to the question: What guaranty does there now exist of our federal constitution?”

The author next examines the probability of such a confederacy taking place (in which he lays down, as a maxim, that Austria, or Prussia, or both, must be engaged) and its probable result. From a very clear and perspicuous statement, he infers, that,

“ if it be yet possible to preserve the independence and security of Germany, it can only be effected by a junction of all the powers of the empire; which implies a good understanding between the two principal states. Is that to be expected?”

The foregoing question is discussed by the author with all the attention which its importance demands; and, we are sorry to add (in a great measure) decided in the negative. Mr. Gentz’s observations on this head are summed up in the following propositions.

“ 1st. France has extended her limits on all sides by military or revolutionary operations. She has destroyed the independence of the neighbouring states, either by regular conquest, as in the case of Flanders, Savoy, the Rhine lands, &c. or under colour of alliance, as with Holland, Spain, Switzerland, and the Italian republics; or finally, by the right of power only, as in the subjection of all Italy as far as the Adige. The ancient constitutions of all these countries have been demolished, and France has established an empire upon their ruins, which has no parallel in Europe.

“ 2dly. This total obliteration of her former limits, this destruction of every safeguard of her neighbours; this military force, alike extraordinary in extent and efficacy, and far exceeding even her territorial aggrandizement in proportion; these have given a preponderance to France, against which no continental power, not even the greatest, can contend with any chance of success.

* Or military government. *Rev.*

" 3dly. Were France to abuse this prodigious preponderance, and, not content with her present acquisitions, were she to prescribe too hard conditions to the rest of Europe, a general league would be the only means of resisting the danger.

" 4thly. Such is the geographical, military, and political situation of France, that no league against her could be in the least effectual, in which Austria or Prussia; or both, are not engaged.

" 5thly. In every future war of Austria or Prussia separately against France, the probability of victory (to say no more) is on the side of the latter: and even the alliance of either with a third state, would not form a counterpoise to France, if the other remained neuter; they could, at the most, only lessen the disproportion.

" 6thly. Austria and Prussia must therefore act in concert, to afford a hope of effectual protection to Germany in any future war.

" 7thly. But an intimate alliance between those two powers, is the most improbable, the most difficult of all political combinations. Thus vanishes the basis of every federative guarantee against France, as soon as we have discovered it.

" 8thly. In the whole sphere of federal relations there is no alliance (in the common acceptation of the word) that can form a counterpoise to France. This can only be accomplished by the means always dangerous and uncertain, of a coalition, whenever the necessity of an active resistance shall arise: and as every coalition against France must be general (because the whole of Germany, and consequently all the allies of the leading powers of the empire must necessarily be engaged in it); so the only refuge that remains to Europe against France, is the most dangerous, the most uncertain, the most intricate and difficult of all political measures." P. 247.

The objections that may be made to the foregoing propositions are then anticipated, and convincingly answered.

The ensuing Chapter (namely, the second of the third Part) exposes M. Hauterive's doctrines on the "relations between France and her allies." His first maxim, "that every alliance should guarantee the existing relations in peace, and provide for their defence in war," is, he observes, too trite and general to be of the least use in forming alliances. The second, "that it should secure the political interests of the continent against the immoderate ascendancy of the maritime powers," is shown to be too vague, and to depend entirely upon the question, "how far the just, necessary, and beneficial influence of the maritime powers should extend?" In the place of these arbitrary assumptions, Mr. Gentz lays down the following maxim: that

"a nation ought, in its alliances, to consider its true and permanent interests, and, at the same time, to keep in view the maintenance of that general balance, which will always most conduce to the true and permanent interest of each particular state."

The above maxim, he adds,

" will lead to the following important, though melancholy conclusion. Every great disorder introduced in the federal system, by the inordinate ascendancy of one of its constituent parts, not only destroys the balance of the whole, but throws such difficulties in the way of future useful alliances, as to render the formation of such next to impossible."

He demonstrates the connection of this position, and what he had laid down as the leading principle of alliances; showing, upon this principle, that

" a nation which has obtained an absolute preponderance cannot enter into any alliance consistently, either with the interests of the remaining powers, or its own; nor is it easy to conceive, how a beneficial alliance can be formed among the rest."

He thus pointedly concludes this part of the subject.

" It will be easy, after these observations, to appreciate the nature of the present relations between France and her allies; and to judge how far we may expect from them the re-establishment of the subverted system of Europe. The author of the *Etat de la France* has dignified the alliances of the French republic with Spain, Holland, and Genoa, by calling them the first foundations of a future federal edifice. He quotes them as honourable and irresistible proofs of the generosity and disinterestedness of the republic, as assurances of the uprightness of her principles, and as the productions of an almost wonderful political wisdom.

" I should be very justly censured, were I formally to analyze these panegyrics. The author was no less acquainted than any of his readers, with the real nature of the connexions of France with Spain, Holland, &c. and, if he truly and conscientiously considered as alliances the relations existing between the French republic and the nations honoured with the vague and equivocal title of her allies, his conception of an alliance must be very different from all hitherto received notions. Such were the alliances (though the terms were certainly more favourable) of Sicily, Greece, Asia Minor, Egypt, &c. with the Romans! If the future alliances of France are to be formed on these models; if the present condition of Switzerland and Holland, Italy and Spain, awaits all those to be hereafter leagued with the French government; it may well indeed be asked, whether the friendship and protection of that power are less fatal than her declared enmity. If these relations, formed and maintained by force of arms, are to be the basis of a new federal system, and a future law of nations, Europe must ardently wish that the superstructure to be raised upon such a foundation may never be completed.

" This wish becomes still more earnest, when we learn the principles on which this new system of French alliances is to be raised and propagated. The declaration of our author on that head (and his authority for the explanation and defence of those principles is surely not to be rejected) is no less instructive than alarming. "If France,"

says he, "cannot extend her federal system on the continent in any other way, she will employ the only means left her by the blindness and obstinacy of nations which, refusing her alliance, will persist in the continuance of a destructive war: for political conventions she will substitute military treaties: and if princes continue deaf to the voice of their own interests, which require amity with France, she will forcibly enter into alliance with the countries they are unable to defend; and, covering their territories with her armies, will use their resources as her own."

"This clear, undisguised, and unequivocal declaration, is the best comment on the theory of French alliances. Thus have they hitherto been formed, and thus will it be with all succeeding ones. Such must and will continue to be the system of politics, when the ascendancy of one nation has destroyed the security of all; when, deprived of every federative safeguard, the weak are reduced to utter helplessness, and the law of nations is supplanted by the law of force." P. 273.

The author is now led to consider the situation of France with respect to her enemies; and, in opposition to the plausible but deceitful declarations of M. Hauterive, that "France has and knows no natural enemy," that "she never desires the ruin of those she fights against," &c. &c. he clearly shows, that France and Great Britain have long been natural rivals; which has often led, and may, without great care and prudence, lead to enmity; that,

"though, before the Revolution, France had no natural enemy on the continent, the dreadful preponderance she has now acquired has made all the nations around her secretly her enemies; and, as to her moderation in the treaties she has formed, she has, in effect, obtained every thing by treaty which a treaty could secure to her:" and, "if any European power, at the close of the eighteenth century, was desirous of forming a rational and practicable plan of universal dominion, there could hardly be found a more suitable foundation for it than the treaty of Luneville."

As to the assertion, that "France makes war for the purpose of dissolving alliances hostile to the peace of Europe," the "meaning of this French maxim," says Mr. Gentz, "is sufficiently evident;" it is, that

"there shall, in future, no league whatever be formed, till France shall have pronounced it lawful and good. If this rule be adopted, there will no longer be any opposition to France: war is the punishment for those who transgress it; and this melancholy alternative closes every prospect of the future."

The author proceeds to show, that an alliance between France and Russia, such as was apprehended during the late Emperor's reign, would be the most dangerous, and the most fatal of all political combinations; and that "every nerve ought

ought to be strained, to counteract this last and most formidable evil."

The last, and to us perhaps the most important, Chapter contains an "Inquiry into the principal Causes of Complaint against what is called the commercial Tyranny of the English;" which the author considers as applying to "our celebrated Navigation Act;" to our "colonies, factories, commercial establishments, or exclusive privileges, in every part of the world;" and "to the political tyranny which we are supposed to have established, as the natural consequence of our mercantile and pecuniary sway."

In discussing the Act of Navigation (which the French writer impudently calls, a conspiracy against the industry of all nations) Mr. Gentz states its principal provisions, and contends, that the right of Great Britain to enact such laws is indisputable.

"Every government," he justly alledges, "has a right to promote the internal industry of its people in what appears the safest and most effectual way, provided it does not violate the privileges of other countries. No nation," he adds, "has a right to exact from another the unrestricted admission, or any admission at all, of her produce, ships, and merchants."

Having pursued this argument at length, and shown that other nations had carried this system to the utmost extent which their abilities and necessities would allow, and that this right is further strengthened when such aids applied to the *industry* of a nation are useful, or even necessary, to its *security*; the author next considers, "whether the restrictions of the Navigation Act are consistent with a wise and enlightened policy?" And here, though he admits that, generally speaking, laws which impede the course of industry are prejudicial, yet he observes, that

"circumstances sometimes render it the duty of a government to depart, in particular cases, from general principles of state economy. To circumstances of this imperious nature the English Navigation Act owes its being. In order to form a counterpoise to the powerful states of the continent, to protect her insular territory, and maintain her independence, England was obliged to use every effort to raise and support a powerful marine."

After enlarging very ably on these circumstances, he sums up his arguments in the following propositions.

"1st, That the British Navigation Act repressed the industry of other countries in one respect only—that of excluding the carrying nations from one of their principal markets; in every other, the commerce and industry of Europe remained unmolested by it.

" 2dly, That this law was no source of the commercial greatness and riches of England. It operated, on the contrary, like all monopolizing statutes, prejudicially to the industry of the nation; and the extraordinary prosperity at which its commerce has arrived, must be referred to other causes.

" 3dly, The Navigation Act was a wise regulation, as far as it encouraged, though at the expence of the ordinary principles of political economy, a branch of national industry, which contributed to the security and independence of Great Britain. A good policy made it contribute indirectly to every source of the welfare and prosperity of the state.

" 4thly, That supposing the Navigation Act to have been unwise, it can never have deserved the title of unjust. For it is neither more nor less than a regulation of domestic policy, for which a nation is not answerable to other powers. But since the wisdom of the act cannot, under the circumstances of England's situation, be called in question, every shadow of an argument against its justice is, of course, done away.

" 5thly, In as much as the British legislature went even beyond the Navigation Act, in prohibitive commercial statutes, the imposition of heavy duties on foreign produce, and other schemes of mercantile policy; and, as far as it fettered the industry of its own and other countries, without being sufficiently justified by more important motives, it proceeded upon blameworthy principles. But what government in Europe can reproach the British nation on that account? The same mercantile policy has prevailed in every country, without exception, even to the present day. But, since the principles of political economy have no where been so thoroughly developed, and so extensively practised, as in England; the presumption is in favour of that country, that it has, more than any other, abandoned the confined maxims of narrow-minded trade; a presumption which has been confirmed by more than one example, especially in the last twenty years." P. 306.

Having thus clearly proved, that all the clamour against the English Navigation Act is unfounded and unjust, the author proceeds to examine the charge against Britain, of "monopolizing trans-European dominion."

In discussing this topic, he shows, that

" the East and West Indian possessions of Europeans, before the French Revolution, were shared between England and several other nations; that the share possessed by England was far from being the greatest or most important; that the trade and produce of those possessions were divided among all the maritime powers;" and "that, if England possessed an ascendant over her rivals in the trade to the East and West Indies, the causes of that ascendant are not to be found in an exclusive or excessive dominion on her part, but must be traced to other sources."

The changes that have happened since the Revolution are then minutely examined and discussed. The chief advantage gained

gained by the English is stated to be in the East Indies, by the acquisition of the Dutch spice-islands, and the conquest of Mysores. These possessions, he very clearly shows, are not, nor ever can be, an *immediate* source of riches and power to the countries they belong to; nor can they, like the conquest of Holland or Italy, affect the balance of Europe. Their empire, he adds, would be a dead weight upon Great Britain; if it did not nourish the vital principle of her greatness, her extensive commerce. He goes on to prove, that this extension of commerce is no just ground of complaint to the other European powers. The only case in which any state can complain of the foreign possessions of another, is when the commerce derived from those possessions only is, in some way, injurious or oppressive to other nations. This he shows at length, and with the most convincing reasoning, cannot be the case with the commerce arising from these conquests of the British arms. We cannot here allow ourselves to extract any considerable part of his arguments on this topic; and short citations would, by mutilating his reasoning, in a great measure destroy its effect. We will, however, as in the former instances, insert the conclusions he has drawn from it. They are,

“ 1st, That before the French revolution, England was so far from possessing exclusive dominion in America or the Indies, that she did not even preponderate in the West Indies or on the adjoining continent; while in the East she was nearly balanced by the Dutch, French, Portuguese, Danes, &c. who all of them held more or less considerable possessions there.

“ 2dly, Since the revolution in France and Holland, the territorial dominions of Great Britain have been extended in every part of the globe; in the East Indies almost to exclusive sovereignty; but, in the West Indies, not even to preponderance. How many of these additions will be permanent, remains yet to be decided by the ensuing peace.

“ 3dly, But neither the territorial possessions of the English before the revolution, nor their conquests during the war, are sufficient to account for the extent of their almost exclusive commerce in East and West India produce. This must be referred to other causes, among which some are peculiar advantages which no man has a right to make a subject of reproach to England; others are disorders and calamities which England in no wise occasioned, and from which she derived an accidental benefit too dearly purchased on another side.

“ 4thly, Her monopoly of trans-European productions, so far as it exists, is only immediately prejudicial to those nations who formerly took an active part in general commerce. To all the rest, to the great mass of mere consumers, it could only be hurtful if the prices of those productions were thereby considerably raised. Since this neither is, nor can be the case; since, under the present circumstances, the English
are

are the people from whom the consumer may expect the most moderate price; this so much decried monopoly of East and West India commerce, which at all events would be a matter of indifference, is now even an advantage to him." P. 333.

The last topic of accusation here discussed is, what the French writers call "the Monopoly of English Manufactures." The grounds upon which this charge is attempted to be supported are shown to be "equivocal, arbitrary, absurd, and untenable." But for these arguments of Mr. Gentz (which appear to us irresistible) we are obliged, by want of room, to refer to the work itself. Mr. Gentz concludes with some pointed and just remarks on the object and design of Hauterive's Treatise; and an intimation, that he shall reserve the promised examination of the conduct of Great Britain towards neutral nations to a sequel of his own work. That Part also which relates to the "internal Constitution of the French Republic" is, we presume, to be included in this intended sequel. We scarcely need remind our readers, that one of these discussions has been ably anticipated by Mr. Herries, in his Preface.

We have now endeavoured to give the reader some general notion, as well as particular specimens, of this able and public-spirited work; a work, perhaps, of more importance to the general welfare of Europe than any one which has appeared since the French Revolution. Minute criticisms on the style and language, or even the arrangement, of such a book would be trifling and contemptible. Generally speaking, the former are, in the translation (which alone we have had before us) energetic and manly, and the latter perspicuous; though perhaps it would have been still more so, were not Mr. Gentz, like most German writers, rather too fond of minute subdivisions. Upon the whole, however, both the object and execution of this treatise demand our warmest praise. Never, in our opinion, was a controversial writer so completely foiled in every argument, so decidedly overthrown in every position, as M. Hauterive is by this powerful antagonist; and, when we consider, that the points in controversy are not questions of merely speculative policy, of a limited extent or a transitory nature, but affecting the permanent welfare, the vital interests, of the whole civilized world, we cannot but be anxious to contribute every thing in our power to give to this work the most extensive circulation. It is somewhat a singular circumstance, and highly creditable to the writer, that such sentiments should flow, not only from a subject, but a person then in the councils of Prussia; a power, whose conduct has so greatly promoted, and unfortunately

is still subservient to, the ambitious views of France. Mr. G. is now, we believe, in the service of Austria; a situation more congenial to his sentiments and feelings. Had the councils of the continental powers been uniformly guided by men of the talents which this author displays, and the principles which he enforces, the late unfortunate contest might have had a very different issue.

Si duo præterea tales Idæa tulisset
Terra viros, ultro Inachias venisset ad urbes
Dardanus, et versus Iugeret Græcia fatias.

ART. VII. *A Specimen of the Conformity of the European Languages, particularly the English, with the Oriental Languages, especially the Persian; in the Order of the Alphabet: with Notes and Authorities.* By Stephen Weston, B. D. F. R. S. S. A. Crown 8vo. 218 pp. 5s. Payne, &c. 1802.

WE are not ashamed to confess that no literary works excite in us less hope of satisfaction, than those which are employed in etymological researches. So few enquirers of that class have patience enough to pursue the truth alone, or sufficient fortitude to resist the seduction of a specious similarity, that we generally meet with fancies for realities, and impossible assertions instead of truths. When we consider the prodigious number of words of which every cultivated language consists, we cannot think it wonderful that some short words in one should, by mere accident, resemble those of some other; and when those resemblances are discovered in the languages of people between whom hardly the remotest line of connection can be traced, it is surely much more natural to suppose that they are accidental, than to establish an imaginary derivation, without a channel to convey it. Such, we cannot but conceive, must be the case in ninety-nine instances out of an hundred, when any similarity is found between English words and others of Arabic or Persian origin: nor do we believe that from this whole volume, in which Mr. Weston has displayed his Oriental literature, ten pages can be collected of matter on which the reader can place any just reliance.

That we should not be troubled to go far to discover the vague nature of his etymological conjectures, Mr. W. has introduced one very early in the Preface, sufficiently idle to throw a discredit and suspicion upon all the rest. Hamlet says, "I am but mad north-north-west: when the wind is southerly I know a hawk from a hand-saw." The commen-

tators have nibbled at this, and the etymologist must try his powers also. Mr. Weston seems to think that he gives some information about it, by telling us, that *Hans* means a goose in the Hindoostanee dialect; that *hanfu* "means a domestic bird, that is well known by that name to the English in the East-Indies (what domestic bird he does not tell us), is found in the Ava language, as a goose, and is the symbol of the Birman nation; and originally a term in Hebrew, for the bird by which others are taken;" that is, we presume, a hawk. Yet the Hebrew words *Hants* and *Gatfa*, in his margin, have not much resemblance to the word in question*. But if they had (and the former may perhaps have some pretence) which does he mean us to take,—the goose or the hawk? If the goose, why is the Hebrew hawk brought in at all? If the hawk, does he mean Hamlet to say, "I know a *hawk* from a *hawk*?" But be it which he pleases, how was Shakespeare, who knew little beyond English, to stumble upon this Hindoostanee, *Avan*, Hebrew *hanfa*? Or can he mean, that the common people, who used the phrase proverbially, had taken it from a language of which they knew nothing? Or from those dialects, which, till very lately, were not known, even to the learned, to have an existence? It is not a phrase to have descended from the learned to the vulgar, nor indeed will learned men ever give currency to an expression which they adopt, without reason, from a language utterly strange to their countrymen. It is not enough to alledge that commerce introduces new words, it ought to be shown, in each case, how the word was brought in; and the fact of its introduction ought to be proved, which if true it certainly might be, by some other application of it.

To fortify these extravagant attempts about *kanfa*, for *hand-saw*, Mr. W. endeavours to refute Sir Thomas Hanmer's conjecture of *hernshaw*, by suggesting that *hernshaw* means *heronry*, or the place where herons breed, and not the bird itself. The position is specious, because *shaw* happens in some places to imply a wood; but *hernshaw* is sometimes written *hernsew*, which may perhaps be the proper form, in both modes of writing, however, unfortunately for Mr. W. it meant the *bird* and not its *haunt*:

And leaving me here to stalk, here in my trowsers,
Like a tame *bernsew* for you.

Ben Jonson. Staple of News.

Minerva's *bernshaw* and her owl.

Id. Masque of Augurs.

* Why did he not tell us that *ganfa* is a goose in Spanish? See *Hudibras*, ii. 3. 782.

Thus other contemporaries of Shakespear, as Spenser :

As when a cast of falcons make their flight
At an *hernshaw*, that lyes aloft on wing.

F. *Queen*, VI. vii. 9.

Chapman also, in his translation of Homer,

————— Minerva did present

An *hernshaw* consecrate to her, which they could ill discern,

Through sable night, but by her clange, they knew it was a *berne*.

And as they knew it, our volunteer commentator may in future know it, whose conjecture was evidently made without consulting Minerva. It is, however, most probable, as Warburton has observed, that though *hernshaw* might have been the original word, it was in Shakespear's time corrupted, through ignorance, or rather from a sort of quaint jocularity, into *hand-saw**, and that, consequently, the reading of the old editions is right. Ray, who compiled his Proverbs about 40 years after the death of Shakespear, has it thus, "he knows not a hawk from a *hand-saw*." Prov. p. 196. Coles, in the English part of his Latin Dictionary, has the same, under hawk, and renders it, "nescit quid distent æra lupinis." Let us not then be sent to the East for the interpretation of a common English proverb, which at first needed no interpretation, and certainly was not invented by Oriental scholars. Is it throwing light upon subjects to hazard such conjectures as these? Undoubtedly the contrary. Nor can any better sentence be passed on the *koosa-grass* for couch-grass, and the other etymologies brought forward in this author's Preface.

We cannot promise the reader, or flatter the author, that the etymologies in the book itself are, in general, better or more probable than these first specimens. To begin with the commencement; what is the sense of deriving *abode* from the Persian *abad*, unless *abide*, from which *abode* is formed, can be deduced from the same source? But *abide* is mere Saxon. That *ebony* may have an Oriental derivation is possible, because the word is Oriental—"India fert eburnum;" but the name came to us undoubtedly through the Latin, as Virgil can bear witness. *Abrow* from *abru*, that is, two English words from one Persian, is about as probable as if we were to derive *Alcoran*

* If a new conjecture were wanted, respecting this old proverb, which is not the case, why should we not suppose it to have been originally, "to know a *book* from a *hand-saw*?" Between a *reaping-book*, and a *hand-saw*, a very ignorant person might perhaps be puzzled, and it is a likely comparison to occur to rustic and mechanical observers, the usual authors of proverbs.

from *alman*, and *almanack* from *alma*, the *al* being, in both instances, a separate article, and not an essential part of the word; all the rest under this word is irrelative wandering. *Eblis*, as a derivation for the *Devil*, is enough to provoke that personage himself, since his English name comes so manifestly from *Diabolus* or *Diavolo*. *Atish*, fire: from the mode of printing, we at first conceived that *fire* was meant to be derived from *atish*, no violent stretch for such an etymologist; but it is the French *attiser* which is honoured with this derivation. Now *attiser*, to kindle, is manifestly from *tison* a firebrand, and *tison* is most probable from *titio*, which has the same meaning in Latin. So much for *atish*. *Era* is more specious; though, how it came to be fetched from Arabia, is rather puzzling. These are taken, just as they happen to stand, the first words which occur in the book; and what encouragement do they give to the reader to proceed? Surely, none. They are as complete instances of learned trifling, as ever were presented to the world. But let us give a specimen at large from the body of the work: and as we have seen the author's *hawk*, let us take next his *buzzard*.

"*Baz*, Perf.

"A hawk or falcon.

Buzzard,

The beak of a bird.

"The first part of the English word *buzzard* is found in Persian, but the whole is made out of the Arabic term for falconarius, *baz adarii*, by inverting the order of the *r*, and dropping the vowels. This inversion takes place in pronunciation, and letters are transposed in words that pass from one people to another; thus, *spicata*, σπικατα, by the Jews is called *πιστικα*. Sykes, by the Hindoos *Skyes*. 'Οψάνα, by the Hebrews *asponia*. Golgotha, by the Syrians *Gogoltha*, and a variety of others, which every body conversant with various languages must have observed, and particularly in our own, where the word *wasp*, that was formerly called *wapfe*, and had no other pronunciation, but is now only in use in the country*: "*Atque inficeto est inficetius rure.*" P. 17.

It is true that such transpositions are frequent, and instances might be found in plenty; such as *ask*, which was originally *ax*, or *aks*. But that *wasp* was ever universally *wapfe* is not true: our oldest dictionaries have *wasp*; and the Saxon *weasp* testifies for it, as well as the Latin *vespa*, &c. and what is all this to *BUZZARD*? which is from *buzard* or *buzart*, French; and that from *buse*, which probably comes from the Latin *buteo*, the name of the same bird. We may add, that *buzzard*, in the sense of "a blind buzzard," or, "as blind as a

* This sentence has no close; it is imperfect. Rev. buzzard,"

Buzzard," probably means a beetle, and is derived from *buz**. This etymology, therefore, begins and ends in *buz*.

Such are the fruits this book produces; which we see with some regret. The author is a man fond of literature, and not unknown to the literary world. He has published several detached specimens of his labours, in various ways; and never before without some claims to commendation, for ingenuity or usefulness. The present book has little of either of these merits. Its ingenuity is not sufficient to disguise its utter want of solidity and truth; and its effect can only be to puzzle etymology, by the vain attempt to illustrate it.

ART. VIII. *Mackenzie's Voyages to the Frozen and Pacific Oceans, &c.*

(Concluded from our last, p. 472.)

WE have now to give an abstract of an undertaking, far more arduous, and involving far more important consequences, than the Voyage to the Frozen Ocean.

The latter indeed forms an additional, and seemingly irrefragable, testimony of the physical impossibility of a north-west passage; while the exploring a path through the vast continent of North America to the Pacific Ocean opens an almost unlimited field for speculation of the most comprehensive nature. The accession of geographical knowledge is perhaps inconsiderable, when placed in competition with the vast views of a great commercial empire; but the facility of communication with the remotest nations, the less encumbered means of extending cultivation, science, arts, and surely a still more important consideration, the pure doctrines of our religion, among a wild and untutored people, as it must promote the general melioration of the state of man, cannot but afford the most gratifying sensations to the philosopher, the patriot, and the Christian. From the same point of Fort Chipewyan, Mr. Mackenzie (now Sir Alexander) proceeded, October 10, 1792, with the determination of penetrating, through a country totally unexplored, to the Great South Sea. The party first of all entered the Great Peace River, taking a westerly course: the River is so called, because, at a particular spot in its neighbourhood, the *Krislèneaux* and *Beaver*

* Which is an onomatopœia.

Indians finally settled their disputes. The first observation of the traveller is directed to the difference he observed between the men and women natives whom he here saw. The appearance of the men was remarkably neat and decent; that of the women, filthy in the extreme, owing perhaps, as Mr. M. remarks, to the extreme debasement of the latter. They followed their course along the River, till, on the 1st of November, they arrived at a spot, where it was found expedient to take up their winter residence. Mr. M. kept an accurate diary of the weather, till the 2nd of December; when unfortunately, by an accident, his thermometer received an injury which made it useless. In this forlorn spot, and at this dreary season, the author was surprised and delighted with the melody of some birds, which he represents as not unlike the Robin Redbreast. From December to May the 9th, they were detained at this spot; but now prepared for the further prosecution of their journey. This second Chapter will be found to contain some curious anecdotes of savage manners, from which we select the following.

"I was this morning threatened with a very unpleasant event, which, however, I was fortunately enabled to control. Two young Indians being engaged in one of their games, a dispute ensued, which rose to such an height, that they drew their knives; and, if I had not happened to have appeared, they would, I doubt not, have employed them to very bloody purposes. So violent was their rage, that, after I had turned them both out of the house, and severely reprimanded them, they stood in the fort for at least half an hour, looking at each other, with a most vindictive aspect, and in sullen silence.

"The game which produced this state of bitter enmity is called that of the Platter, from a principal article of it. The Indians play at it in the following manner.

"The instruments of it consist of a platter or dish, made of wood or bark, and six round or square, but flat pieces of metal, wood, or stone, whose sides or surfaces are of different colours. These are put into the dish; and, after being for some time shaken together, are thrown into the air, and received again in the dish, with considerable dexterity; when, by the number that are turned up of the same mark or colour, the game is regulated. If there should be equal numbers, the throw is not reckoned; if two or four, the platter changes hands.

"On the 13th, one of the people came to me, and presented in himself a curious example of Indian superstition. He requested me to furnish him with a remedy that might be applied to the joints of his legs and thighs, of which he had, in a great measure, lost the use for five winters. This affliction he attributed to his cruelty about that time; when, having found a wolf with two whelps in an old beaver lodge, he set fire to it and consumed them." P. 141.

In the first part of their progress, the scenery is represented as uncommonly beautiful; groves in every shape, enlivened
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by vast herds of elks and buffaloes with their young; and they occasionally met with some of the Beaver Indians. They passed also several rivers, which fall into the Great Peace River. With various interruptions, difficulties, and dangers, the author made his way to the Rocky Mountains, where the Peace River takes its rise; and beyond this place, it is really wonderful that an attempt at any further progress should have been made. But Mr. M. seems to have possessed all the necessary qualifications for such an enterprise; intrepidity not to be daunted; a firmness of temper, which enabled him to combat and to conquer the murmurs and discontents of his companions; and a perseverance which, where there existed any physical possibility of success, could not fail of obtaining it. Here also he lost the book which contained the courses of the voyage. A short description of the savages who were seen in this district, where no white people had ever before appeared, may a little diversify the dryness of our narrative.

“ They are low in stature, not exceeding five feet six or seven inches; and they are of that meagre appearance which might be expected in a people whose life is one succession of difficulties in procuring subsistence. Their faces are round, with high cheek bones; and their eyes, which are small, are of a dark brown colour: the cartilage of their nose is perforated, but without any ornaments suspended from it; their hair is of dingy black, hanging loose and in disorder over their shoulders, but irregularly cut in the front, so as not to obstruct the sight; their beards are eradicated, with the exception of a few straggling hairs, and their complexion is a swarthy yellow.

“ Their dress consists of robes, made of skins of the beaver, the ground-hog, and the rein-deer, dressed in the hair, and of the moose-skin without it. All of them are ornamented with a fringe; while some of them have tassels hanging down the seams; those of the ground-hog are decorated, on the fur side, with the tails of the animals, which they do not separate from them. Their garments they tie over the shoulders, and fasten them round the middle with a belt of green skin, which is as stiff as horn. Their leggins are long; and, if they were topped with a waistband, might be called trowsers: they, as well as their shoes, are made of dressed moose, elk, or rein-deer skin. The organs of generation they leave uncovered.

“ The women differ little in their dress from the men, except in the addition of an apron, which is fastened round the waist, and hangs down to the knees. They are in general of a more lusty make than the other sex, and taller in proportion, but infinitely their inferiors in cleanliness. A black artificial stripe crosses the face beneath the eye, from ear to ear, which I first took for scabs, from the accumulation of dirt on it. Their hair, which is longer than that of the men, is divided, from the forehead to the crown, and drawn back in long
plaits

plaits behind the ears. They have also a few white beads, which they get where they procure their iron: they are from a line to an inch in length, and are worn in their ears, but are not of European manufacture. These, with bracelets made of horn and bone, compose all the ornaments which decorate their persons. Necklaces of the grisly or white bear's claws are worn exclusively by men.

" Their arms consist of bows, made of cedar, six feet in length, with a short iron spike at one end, and serve occasionally as a spear. Their arrows are well made, barbed and pointed with iron, flint stone, or bone; they are feathered, and from two to two feet and an half in length. They have two kinds of spears, but both are double-edged, and of well-polished iron: one of them is about twelve inches long and two wide; the other, about half the width and two thirds of the length; the shafts of the first are eight feet in length, and the latter six. They have also spears made of bone. Their knives consist of pieces of iron, shaped and handled by themselves. Their axes are something like our adze, and they use them in the same manner as we employ that instrument. They were indeed furnished with iron in a manner that I could not have supposed; and plainly proved to me, that their communication with those who communicate with the inhabitants of the sea-coast cannot be very difficult: and, from their ample provision of iron weapons, the means of procuring it must be of a more distant origin than I had at first conjectured.

" They have snares, made of green skin, which they cut to the size of sturgeon twine, and twist a certain number of them together; and though, when completed, they do not exceed the thickness of a cod-line, their strength is sufficient to hold a moose-deer: they are from one and an half to two fathoms in length. Their nets and fishing-lines are made of willow-bark and nettles; those made of the latter are finer and smoother than if made with hempen thread. Their hooks are small bones, fixed in pieces of wood split for that purpose, and tied round with fine watape, which has been particularly described in the former voyage. Their kettles are also made of watape, which is so closely woven, that they never leak; and they heat water in them by putting red-hot stones in it. There is one kind of them made of spruce-bark, which they hang over the fire, but at such a distance as to receive the heat without being within reach of the blaze; a very tedious operation. They have various dishes of wood and bark; spoons of horn and wood, and buckets; bags of leather and net-work, and baskets of bark, some of which hold their fishing-tackle, while others are contrived to be carried on the back. They have a brown kind of earth in great abundance, with which they rub their cloaths, not only for ornament but utility, as it prevents the leather from becoming hard after it has been wetted. They have spruce-bark in great plenty, with which they make their canoes; an operation that does not require any great portion of skill or ingenuity, and is managed in the following manner.—The bark is taken off the tree, the whole length of the intended canoe, which is commonly about eighteen feet, and is sewed with watape at both ends; two laths are then laid, and fixed along the edge of the bark, which forms the gunwale; in these are fixed the bars, and against them bear the ribs

ribs or timbers, that are cut to the length, to the which the bark can be stretched; and, to give additional strength, strips of wood are laid between them: to make the whole water-tight, gum is abundantly employed. These vessels carry from two to five people. Canoes of a similar construction were used by the Beaver Indians within these few years; but they now very generally employ those made of the bark of birch tree, which are by far more durable. Their paddles are about six feet long, and about one foot is occupied by the blade, which is in the shape of an heart. Previous to our departure the natives had caught a couple of trout, of about six pounds weight, which they brought me, and I paid them with beads. They likewise gave me a net made of nettles, the skin of a moose-deer dressed, and a white horn in the shape of a spoon, which resembles the horn of the buffalo of the Copper-Mine River; but their description of the animal to which it belongs does not answer to that. My young men got two quivers of excellent arrows, a collar of white bears' claws, of a great length, horn bracelets, and other articles, for which they received an ample remuneration." P. 204.

The sixth Chapter becomes of peculiar interest. Arrived at the termination of their voyage on the Peace River, how were they to discover the Great River, of which they had such indistinct notions, which was to lead them further? This, however, they effected, after various dangers and difficulties, and indeed after the most wonderful escape from destruction. They had to cut roads through woods; they had to pass morasses; and, in the midst of their perils, their guide deserted. On June the 18th, they entered the New River, along which they were driven by a strong current. In their progress they met with natives, who informed them, that the River ran towards the mid-day sun, and that at its mouth white people were building houses. They however endeavoured strongly to dissuade them from proceeding to the sea, as they would certainly be sacrificed by the savage spirit of their neighbours. After a new succession of dangers, it was found necessary to change the plan of the journey; and, returning up the River, proceeded to build another canoe. The distressed and distracted state of the author's mind at this eventful period can hardly be imagined; finding it impossible to pursue his purpose by means of this River, and perfectly uncertain whether with more safety or certainty he could accomplish it by proceeding by the inland communication to the west. His resolution, however, was undaunted, and he prevailed on his companions to persevere also. The ninth Chapter details the progress of the party up the River, with their preparations to proceed by land, after building a canoe against their return. The journey, of course, now becomes of increasing interest;

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every day and every hour presents new people, manners, country, and causes of alarm. Population increased as they advanced; and the short extract which follows may serve as an account of the manners of these tribes.

"At an early hour this morning I was again visited by the chief in company with his son. The former complained of a pain in his breast; to relieve his suffering, I gave him a few drops of Turlington's balsam on a piece of sugar; and I was rather surprised to see him take it without the least hesitation. When he had taken my medicine, he requested me to follow him, and conducted me to a shed, where several people were assembled round a sick man, who was another of his sons. They immediately uncovered him, and shewed me a violent ulcer in the small of his back, in the foulest state that can be imagined. One of his knees was also afflicted in the same manner. This unhappy man was reduced to a skeleton, and from his appearance was drawing near to an end of his pains. They requested that I would touch him, and his father was very urgent with me to administer medicine; but he was in such a dangerous state, that I thought it prudent to yield no further to the importunities than to give the sick person a few drops of Turlington's balsam in some water. I therefore left them, but was soon called back by the loud lamentations of the women, and was rather apprehensive that some inconvenience might result from my compliance with the chief's request. On my return I found the native physicians busy in practising their skill and art on the patient. They blew on him and then whistled; at times they pressed their extended fingers, with all their strength on his stomach: they also put their fore fingers doubled into his mouth, and spouted water from their own with great violence into his face. To support these operations, the wretched sufferer was held up in a sitting posture; and when they were concluded, he was laid down and covered with a new robe made of the skin of a lynx. I had observed that his belly and breast were covered with scars, and I understood that they were caused by a custom prevalent among them of applying pieces of lighted touch-wood to their flesh, in order to relieve pain or demonstrate their courage. He was now placed on a broad plank, and carried by six men into the woods, where I was invited to accompany them. I could not conjecture what would be the end of this ceremony, particularly as I saw one man carry fire, another an axe, and a third dry wood. I was indeed, disposed to suspect that, as it was their custom to burn the dead, they intended to relieve the poor man from his pain, and perform the last sad duty of surviving affection. When they had advanced a short distance into the wood, they laid him upon a clear spot, and kindled a fire against his back, when the physician began to scarify the ulcer with a very blunt instrument, the cruel pain of which operation the patient bore with incredible resolution. The scene afflicted me, and I left it." P. 331.

The eleventh Chapter brings us to the conclusion of this extraordinary adventure. The voyage was continued along the River with great rapidity, till they came to a fall, where

it was deemed expedient to leave the canoe. The inhabitants received them with kindness; and they proceeded, from village to village, till, on the 19th of July, they came in sight of an arm of the sea. In our former account of this voyage, we expressed some surprise at the cold, and indeed indistinct manner in which the traveller communicated to his readers the event of his arrival at the Frozen Ocean. It seems still more extraordinary, that, having accomplished an undertaking of far greater peril, and involving far more important consequences, we perceive no symptoms of exultation or triumph; but are briefly informed, "From these houses I could perceive the termination of the river, and its discharge into a narrow arm of the sea." The following short extract seems necessary to elucidate the author.

Sunday } "At forty minutes past four this morning it was low water, which made fifteen feet perpendicular height below the high-water mark of last night. Mr. Mackay collected a quantity of small mussels which we boiled. Our people did not partake of this repast, as they are wholly unacquainted with sea shell-fish. Our young chief being missing, we imagined that he had taken flight, but as we were preparing to depart, he fortunately made his appearance from the woods, where he had been to take his rest after his feast of last night. As six we were upon the water when we cleared the small bay, which we named Porcupine Cove, and steered west-south-west for seven miles, we then opened a channel about two miles and an half wide at south-south-west, and had a view of ten or twelve miles into it. As I could not ascertain the distance from the open sea, and being uncertain whether we were in a bay or among inlets and channels of islands, I confined my search to a proper place for taking observation. We steered therefore, along the land on the left, west-north-west, a mile and an half; then north-west one fourth of a mile, and north three miles to an island; the land continuing, ran north-north-west, then along the island south-south-west half a mile, west a mile, west a mile and a half, and from thence directly across to the land on the left (where I had an altitude) south-west three miles". From this position, a channel, of which the island we left appeared to make a check, bears north by east.

"Under the land we met with three canoes with fifteen men in them, and laden with their moveables, as if proceeding to a new situation, or returning to a former one. They manifested no kind of mistrust or fear of us, but entered into conversation with our young man, as I supposed, to obtain some information concerning us. It did not appear that they were the same people as those we had lately seen, as they spoke the language of our young chief with a different accent. They then examined every thing we had in our canoe with an air of indifference and disdain. One of them in particular made me under-

stand, with an air of insolence, that a large canoe had lately been in this bay, with people in her like me, and that one of them whom he called *Macubab*, had fired on him and his friends, and that *Benfer* had struck him on the back, with the flat part of his sword. He also mentioned another name, the articulation of which I could not determine. At the same time he illustrated these circumstances by the assistance of my gun and sword; and I do not doubt but he well deserved the treatment which he described. He also produced several European articles, which could not have been long in his possession. From his conduct and appearance, I wished very much to be rid of him, and flattered myself that he would prosecute his voyage, which appeared to be in an opposite direction to our course. However, when I prepared to part from them, they turned their canoes about, and persuaded my young man to leave me, which I could not prevent. We coasted along the land at about west-south-west for six miles, and met a canoe with two boys in it, who were dispatched to summon the people on that part of the coast to join them. The troublesome fellow now forced himself into my canoe, and pointed out a narrow channel on the opposite shore, that led to his village, and requested me to steer towards it, which I accordingly ordered. His importunities now became very irksome, and he wanted to see every thing we had, particularly my instruments, concerning which he must have received information from my young man. He asked for my hat, my handkerchief, and in short, every thing that he saw about me. At the same time he frequently repeated the unpleasant intelligence that he had been shot at by people of my colour. At some distance from the land a channel opened to us, at south-west by west, and pointing that way, he made me understand that *Macubab* came there with his large canoe. When we were in mid-channel, I perceived some sheds, or the remains of old buildings, on the shore; and as, from that circumstance, I thought it probable that some Europeans might have been there, I directed my steersman to make for that spot. The traverse is upwards of three miles north-west.

" We landed, and found the ruins of a village in a situation calculated for defence. The place itself was overgrown with weeds, and in the centre of the houses there was a temple, of the same form and construction as that which I described at the large village. We were soon followed by ten canoes, each of which contained from three to six men. They informed us that we were expected at the village, where we should see many of them. From their general deportment I was very apprehensive that some hostile design was meditated against us, and for the first time I acknowledged my apprehensions to my people. I accordingly desired them to be very much upon their guard, and to be prepared if any violence was offered to defend themselves to the last.

" We had no sooner landed than we took possession of a rock, where there was not space for more than twice our number, and which admitted of our defending ourselves with advantage, in case we should

" * Named by Vancouver King's Island."

be attacked. The people in the three first canoes were the most troublesome, but after doing their utmost to irritate us, they went away. They were however no sooner gone, than an hat, an handkerchief, and several other articles were missing. The rest of our visitors continued their pressing invitation to accompany them to their village, but finding our resolution to decline them was not to be shaken, they about sun-set relieved us from all further importunities by their departure.

" Another canoe however soon arrived, with seven stout well-looking men. They brought a box, which contained a very fine sea-otter skin, and a goat-skin, that was beautifully white. For the former they demanded my hanger, which as may well be supposed could not be spared in our present situation, and they actually refused to take a yard and an half of common broad cloth, with some other articles, for the skin, which prove the unreflecting improvidence of our European traders. The goat-skin was so bulky that I did not offer to purchase it. These men also told me, that *Macnab* had been there, and left his ship behind a point of land in the channel, south-west from us; from whence he had come to their village in boats which these people represented by imitating our manner of rowing. When I offered them what they did not choose to accept for the otter-skin, they shook their heads, and very distinctly answered, "no, no." And to mark their refusal of any thing we asked from them, they emphatically employed the same British monosyllable. In one of the canoes which had left us, there was a seal, that I wished to purchase, but could not persuade the natives to part with it. They had also a fish, which I now saw for the first time, it was about eighteen inches in length, of the shape and appearance of a trout, with strong sharp teeth. We saw great numbers of the animals which we had taken for sea-otters; but I was now disposed to think that a great part of them, at least, must have been seals."

P. 343.

The circumstances of the traveller's return to Fort Chipewyan need not detain us longer, than to congratulate our countrymen on the success of so vast and important an undertaking. Doubts, we have before intimated, have been excited, whether the author actually arrived at the Great South Sea; or whether he only came to an archipelago, beyond which was a continent extending to the Pacific Ocean. We have no scruple in asserting our belief, that all which was undertaken was performed. We have heard, that Mr. Mackenzie, before he entered on this perilous adventure, took considerable pains to accomplish himself in such philosophical knowledge as was essential to enable him to determine the actual situation of places, by taking observations and altitudes. By these he ascertained himself to be at the Point Menzies of Vancouver, at King's Island, and in the creek of Vancouver's Cascade Canal. His altitude, by an artificial horizon, gave $52^{\circ} 21' 33''$, and by the natural horizon, $52^{\circ} 20' 48''$ north latitude.

Sauer,

Sauer, who went with Billings from Kamschatka to the north-west coast of America, and spent some time at Prince William's Sound, was informed by the natives, that beyond that continent there was an archipelago, containing a great number of islands, and washing the shores of a still larger continent. But Sauer does not appear to have taken any observation.

Again, from this narrative it is evident, that the natives whom Mackenzie saw at the termination of his journey were not unacquainted with white men; which appears both from their behaviour and from some of their expressions; and no one has ever presumed to question this writer's claim to integrity. He tells us, he observed an emersion of Jupiter's third and of Jupiter's first satellite. The first gave $8^{\circ} 32' 21''$, the latter $8^{\circ} 31' 48''$ difference of longitude. The mean is $8^{\circ} 32' 2''$, which is equal to $128. 2.$ west of Greenwich. The result of this discovery is, that a communication, either north-east or north-west, from the Atlantic to the Pacific Ocean is not practicable, but the existence of one through the continent is decisively ascertained. How far the improvement of this deserves the patronage of government, is not for us to determine. The author proposes a junction between the merchants of Canada and the Hudson's Bay Company; if one of the parties should, from jealous or other motives, refuse this accommodation, it certainly does not appear why either should not be at liberty to prosecute its advantage alone. As far as we are able to judge from the premises, if the advantages held out by Mackenzie shall be pursued, the Russians, and all other nations, will be excluded from the fur-trade of North America, except indeed from a very small portion. To the fishing also, in both the Pacific and Atlantic Oceans, British adventurers would have access, with evidently superior advantages; and what is now occupied by American speculators, by their exchange at Canton for the produce of China, of the skins they obtain on the north-west coasts of America would, under a commercial system regulated and protected by the British Government, fall almost exclusively into the hands of our countrymen. There are two Maps, one of which, namely, the Map of North America, is remarkably well executed. There is also a well-engraved head of the author.

ART. IX: *The Elements of Astronomy; designed for the Use of Students in the University. By the Rev. S. Vince, A. M. F. R. S. Plumian Professor of Astronomy and Experimental Philosophy. In One Volume. 8vo. 6s. Deighton.*

WE have before reviewed a learned and valuable work of this author, upon the same subject, in two volumes, 4to.* The present book (the sixth and last of the scientific collection lately examined†) is an abridgment of that, with such additions as he judged necessary to render it a proper elementary book for students; and we think it a work extremely well calculated for the purpose intended. Before the publication of the above-mentioned treatise, we had nothing in the language proper to form an astronomer; the practical methods of performing all the operations were no where to be found; but here we have every thing, both in the theory and practice, which can be deemed necessary; and the work now before us is a very proper selection for the teaching of all the elementary parts of astronomy.

The book begins with definitions, accompanied with such figures as are necessary for the better understanding of them. Then follows the doctrine of the sphere, in which the author has entered into a very full and clear explanation of every thing relative to the subject. The different lengths of days and nights; the causes of summer and winter; the different situations of the Sun at the times of rising and setting, at different times of the year; the appearances of the heavens, and of the motions of the bodies in the solar system, to the inhabitants of the different parts of the earth; the causes of the different degrees of heat at different times of the year; the method of measuring the circumference of the earth; a variety of problems in spherical trigonometry, for finding the time of the Sun's rising; the time from his altitude; the time of the shortest twilight, &c. &c. the principles of dialling explained, by supposing the axis of the earth to be a gnomon; and how to find a meridian line: all these matters are so fully explained, that we conceive they must be intelligible to an attentive reader. The next subject treated of is, indeed, the foundation of all astronomy, that is, to determine the places of all the fixed stars in the heavens, in order, that by a reference to them as so many fixed points, the situation of the bodies in our system may at any time be determined. The positions of

* Brit. Crit. vol. xvii. pp. 46 and 239.

† See our last. p. 533.

all the bodies are found by finding their right ascensions and declinations. The practical method of finding the right ascension by the transit instrument, and a clock adjusted to sidereal time, is here very clearly explained. The principal difficulty lies in ascertaining the right ascension of some one fixed star, in order to compare the others with it. The method of doing this was given by Mr. Flamsteed; and of this Mr. Vince has entered into a very full explanation. The principle is, to compare the right ascension of the star with that of the Sun when near the equinoxes, the Sun having the same declination at each time; but as the equinoctial points go backwards, as there is a mutation of the earth's axis, and as the apparent place of a star changes from the aberration of light, all these must be allowed for, by considering how much they have varied in the interval of the observations. As the right ascension is found by means of a clock, and the clock must be subject to err, the author has explained the method of finding the error, that is, by comparing the right ascensions of certain fixed stars whose right ascensions are known, with the right ascensions as shown by the clock, and the difference, if there be any, shows the error of the clock. These observations repeated every day, you get the rate at which the clock gains or loses. The right ascensions of the heavenly bodies being thus ascertained, the next thing is to find the declinations, and this is done by observing their altitudes with an astronomical quadrant when they are upon the meridian, and correcting them for parallax and refraction; and then the difference of the altitudes so corrected, and the complement of the latitude, is the declination. The right ascension and declination being determined, the latitude and longitude may be deduced from them by spherical trigonometry; and for this purpose, a rule was given by Dr. Maskelyne, which is here demonstrated. The Professor has, in the second edition of this work, rendered all his rules for computation very useful, by adapting them to a logarithmic computation.

Having thus explained the practical methods of determining the place of any body in the heavens, he proceeds to the consideration of another circumstance of great importance, that is, the irregularity of time as measured by the Sun, on which account, the time when the Sun comes to the meridian differs from twelve o'clock by the clock, and this difference is called the equation of time. The first correct rule for computing the equation of time was published by Dr. Maskelyne, of which a demonstration is here given by Mr. Vince. In order to find the equation of time, the clock and the Sun must be set off at some one given point of time; these corresponding positions are given by the author, and thence the method

of computing the equation, which is, "the difference of the Sun's true right ascension, and its mean longitude corrected by the equation of the equinoxes in right ascension." To make this rule clear, an example is given, with the computation at full length. The methods of finding the length of the year, the precession of the equinoxes, and obliquity of the ecliptic; are next explained, and the actual methods given by which all these are determined. The length of the year is found to be 365 d. 5 h. 48'. 48"; the obliquity of the ecliptic for 1769, $23^{\circ}. 28'. 8\frac{1}{2}"$, and the diminution at the rate of $50"$ in 100 years; the two last as determined by Dr. Maskelyne. The last result is found to agree very well with the theory. The difference of the places of a body in the heavens, seen from the centre and surface of the earth, or the diurnal parallax, is very fully treated of; the method of finding the parallax of the Moon or planets, in latitude and longitude, is explained at great length, with an example of the computation of the Moon's parallax, a problem of great use in the computation of solar eclipses. All the different parts of the rule are reduced to a logarithmic calculation. The Moon's horizontal parallax at her mean distance, is stated at $57'. 24"$. for the latitude of Paris; and the mean equatorial parallax at $57'. 11". 4$; and hence, the magnitude of the Moon is to that of the earth, as 1 to 49 nearly. The refraction of the rays of light through the atmosphere, causes the apparent place of a body to differ from its true place. The practical method of finding this difference is here given, with examples. It is shown, that the refraction varies as the tangent of the zenith distances, very nearly, except when the object is near the horizon. From refraction arises twilight, and the oval figure which the Sun and Moon put on, when they are very near the horizon, where the difference of their apparent diameters is $4'. 54"$. according to this author.

The next Chapter is upon the System of the World, in which the Professor has stated some very strong and conclusive arguments in defence of the Copernican System, with the objections against all the others; and concludes with this observation, that "the harmony of the whole is as satisfactory a proof of the truth of this (the Copernican) system, as the most direct demonstration could be." He next proceeds to give an account of Kepler's three great discoveries, which are the foundation of all astronomy; 1st, that each planet describes about the Sun, equal areas in equal times; 2d, that they all describe ellipses about the Sun, having the Sun in their focus; 3d, the squares of the periodic times are as the cubes of their mean distances from the Sun. The progress of these discoveries is traced, and forms a very curious subject of enquiry. It is further

Further observed, that Kepler speaks of gravity as a power which is mutual between all bodies; and that the tides arise from the gravity of the waters towards the moon. The reader will find all these discourses in his great work, entitled, "*de Motibus Stellæ Martis.*" The next Chapter is a very important one, containing the theory of the motion of a body in an ellipse about the focus, with practical rules for computing the places of the planets at any time, as seen from the Sun; together with the method of finding the hourly motion of a planet in its orbit. The times of the conjunctions and oppositions of the planets, and a determination of their mean motions, form the next subject of enquiry; and the rules are illustrated with examples. Having determined the mean motions of the planets, the author proceeds to show the method of finding the greatest equation, the eccentricity, and place of the aphelia of the orbit. The problem is this: "given the length and position of three lines drawn from the focus of an ellipse, to determine the ellipse." A geometrical solution is first given, with an example of Mercury; and then it is also solved analytically. Practical rules and examples are next given for finding the nodes and inclination of the orbits of the planets. These determinations contain every thing necessary for computing the places of the planets in their orbits; but, to facilitate the operations, astronomers have constructed tables of their motions, by which their places may at any time be very readily found. The apparent motions of the planets are next considered. All the various rules are given for computing the points where they are stationary; when they are direct, and when retrograde; what is the quantity of their illuminated surface next to the earth; what is the time from conjunction to conjunction; and a solution of the problem, to find the position of Venus when brightest.

The Moon's motion, from observation, and its various phenomena, form the subject of the next Chapter. Here is contained, a determination of the place of the Moon's node, the inclination of the orbit, the mean motion, the motion of the apogee, the phases of the Moon, her libration, the altitude of her mountains, the phenomenon of the harvest Moon, and of the horizontal Moon; all these interesting matters, the reader will find very fully and clearly explained. In respect, however, to the latter circumstance, the author professes himself not satisfied with any of the solutions; and we agree with him, that there are certainly strong objections to them all, nor do we know of any thing which is satisfactory upon the subject. The rotation of the Sun and planets are determined from the spots upon their surfaces; and here the nature of the solar spots are considered. M. de la Lande supposes, that they are the tops of opaque

rocks, standing up above the surface of the Sun, which is covered with a liquid fire; but Dr. Wilson thinks they are excavations in the luminous matter of the Sun, the bottom of which forms the umbra. Dr. Halley conjectured, that the spots are formed in the atmosphere of the Sun. Dr. Herschel supposes the Sun to be an opaque body; and that we sometimes see a small part of it through his atmosphere, which causes the spots. Besides the dark spots, there are also bright spots, called *faculae*, *luculi*, &c. and these abound in the neighbourhood of the spots, or where spots have recently been. The satellites of Jupiter and Saturn are next treated of; and here the author has given the methods of finding their periodic times and distances; the nature of their eclipses and occultations, the situations of their orbits; and observes, from Dr. Herschel, that the satellites of Jupiter all revolve about their axes in the same time that they revolve about their primary. M. Cassini had observed the same of the fifth satellite of Saturn. That these should be under the same law as that of the Moon about the Earth, that of turning always the same face towards the Earth, is indeed a very striking circumstance. The Georgian planet has six satellites; and it is very remarkable, that their orbits are nearly perpendicular to the orbit of their primary. The nature and appearances of Saturn's ring are next given, from the latest observations of Dr. Herschel. The aberration of light in the fixed stars, one of the most delicate and beautiful discoveries ever made in astronomy, is explained by the author with great clearness and accuracy; and new investigations are given, for finding the aberration in latitude, longitude, right ascension, and declination. With the investigation of the two first, we were particularly pleased, as the figure is so perfect a representation of all the circumstances which take place; generally, the ellipse of aberration is detached from its place in the heavens; and thus it is extremely difficult for the reader to get a clear idea of the effect produced.

The doctrine of solar and lunar eclipses is next explained. The author first shows the method of determining whether there will be a lunar eclipse, and then gives the rules for computing it. In respect to solar eclipses, he shows how, to spectators on different parts of the earth, and at different distances of the earth from the moon, there may be no eclipse, a partial, a total, or an annular eclipse: this is made very clear, from the inspection of one figure. The ecliptic limits are next determined; and thence, the method of finding whether there may or will not be a solar eclipse. The principles of calculating an eclipse of the Sun are next explained;

plained; and here the author has entered into a very full explanation of all the particulars of the computation, and how the beginning and end may be obtained with as great accuracy as the tables will admit. He first shows how to find the time nearly, which is all that is given in the common treatises of astronomy; and then explains the method of correcting it by a second supposition. Good observations of an eclipse, compared with the time accurately computed, furnish the means of correcting the lunar tables. As there are not many persons who have had an opportunity of seeing a total solar eclipse, the phænomena which attended that on April 22, 1715, are here given. This subject is concluded with stating the limits of the greatest and least number of solar and lunar eclipses which may happen in a year; and that more happen of the Sun than of the Moon, in the ratio of 3 to 2 nearly. By the transit of Venus or Mercury, but more nearly by that of the former than the latter, over the Sun's disc, the Sun's parallax may be determined. The method here given was communicated to the author by Dr. Maskelyne; and, from the result of the observations made at Wardus and Otaheite, the Sun's mean parallax is found to be $8\frac{1}{4}'$. Hence, the radius of the Earth: the mean distance of the Sun from the Earth :: $\sin. 8\frac{1}{4}''$: rad. :: 1 : 23575. The nature and motion of comets are next considered. These bodies revolve in very eccentric ellipses about the Sun in the focus; and, as a small part of an eccentric ellipse about the perihelion differs but little from a parabola, for the ease of calculation, a parabolic orbit is assumed, which will give all the elements, except the major axis and periodic time, to a sufficient degree of accuracy. Dr. Halley foretold the return of that in 1759, which is the only one whose periodic time is known. But these calculations, which are extremely long and difficult, fall not within the plan of an elementary treatise. In respect to the nature of the tails of comets, the author agrees with Dr. Hamilton, that they are of an electrical nature. According to the best accounts, no less than 500 comets have been seen. The next Chapter is upon the fixed stars; in which the author has described every thing which is known or has been observed of those bodies; together with an account of the constellations, and the proper motions which many of them are found to have. Here he has also taken occasion to describe the *zodiacal light*, being a pyramid of light which sometimes appears in the morning before sun-rise, and in the evening after sun-set: and the work concludes with a Chapter upon the different methods of finding the longitude of places upon the Earth's surface. These are, 1st, the lunar method; 2ndly, by
a time.

a time-piece; 3dly, by eclipses of the Moon, or of Jupiter's satellites. These are all very clearly explained; and examples are added, in order that the reader may meet with no difficulty. Thus have we given an account of this valuable elementary treatise of astronomy; and we will venture to say, without fear of contradiction, that it is the only work we have (the complete system from which it is taken excepted) in which the science of astronomy is entirely taught upon its true practical principles.

This volume concludes the work published by Mr. Professor Vince and Mr. Wood, for the use of students in the University. We think it admirably well adapted to the purposes for which it was more particularly intended; and, being comprised in a moderate compass, and to be had at a small expence, it cannot fail to be a very valuable publication for the use of every one who wishes to acquire an accurate knowledge of the principles of mathematics and natural philosophy.

ART. X. *A Treatise of the Law relative to Merchant Ships and Seamen: in Four Parts.* 1. *Of the Owners of Merchant Ships.* 2. *Of the Persons employed in the Navigation thereof.* 3. *Of the Carriage of Goods therein.* 4. *Of the Wages of Merchant Seamen.* By Charles Abbott, of the Inner Temple, Barrister at Law. 8vo. 9s. E. and R. Brooke, and J. Rider, &c. 1802.

THE author assigns as the reasons for having undertaken the work, that

“ it is now more than a century since the publication of the work of Molloy, the only English lawyer who has written on these matters. During that period, the law of the country has grown up with its commerce; many interesting points have been argued by able and eloquent advocates, and decided by learned and enlightened judges; and some very important regulations have been introduced by the legislature; but very little useful addition has been made to the collection of Molloy, either by the subsequent editors of his treatise, or by the other authors who have written on the same topics. Yet the absence of a general and established code of maritime law, which almost every other European nation possesses, seems to render a collection of the principal points of that law peculiarly necessary, both for English merchants and English lawyers.”

The primary distribution of the subject by Mr. Abbott does not deviate, in any considerable degree, from that adopted by his

His predecessor Molloy, where he treats of the same subject; but the course of judicial decision in the intervening period, added to Mr. A.'s own researches and methodical distribution of the subordinate parts of his Treatise, entitle it to the character and praise of an original work.

The author observes, respecting the materials out of which it is formed, that

“ the Treatise is compiled, not only from the text writers of our own nation, and the reporters of the decisions of our own courts, but also from the books of the civil law, and from such of the maritime laws of foreign nations, and the works of foreign writers, as I have been able to obtain a knowledge of.”

Mr. A. has given short characters of the several foreign writers to whose works he refers; which, as they contain nothing appropriate, might have been omitted without inconvenience to the reader: but he properly remarks, for the information of those who are not of his own profession, into many of whose hands this work must fall, that

“ it should be observed, not only of all these treatises, but also of the civil law and the ordinances, without excepting even the ordinance of Oleron (which, being considered as the edict of an English prince, has been received with peculiar attention in the Court of Admiralty) that they have not the binding force or authority of law on this country; and that they are here quoted, sometimes to illustrate principles generally admitted and received; sometimes to show the opinion of learned persons, and the rule adopted in maritime nations, upon points not hitherto settled by the authority of our own law; and, at other times, to furnish information, that they may be useful to our commercial intercourse with foreign states.”

Mr. A. has arranged his subject into a lucid order, and divested his language of professional phraseology. This is very proper, as his work is written for the great body of the commercial world, as well as for his own profession. He would have succeeded more effectually in this purpose, if he had made his connections a little more visible, and pointed the reader's attention more closely, by a brief abstract of those matters which the several statutes enact, and the doubts which have been removed by judicial decisions. If the work was to be confined to professional men, no objection could be made on this head, especially as a very good Index is subjoined to it; but the merchant and the nautical man will require something more. We wish to illustrate this observation to the author, by referring to that part in which he treats of the registry of ships, Part I. Chap. ii. beginning at p. 32, l. 15.

The cases and statutes are abridged with accuracy and judgment, and put the reader beyond the necessity of recurrence to the originals. All that industry could collect from those works which the author has consulted, has been done. These sources have been fully examined, and the result is accurately detailed; but Mr. A. has not ventured to explore new regions, or navigate between doubts and difficulties, unless where the bold mind and science of others have supplied him with charts and soundings and beacons, to enable him to steer with safety. The work contains no fresh cases of circumstances which may arise in the probable combination of human events, no newly conceived distinctions nor original opinions. The author has caught nothing from the spirit of *Pothier*, nor the example of Emerigon: but it is to be observed in his defence, that it is more easy for wisdom to justify the omission in an English law-book, than for true genius to avoid the temptation to practise it.

But the Chapter on *Salvage*, Part III. Chap. x. is particularly defective. Many situations and cases are passed by unnoticed which may occur daily. We recommend it to Mr. A. to turn his attention to this part of his work in the next edition; for we are fully persuaded, that a work so useful and instructive will not only have one, but many future editions in this maritime country.

No general objection can be made to Mr. A.'s style, but that it is rather too elaborate for his subject. It possesses, however, the best qualities of legal language, clearness, and precision: The composition, like that of most persons who are accustomed rather to speak than to write, bears sensible marks that many passages were, as it were, *set* in the supposition of being publicly delivered, instead of privately composed. They abound with prepositions, conjunctions, and relative pronouns, articles, and repetitions of the same word. This is thought necessary to the speaker, not only because the attention of an audience is more feeble than that of a reader, but because he is less able, in the hurry of unpremeditated speech, to give that graceful connection to the distinct parts of his sentences, which he may do in written composition.

Thus, to take an instance from page 51. When the author is speaking of ships built within his Majesty's dominions, the property of British subjects, he says, "*all such ships are entitled to be registered; all such ships are required to be registered; and all are liable to forfeiture if they proceed to sea without being registered.*" There seems neither much room for the display of oratory, nor any great beauty in this anxious repetition, where the object is to enunciate a simple fact.

fact. Yet the word "all" is repeated three times, "registered" as many, and "such ships" twice, in less than three lines and a half.

So page 56. "But even this statute does not require the indorsement to be recited in the bill of sale; nor can it, when it relates to the same transaction, properly be recited, because it is in its own nature subsequent to the execution of the bill of sale. It will, however," &c. "The bill of sale" twice, "recited" twice, and "it" no less than five times, in six lines. Mr. A. will find no such examples in the judgments of Sir William Scott; by praising which, he displays a real taste for the characteristic beauties of judicial eloquence. Indeed the author's zeal for living merit is laudably conspicuous. Chancellors and Judges, whether chief or puisne, have the feelings, and look for the rewards, due to men. Honest praise is one of the richest jewels in the crown of excellence; and ought we to withhold the tribute in fear, lest the offering should be attributed to a sordid motive by some surly stoic?

ART. XI. ΟΜΗΡΟΥ ΙΛΙΑΣ ΚΑΙ ΟΔΥΣΣΕΙΑ. 18 ὑπογραφαὶ Ἀν-
δρῆας τῆς τοῦ Οξονίᾳ. Ἐκτὶ αὐθ.

Homer's Iliad and Odyssey, at the Clarendon Press, Oxford.
4to. 1801*.

SINCE we have seen the plethoric state to which the Iliad of Homer has lately been swelled, by the superabundant annotation of Professor Heyne's eight enormous volumes, we are the more inclined to value the simplicity of this edition, which professes only to give an accurate text, in a very legible form: "illud unicè in animo habuimus," say the editors, "ut Homeri Iliadem et Odysseam grandioribus typis qui Lectori nullam facerent molestiam, quam accuratissimè descriptam exhiberemus." In consequence of this plan, the edition is nearly destitute of all accompaniments; except that to the fourth volume is appended the inestimable collation of the famous Harleian MS. 5674, by Professor Porson, extending to 88 pages of close print. In the Iliad we are told, that use has been made of a MS. in the library of New College, Oxford, which often widely differs from the common readings, but no less remarkably agrees in many places with those of Villoison. Some

* The short address to the reader says, "Dabamus ex Editione Clarendoniana, Mart 27, 1801." The Greek title expresses 1800 passages

passages the editors profess to have amended by these aids, "sed nihil quicquam sine justâ auctoritate." What these passages are, it is left to the learned to discover for themselves.

This edition is printed with the large Oxford type, similar to that which was used for the *Λογος Extraφτοι*, and various other Greek works there published, and is, of course, sufficiently legible, and, on the large paper, very handsome; but the copies worked off on large paper have no public circulation, being destined entirely for presents; happy they who can obtain such a distinction! The small copies, which are for sale, being printed on a writing paper, make an ill-shaped quarto, with a margin too disproportionately small, even for those who delight not "in a rivulet of text, flowing through a wide meadow of margin." Though the work appears without a name, it is well known to have been printed at the expence, and under the actual superintendence, of three noble brothers, the Marquis of Buckingham, Mr. T. Grenville, and Lord Grenville; not without the occasional cooperation of one, if not two, very learned prelates, early connected with the studies of that family. The small copies are without ornaments; but the large paper books are decorated with the most suitable accompaniments. These consist of three plates; the first of which is an elegant frontispiece, representing the armorial shields of the three brothers, appended to a beautiful Corinthian column; allusive, probably, to the classical elegance and majesty of Homer. On each side is a censer, pouring out the fumes of incense in great abundance; while the sun blazes from behind the capital of the column, dissipating clouds of every kind. Below the base is written in capitals ΑΔΕΛΦΟΝ. This, without expressing it in words, is sufficiently declaratory of the real editors. The other decorations of the large books are two plates of exquisite engraving, of two celebrated heads of Homer, the one in Mr. Townley's collection, the other in the Museum at Naples. On the former is inscribed, "Ex Marmore Townleiano," and below, "Almæ Matri Oxoniensi, G. M. B. T. G. G. B. G." The second head has no reference to the collection from which it was taken, but has a dedication at the bottom of the plate, "Gul. Episcopo Cestr. Joh. Episcopo Oxon. G. M. B. T. G. G. B. G." To decide on the respective merits of these two admirable heads is not easy; they are both specimens of the finest antique sculpture; the expression of the Neapolitan head is rather more sublime, while that of Mr. Townley's is more pleasing. Both are far superior in style and execution to the bronze (formerly in the possession of Dr. Mead, but now in the British Museum) which was engraved for Pope's Homer.

Y y

Without

Michaelis's Introduction, by Marsh. Vol. III. and IV. 667

94. in μ $\mu\epsilon\tau\alpha\phi\omicron\iota\varsigma$ (sic). Infra hoc libro 338. $\mu\epsilon\tau\alpha$ habet
hanc notam adscriptam; $\alpha\pi\iota\sigma\tau\omicron\phi\alpha\iota\varsigma$ $\delta\iota\sigma\tau\iota\kappa\tau\omicron\varsigma$, $\omega\varsigma$ $\tau\omicron$ $\epsilon\iota\varsigma$ $\mu\epsilon\tau\alpha\phi\omicron\iota\varsigma$ $\alpha\pi\iota\sigma\tau\omicron\phi\alpha\iota\varsigma$
 $\mu\epsilon\tau\alpha$ $\delta\iota$ $\mu\epsilon\tau$ ν . Unde liquet jam esse in duas sectas divisos esse gram-
maticos, quorum alteri in herolci veritas castra semper liquides dupli-
caverunt, alteri non."

In this way, by short annotations, well worthy of his acute-
ness and knowledge, Mr. Porson illustrates the Scholia and
readings of this MS. The value of such additions can only
be estimated by those who know how to estimate such a collater.
Having thus made the edition known, we shall leave it to the
further inspection and attention of the learned.

ART. XII. *Introduction to the New Testament, by John
David Michaelis, late Professor in the University of Got-
tingen, &c. Translated from the Fourth Edition of the
German, and considerably augmented with Notes, and a
Dissertation on the Origin and Composition of the Three
First Gospels. By Herbert Marsh, B. D. F. R. S. Fellow
of St. John's College, Cambridge. Vol. III. and IV. 8vo.
Deighton, Cambridge; Rivingtons, London. 1801.*

THOUGH we have been occupied, from time to time,
with other theological works, we have never lost sight
of this, the importance of which demands no slight degree of
attention. It was the peculiar fortune of Professor Michaelis
to publish a fourth edition of a learned work thirty-eight
years after the appearance of the first*. In this space, the ad-
ditions he had made to his original lectures exceeded them in
quantity, in the proportion of five to one; and in 1793, the
first part of this augmented edition was made accessible to the
English public by Mr. Marsh, who added very learned and
elaborate notes. Of that work, we gave a circumstantial ac-
count in our third volume, p. 601, extended also to our
fourth, pp. 46 and 170, expressing then our wish to see the
translation completed. The demands of the public soon ex-
hausted the copies of the first part, which had long been out of
print, when it was republished to accompany the present continu-
ation. In one respect, Mr. Marsh has not yet completed his de-
sign, the chief part of the notes being to be added at some future

* His first edition appeared in 1750, his fourth in 1788. The
English translation of the first edition in 1761. Michaelis died in
1791.

time. We have too warmly commended his intermediate occupations* not to acquiesce in this delay; while he was rendering an important service to his country, and to Europe at large, he might be allowed to intermit his theological studies; and the translation of Michaelis would in itself be valuable, without the additions of the translator.

Yet the volumes now published, though they have not their full proportion of notes, are not destitute of accessions from the hand of the translator. There are notes continued as far as chap. vi. sect. 7. of the third volume; but on the remainder, and the whole of the fourth volume, there are no notes. To that volume, therefore, and the 7th, 8th, and 9th chapters of the third, we may expect in time Mr. Marsh's further observations. The third volume is divided into two parts, the first of which contains the translation of nine chapters; the second comprises the notes, as far as they go, and an original Dissertation, by Mr. Marsh, "on the Origin and Composition of the Three first Gospels." This Dissertation, containing matter that is at least questionable, has given occasion to a very acute and valuable pamphlet†, of caution to young students in divinity, against too ready an admission of its assumptions; and this again has produced a reply from Mr. Marsh, and an augmented edition of the former tract. Michaelis also having thrown some doubt upon the evidence for the authenticity and inspiration of the Apocalypse, in the last chapter of his Introduction, this circumstance has occasioned another tract, of distinguished merit; stating the evidence in favour of that book‡. These publications, which have arisen out of the work on which we are now employed, we have purposely delayed to notice till the book itself should come before us; lest we should seem to pre-judge causes of such moment, or to decide too hastily upon them. Our plan will now be to give an account, first of Michaelis's work as here translated, next of the additions made by the translator, and, immediately after, of the pamphlet

* See our account of Mr. Marsh's work "on the Politics of Great Britain and France." Brit. Crit. vol. xv. p. 170.

† The title is "Remarks on Michaelis's Introduction to the New Testament, Vols. III. and IV. translated by the Rev. Herbert Marsh, and augmented with Notes. By way of Caution to Students in Divinity."

‡ This is entitled, "The Evidence for the Authenticity and Divine Inspiration of the Apocalypse stated; and vindicated from the Objections of the late Professor Michaelis: in Letters addressed to the Rev. Herbert Marsh," &c.

now mentioned, which have been occasioned by this publication.

Those of our readers who are conversant with such works, will recollect, probably, that Mr. Marsh's former publication contained thirteen Chapters, or the whole first part of Michaelis's Introduction, with a considerable addition of notes. The leading subjects of these twelve Chapters were these: 1. Of the Title usually given to the Writings of the New Covenant. 2. Of the Authenticity of the New Testament. 3. Of the Inspiration of the New Testament. 4. Of the Language of the New Testament. 5. Of the Quotations from the Old Testament in the New. 6. Critical Enquiry into the various Readings of the New Testament. 7. Critical Review of the Ancient Versions. 8. Of the Manuscripts of the New Testament. 9. Of the Quotations from the New Testament in the Works of Ecclesiastical Writers. 10. Conjectural Emendations of the Greek Testament. 11. Chronological Account of the Authors who have collected various Readings to the New Testament. 12. Of the Editions of the Greek Testament. 13. Of the Marks of Distinction and Division of the Greek Testament. All this matter, it will easily be perceived, is strictly introductory, and relates to the whole of the New Testament at large.

In the second part of the work, now translated, we proceed more particularly to the separate books, and their authors. We shall present a view of the whole work, with satisfactory distinctness, if we here continue the enumeration of the Chapters, to those forming the second part, with their subjects. 1. Of the Name and Number of the Canonical Gospels. 2. Of the Harmony of the Four Gospels. 3. Of the Cause why St. Matthew and St. Mark, and also St. Mark and St. Luke, have, in several instances, a remarkable verbal Harmony, though the One did not Copy from the Writings of the Other. 4. Of St. Matthew's Gospel. 5. Of St. Mark's Gospel. 6. Of St. Luke's Gospel. 7. Of St. John's Gospel. 8. Of the Acts of the Apostles. 9. The Study of Josephus recommended, as the best Means of understanding the Historical Books of the New Testament. 10. Of the Epistles of St. Paul in General. 11. Of the Epistle to the Galatians. 12. Of the Two Epistles to the Thessalonians. 13. Of the Epistle to Titus. 14. Of the Two Epistles to the Corinthians. 15. Of the First Epistle to Timothy. 16. Of the Epistle to the Romans. 17. General Remarks on some of the Epistles written by St. Paul; during his Imprisonment in Rome; and on the Imprisonment itself. 18. Of the Epistle to Philemon. 19. Of the Epistle to the Colossians. 20. Of

20. Of the Epistle to the Ephesians. 21. Of the Epistle to the Philippians. 22. Of the Second Epistle to Timothy. 23. Of St. Paul's Character and Mode of Life. 24. Of the Epistle to the Hebrews. 25. General Remarks on the Catholic Epistles. 26. Of the Epistle of St. James. 27. Of the First Epistle of St. Peter. 28. Of the Second Epistle of St. Peter. 29. Of the Epistle of St. Jude. 30. Of the First Epistle of St. John. 31. Dissertation on 1 John v. 7. 32. Of the Two last Epistles of St. John. 33. Of the Apocalypse.

Such are the general contents of this work, which, in almost every chapter, are branched out into several subordinate sections; an elaborate work, but not without example, even in our own country, with respect to a large part of its contents; the collections of Dr. Lardner, respecting the several books of the New Testament, being of great value and utility. In the present work, notwithstanding the high and deserved fame of Michaelis, the English student will occasionally have to guard against that bold latitude of opinions, in which the German divines, with little benefit to truth or reason, are so prone to indulge themselves. With a due attention to this unpleasant exception, which, in the case of the Apocalypse, we shall see exposed in the pamphlet already mentioned, the work will be found both learned and instructive. An instance appears in the very first chapter of the second part, and as early as the second page, where, speaking of the absurd fancies formerly prevalent concerning the mystic import of *four* Gospels exactly, the author adds,

"But I am so far from seeking a mystery in the number four, that I have my doubts whether two of them, namely, those of St. Mark and St. Luke, were divinely inspired; and even if it were true, that these doubts were ungrounded, yet, on the other hand," &c.

Here, then, are doubts already, which the author himself allows may be ungrounded. How painful is it then to see them so rashly indulged, and sent forth into a world where too many foolish doubts are already afloat, in order to increase their number. For such reasons it is, that, much as we respect Mr. Marsh and his author, we cannot wish to see many of the German divines similarly introduced among us; whose conjectures and surmises have long produced a most pernicious effect among the theologians of their country. Nothing but sober and cautious criticism can conduct us to truth in studies of this nature; and the wantonness of hypothesis is never more perniciously indulged than when it is applied to the explanation or appreciation of the sacred books.

The

The first chapter is very short, and contains nothing more that is much worthy of notice. The second chapter, on the Harmony of the Gospels, has many valuable remarks, tending to solve apparent contradictions in those narratives; the author, however (in page 28) allows a very few real differences, which would probably vanish on a further examination. The historical account of the several harmonies, in the sixth section of this chapter, is very learned and satisfactory; and the author's deficiencies are supplied in the notes of his learned annotator, who, besides mentioning Macknight, Newcome, and Priestley, unknown to Michaelis, makes some important additions to the earlier parts of his catalogue. Michaelis subjoins a harmony, or rather an harmonic table, of his own. The third chapter, on the Verbal Harmony of the Evangelists, is chiefly remarkable for having, as it appears, suggested to Mr. Marsh the hypothesis detailed in his dissertation. Chap. 4, in treating of St. Matthew's Gospel, takes up the disputed question, whether he and Levi are to be considered as the same person; which the author decides in the negative, but without attempting further to define who Levi was, whom some have made to be Lebbeus. His commentator, on the contrary, maintains Matthew and Levi to be the same. The subdivisions of this chapter chiefly relate to the original language of St. Matthew's Gospel, which, with the chief ancient authorities, Michaelis contends to have been Hebrew. In translating this chapter, Mr. Marsh found it so unnecessarily prolix, that he ventured to abridge it; but he assures us, that nothing of the least importance is omitted; and there is no reason to doubt his assertion. He has also taken another liberty, for which the English student at least will feel obliged to him, which is, that, when Michaelis cites a Greek author in a German translation, he substitutes here for it the Greek original.

St. Mark's Gospel, as we have already seen, forms the subject of the 5th Chapter; and the discussions here are less extensive than in the former case. In treating of St. Luke's Gospel, in Chapter 6, the Professor endeavours to persuade his readers, that "instead of being losers, we should be real gainers, if we considered St. Luke as a mere human historian"; on account of the contradictions which he conceives to occur in his Gospel. In our opinion, more weight is given to these apparent contradictions than properly belongs to them, it being most probable that they are all capable of solution. In treating of St. John's Gospel, in the Chapter ensuing, Professor Michaelis adds the weight of his judgment to the opinion of those who hold that it was written expressly with a view to counteract the

errors of Cerinthus. But here we are not informed of the opinion of his translator, whose notes cease at the end of Chapter 6. The results drawn from this opinion in the subsequent sections are of much importance. From our recapitulation of the Chapters it will have been observed; that the author treats of St. Paul's Epistles in an order very different from that in which they are placed in our Testaments. This is the order in which he conceives them to have been written, a circumstance on which various opinions have been held. The chronological order, according to Michaelis, is this: 1. Galatians. 2. Thessalonians, 1st and 2d. 3. Titus. 4. Corinthians, 1st and 2d. 5. Timothy, 1st. 6. Romans. 7. Philemon. 8. Colossians. 9. Ephesians. 10. Philippians. 11. Timothy, 2d. With respect to the Epistle to the Hebrews, he concludes, after much discussion, "that we do not know whether St. Paul wrote this Epistle or not."—"An absolute decision on this subject," he adds, "is indeed to be wished, but in my opinion, not to be obtained." P. 257. The order above stated differs a little from that of Lardner, who places them thus: 1. Thessalonians, 1st and 2d. 2. Galatians. 3. Corinthians, 1st. 4. Timothy, 1st. 5. Titus. 6. Corinthians, 2d. 7. Romans. 8. Ephesians. 9. Timothy, 2d. 10. Philippians. 11. Colossians. 12. Philemon. With respect to their usual order in the sacred volume, Michaelis thus expresses himself:

"St. Paul's Epistles are arranged in the New Testament, not according to the order of time when they were written, but according to the supposed rank and importance of the communities or persons to which they were addressed. Hence the Epistles which were sent to whole bodies of Christians, are placed before those which were sent to individuals. Of the former, the Epistle to the Romans has the first rank, because Rome was the capital of the world; and the two Epistles to the Corinthians come next in order, because Corinth was, at the time when St. Paul's Epistles were arranged, the first city in Greece. The Epistle to the Galatians is placed in the third rank, because it was addressed to a whole nation, which, though considered as less important than the cities of Rome and Corinth, was deemed higher in rank than other single cities. The Epistle to the Philippians was placed before those which were sent to the Colossians and Thessalonians, not because Philippi was really a more important place than either Colossæ or Thessalonica, but because Philippi was mistakenly supposed to be the principal city of Macedonia; a supposition which arose from a false interpretation of Acts xiii. 12. Of the Epistles addressed to individuals, those to Timothy have the first rank, because he was a companion of St. Paul; and that to Philemon the last, because he does not appear to have been invested with any spiritual office. However, in several Greek manuscripts, the Epistles of St. Paul are not at all arranged according to the common order: for instance in the Codex

Vaticanus, the Epistle to the Galatians and that to the Hebrews*, the latter of which is placed immediately after the 2d Epistle to the Thessalonians." Vol. iv. p. 1.

The discussions of Michaelis, on these Epistles, are not very capable of abridgment; and of his opinions, the most remarkable, that on the authority of the Apocalypse will, according to our plan, be investigated at a future period.

(To be continued.)

BRITISH CATALOGUE.

POETRY.

ART. 13. *Wallace; or, the Vale of Ellerslie. With other Poems* 12mo. 125 pp. 5s. Manners and Miller, Edinburgh; Verner and Hood, London. 1802.

Among the numerous volumes of poems (or rather verses) which we have occasion to peruse, the reader, if a person of taste, will easily conceive our feelings when fortunately we meet with genuine poetry. It is like a beautiful and fertile spot (to the eye of a traveller) in the midst of a barren waste or sandy desert. With feelings of this kind we have read the volume before us, in which the first and longest Poem (from which the book takes its title) is undoubtedly the best. We cannot give a better account of the writer's object in this Poem than from his own Advertisement. "The design," he says, "is to trace the effects of natural scenery, and the education of a rude age, in forming the mind of a hero. Wallace, while yet an infant, is introduced, at the commencement of the Poem, listening to an address from the Genius of his country; its influence on his early thoughts is described; his solitary wanderings; his mother's song, imbued with the spirit of chivalry and romance; and the description of sunset and a storm, which are supposed to arouse in his mind feelings of grandeur and sublimity, conclude the first Part. The second Part opens with a

* In the Alexandrian MS. the Epistles of St. Paul are in their usual order, but the Epistle to the Hebrews is inserted between the 2d to the Thessalonians and the 1st to Timothy, which seems to imply that the collector of that copy attributed it to St. Paul.

story, which gives an unalterable bias to his mind. "The Genius appears, prophesies his future actions, the glory of his country," &c. &c.

This Poem is in the stanza of Spenser; and as it abounds in picturesque descriptions, the metre appears to have been well chosen. Of the author's skill in that measure, as well as his general talent for poetry, we cannot give a better specimen than the last appearance and speech of the Genius, which conclude the Poem.

" While thus he lay, entranc'd in warlike dreams
Of mail-strewn field, and steel, and helmeted knights,
Swift on his gaze a flood of glory streams,
And lo! The Genius, 'mid a blaze of light,
In majesty confess'd—so fair, so bright,
As when reclin'd upon his grassy bed
Amid the forest first she bless'd his sight—
The hero rose, and rev'rent bow'd his head—
She spoke, while rous'd her brow the lambent lightning play'd.

" I see thy heart's unconquerable rage:
The fire of valour in thy bosom glows—
Thine arm shall soon avenge the MAN of AGE!
His eyes in balmy peace shall yet repose!
For lo! uprear'd above th' unfeeling foes,
The fires of vengeance and destruction glare.
The Thistle tow'rs above the haughty Rose;
And in the vault of heav'n, fiercely fair,
The Lion's fiery mane floats in the ambient air.

" The time shall come; and Freedom's touch restore
To injur'd Scotland's arm the sword of might;
The dawn of peace rise on her darkling shore,
And chase the fiends of peril and affright,
Swift as the sun-beam rushing from his height—
And loud the song of Victory shall rise
To hail her warrior-train; the banner bright
Waving alk-glorious in proud triumph flies;
Perpetual smile her fields, perpetual smile her skies!

" Go! bind the buckler on thy vengeful arm!
And grasp the flickering brand! Lo! transport flows
Thro' every Scottish breast, and pale alarms
Darts thro' the legions of the Southern foes;
Around the fields the dazzling armour throws
A trembling gleam—then lift thy guardian shield,
And till the wide green plain with crimson glows,
O'er their stern host th' unfated falchion wield!
Go forth! God be thy guide thro' Glory's sanguous field!" P. 32.

The remaining Poems consist chiefly of Songs and Translations from Greek and Italian poets. They are, for the most part, short; but display a cultivated mind and elegant taste.

ART. 14. *Saint Peter's Denial of Christ. A Seatonian Prize Poem.*
By the Rev. William Cockburn, M. A. Fellow of St. John's College,
Cambridge. 4to. 2s. Rivingtons. 1802.

It does not often happen that Poems which are to be produced at stated times, on limited subjects, provoke any extraordinary fire of genius, or by any quality recommend themselves to universal notice. There are certainly some exceptions, and the beautiful Poem on Death, by the present Bishop of London, which obtained the Seatonian Prize, will ever be considered as a standard composition. The Poem before us is in blank verse, and has some spirited lines, and poetical images, but it wants the *verba spirantia*, and has a great many dull and prosaic lines. For example, the part which should have called forth all the animation of the writer, can have but faint praise.

“ Admonished, and forewarned; and resolute,
And sworn to persevere in righteousness,
Yet in the hour of trial Peter fell.
Into temptation lead us not, oh God!
But with thy hand deliver us from ill.”

There are, however, many passages which might be transcribed to the author's credit, who, writing more, will doubtless write better.

ART. 15. *Poems.* By Francis Wrangham, M. A. Member of Trinity College, Cambridge. 8vo. 4s. Mawman.

The date of these Poems is 1795, when the greatest part of them were printed; other and better employments have, it seems, suspended their publication. The first Poem, on the Restoration of the Jews, obtained the Seatonian Prize in 1794; the next Poem, on the Destruction of Babylon, was an unsuccessful candidate for the same prize in the year following. The Latin Elegiacs, at p. 71, are by George Caldwell, and the English lines, with the three stanzas annexed, are by S. T. Coleridge. To the Rev. Dr. Symonds, whom the author says, no panegyric can praise too highly, he is indebted for the translation of the prefixed Italian motto, “and for many judicious corrections pervading the whole work.” Mr. Wrangham talks of his having prepared an account of his academical life, and of his rejection from Trinity Hall, of his having obtained the third Wranglership, and the first classical medal. He has declined trying his case before the public, that he might not appear querulous, and because the before mentioned exclusion has, he hopes, not much diminished his utility, and has very much promoted his happiness. With respect to the Poems, if there is no great provocation for encomium, there is not much for censure. They assuredly will not excite a great share of popular attention, though they will of course be highly acceptable to the private circle of the author's friends.

ART. 16. *Love, an Allegory. To which is added, several Poems and Translations. By James Lawrence, Author of the Bosom Friend, &c.* 8vo. 65 pp. 3s. Faulder. 1802.

We do not wonder that "four of the first literary characters in Germany have honoured this poem with their approbation." But this is small "encouragement to offer it to an English public;" who are aware that those literati, with their French abettors, have long been industrious in their efforts to make lewdness and impiety triumphant throughout the world. It is not unlikely, that this Allegory may become a fashionable piece of furniture in the parlours of the metropolis. To the moral feelings of ladies and gentlemen who haunt such places, the lessons of James Lawrence will doubtless be very consolatory and acceptable; but readers of any other description will reserve their money and their time for the purchase and perusal of very different books.

ART. 17. *Il Coma, favola Boschereccia di Giovanni Milton, rappresentata nel Castello di Ludlow nel 1634, alla presenza del Conte di Bridgewater, allora Presidente del paese di Galles. Tradotta da Gaetano Polidori.* 8vo. 63 pp. Dulau, &c. 1802.

Milton, who was so deeply read in the Italian writers, has undoubtedly more similarity to the style of those best poets, than to any others of modern Europe. Mr. Polidori is, we believe, well qualified to do justice to his spirit and sublimity; he professes not to make a servilely literal translation, but such as shall be fitted for the perusal of Italian readers, rather than English. A servile translation, he very justly observes, may best recal the beauties of the original to those who are intimate with it; but there must be a spirit of originality infused to make it acceptable to strangers. We think, however, that many English readers, skilled in the Italian language, will with pleasure take up Mr. Polidori's translation. As a specimen, we will give the famous sentiment on Virtue, l. 373, Todd's edition.

— La virtù fòra

De sè medesima à se fece affai chiara,
Anche s'in mar la luna e il sol, per inai
Pia non lucer nel ciel, fosser sommerfi:
Sapienza stessa d'apportar procura
Dolce conforto nè remoti lochi
Ove sta Solitudine; ed in essi,
Mentre Contemplation le fiede accanto,
Liscia le penne, ch'al tumulto in mezzo,
S'eran scomposte, e le ali stende e adègua.
Chi porta in cor dell'innocenza il raggio,
Sia pur anche nel centro, il giorno è secco;
Ma chi fozzo ha'l pensiero, e l'alma rea,
A se stesso è prigion; e in pien meriggio
Tetra notte il circonda."

The spirit of the original seems to us to be very successfully translated into this version.

DRAMATIC.

DRAMATIC.

ART. 18. *The Fashionable Friends; a Comedy, in Five Acts, as performed by their Majesties' Servants at the Theatre-Royal, Drury-Lane.* 8vo. 85 pp. 2s. 6d. Ridgway, 1802.

In the Advertisement prefixed to this Comedy, we are told that it was found among the papers of the late Earl of Orford, and, "remaining unclaimed in the hands of his executors for five years, was brought forward, at the request of Mr. Kemble, on the Theatre-Royal, Drury-Lane." The editors also complain of the extraordinary abuse which has been lavished upon it. We believe, however, that this performance had a fair hearing, and a decisive condemnation, before any unfavourable remarks upon it appeared in the public prints. If the publication of it is designed as an appeal from that sentence, we are not among those who would vote for its reversal. In this Comedy, "intrigue is plot." It would be unjust to add that, "obscenity is wit;" for scarcely an attempt at wit appears in the whole drama. Why extraordinary abuse should be lavished on it, we cannot say; as it has the ordinary defects of modern Comedies, defect of plot and incidents, of character and manners, of wit and humour. It wants even the eccentricity and bustle which characterize the Farce in five Acts of the new school; and for this greatest fault, in the eyes of a modern audience, it was decisively condemned. *Requisitum in pace.*

NOVELS.

ART. 19. *The Moral Legacy, or simple Narratives.* 8vo. 359 pp. Miller, 1801.

In the Introduction to these moral tales, we are told that they were selected from the papers of a benevolent friend, to whom the editor was executor; but this form of publication is, we conceive, only the vehicle by which they are brought before the public. The editor himself is, we understand, the author, and has probably adopted this mode of communication, in order to give a greater probability to the stories introduced. Each story is designed to exemplify the effects of some striking foible in the human character, of some evil propensity, or some flagrant vice; each sufferer is supposed to relate the progress of his errors, and trace the source of his misfortunes. The characters introduced are, the Gambler, the Passionate Man, the Envious Woman, the Pain Man, the Libertine, the Prodigal, the Miser, the Enthusiast, and the Adulteress. The narrations are plain and unadorned, but, for the most part, interesting, especially the two last; and they are all perfectly moral and instructive. With the exception of the Enthusiast (who, as being imprudent rather than guilty, is relieved from all his difficulties) each of these parties is involved in distresses the most poignant and irretrievable; which the humane friend of the editor is supposed to have alleviated, but could not remove. We should not do justice to these stories

ries by presenting the reader with partial extracts, but can safely recommend them as affording a rational amusement, and (to young persons especially) very salutary examples.

ART. 20. *The Soldier of Diromstein, or Love and Mercy.* By H. S. H. M. of A—. 8vo. 1s. 6d. White. 1802.

A pleasing and interesting story, though told in affected language, the scene of which is the castle where our Richard Cœur de Lion was confined.

ART. 21. *Eight Historical Tales, curious and instructive.* 8vo. 4s. 6d. Johnson. 1801.

In "a prefatory Invitation" the nameless author calls us "to turn awhile from the artful fictions of the novel-writer to the volume before us." In general, we do not object to turn away, and to turn our readers away, from most of these idle or mischievous productions of the press, called novels. But whither shall we turn for "profit as well as pleasure?" Not, we think, to such volumes as this; in which the sentiments are so trite, and the style so humble, that few readers, besides reviewers, will have patience to toil through more than one of these "eight curious and instructive Tales."

ART. 22. *The Life of Moses; designed for the Amusement and Instruction of Youth.* By a Lady. 12mo. 75 pp. 1s. 6d. Bampton. 1802.

A fancied history built on the foundations afforded by the Scriptures in the style of Joseph, and several others. The sentiments are pious, and the outline filled up with ingenuity; the language, though not faultless, sufficiently good to be admitted, with the apology which is prefixed to the whole; namely, that "the author is young, and in adversity." We could wish to caution the young author against the class of friends who approve the anecdote and expressions at the bottom of p. 6; but we shall not more particularly explain our objections, lest we should be, in the highest degree, injurious to her. The story is conducted in five Books, to the point when Moses was divinely appointed to the high trust of conducting the Israelites out of Egypt. There it very properly ceases, the remaining narrative being too full in the original, and of too sacred a nature to be interwoven with a fictitious narrative.

MEDICINE.

ART. 23. *Anatomical Plates of the Bones and Muscles, diminished from Albinus, for the Use of Students in Anatomy, and Artists; and accompanied by explanatory Maps.* By Robert Hooper, M. D. Fellow of the Linnean and London Medical Societies, Assistant Physician to the St. Mary-le-bone Infirmary, &c. &c. 12mo. 28 pp. 5s. Morray and Highley. 1802.

These Plates are designed as a supplement to this author's Anatomist's Vade Mecum. They are neatly engraved; and, considering their

their diminutive size, afford a better representation than we should have expected of the bones and muscles.

According to the author's plan, these Plates are to be followed by others, illustrative of the form and situation of the viscera, blood-vessels, nerves, and absorbents. We would recommend them to be upon a larger scale; as we conceive it to be scarcely possible to give clear and accurate delineations of the blood-vessels, nerves, &c. in duodecimo plates. Anatomical engravings of those parts are of little utility when reduced to the miniature size.

ART. 24. *An Inquiry into the Efficacy of Oxygen, in the Cure of Syphilis. To which are subjoined, a few general Observations on its Application, in various other Disorders.* By Charles Platt, Surgeon to the New Dispensary, and Member of the Royal College of Surgeons, London. 8vo. 99 pp. ss. Mawman. 1802.

Our attention has of late (as the author remarks in his Introduction to this pamphlet) been very commendably excited, by an ingenious mode of exhibiting oxygenous substances as a remedy against syphilitic complaints. These saline substances are allowed to possess great activity, and to be capable of producing considerable changes in the animal economy; but, after an impartial appeal to experience, the author is compelled to declare, that they cannot be regarded in the light of specifics, as their advocates, Mr. Scott, Dr. Beddoes, Mr. Cruikshank, and others, have asserted them to be. From a variety of cases, the writer of this tract has selected four, as examples of the inefficacy of the nitrous acid, two in proof of the insufficiency of the oxygenated muriatic acid, and two as instances of the unavailing administration of the oxygenated muriate of potash. These cases, so far as they go, are decisive; but we wish the public had been presented with the general results, in a tabular form, of *all* the author's trials. The observations relative to the employment of oxygenous substances in venereal complaints, are followed by some pertinent remarks on the modern pneumatic doctrine. "Have the aerial remedies," he asks, "succeeded, where others of known efficacy have failed? Have they acted specifically in the removal of a single disease? Or have the promised advantages been commensurate with the sanguine expectation of their advocates?" If the language of truth and sincerity be adopted, we shall have the mortification to find most of these enquiries answered in the negative. Although this pamphlet does not contain so large a mass of evidence as Mr. Blair's *Essays*, noticed in some of our former numbers, it is nevertheless creditable to the author, who, in his investigation of this important subject, appears to have been actuated rather by a love of truth, than by a spirit of controversy.

ART. 25. *A Treatise on Brown's System of Medicine. Translated from the German of H. C. Pfaff, M. D. Professor in the University of Kiel, by J. Richardson, Author of Thoughts on Education.* 8vo. 80 pp. 2s. 6d. Jones. 1802.

From Scotland, its native place, the Brunonian doctrine has travelled over great part of the continent. In Italy it has found many advocates;

advocates; and in Germany two translations of it have appeared, one by Dr. Weikard, another by Dr. Pfaff, to whose translation the present Treatise is prefixed.

Dr. Pfaff's labours are highly commendable. At the same time that he has endeavoured to put his countrymen in possession of Brown's opinions, he has taken the pains to examine them by the tests of reason and experience; and, divested of all partiality, has shown that the new doctrine is, for the most part, erroneous as to its principles, and too often hurtful, if not dangerous, in practice.

Brown maintains, that excitability is the same *equal* undivided power throughout the whole system; but the author shows, that it is various, or at least differently modified in different organs. It is affirmed by Brown, that stimuli act upon the excitability in one uniform manner, differing only in degree; but Dr. Pfaff proves, that their mode of action is, in many instances, dissimilar, and their effect various. The German Professor shows, that the external things which act upon the body stand related to the excitability in other ways besides stimulation [namely, by chemical attraction;]—that there are other agencies, besides the natural common stimuli (on whose influence life and health depend) which act as causes of disease;—that the remote causes of disease act on the fluids as well as on the solids;—that increased or diminished excitement by no means constitutes the essence of disease, which consists in the affection of both solids and fluids, in respect to motion, structure, and mixture; and that, in diseases, the excitement is seldom merely strengthened, or merely weakened, in the whole system; whence it follows, that the division into two principal forms of disease (sthenic and asthenic) is wrong. The action of contagion, the crises of diseases, the paroxysms of intermittents, the effects of blisters, and other counter stimuli, are all, as Dr. Pfaff pointedly remarks, insurmountable objections to the Brunonian system; yet, in the therapeutical part (especially in what relates to the abuse of venesection, and other evacuations) he allows it to possess considerable merit; and moreover thinks its author entitled to some praise, for the general simplicity of his *methodus inveniendi*; though he at the same time acknowledges, that this simplicity is, in many instances, carried by much too far. Nor are his prescriptions merely too scanty; they are often highly improper; for example, he directs the sea-scurvy to be cured by unsalted meat and wine, without the aid of acescent substances and fresh vegetables! And for dropsies, he prescribes no other remedies but opium and rum! In diseases of debility, he forbids the cold bath, not being aware of the difference between moderate and extreme degrees of cold, and between its *supplementary* and *continued* application! For other similar remarks, highly useful in practice, we must refer to the Treatise itself, which we would recommend to our medical readers, as containing a just exposition of the manifold errors and absurdities of the Brunonian doctrine.

We perceive in the translation some Germanisms, and some negligences in orthography; but, as they do not affect the sense of the author, it is not necessary to particularize them.

DIVINITY.

ART. 26. *The Reasonableness of an Ecclesiastical Establishment. A Sermon, preached in Lambeth Chapel on the 22d of August, 1802, at the Consecration of the Right Rev. Thomas Dampier, D.D. Lord Bishop of Rochester, and published at the Command of his Grace the Lord Archbishop of Canterbury. By William Foster, D. D. F. A. S. Chaplain in Ordinary to his Majesty, Fellow of Eton College, and Rector of Mereworth in Kent. 4to. 18 pp. 1s. 6d. Payne. 1802.*

The distinction between private liberty and social obligation, in religious matters, is in this discourse very ably stated and illustrated. "The liberty of judging for ourselves," Dr. Foster says, "is inseparable from our religious duties, and whilst employed in the forming, and satisfying of our private opinions, is controllable by no authority, except a man's own conscience, and a proper sense of his duty to God. But when we transgress the natural limits of private judgment; when we invade the same right inherent in other men as well as ourselves; when we presume to dictate to the public at large, to pass a censorious, invidious, and uncharitable sentence on those who differ from us (more particularly if these form the lawful majority;) when we declare, and teach our opinions publicly, in a manner unauthorized by the laws of the land; it is then no longer a question of private liberty; but thus becomes a public act." P. 9. Dr. Foster then explains the necessity for public articles of faith, and a regular order of ministry; and throwing in a strong, but delicate and just testimony to the merits of the prelate who was the object of the solemnity, draws to its conclusion a discourse well suited to the situation and character of the preacher.

ART. 27. *St. Paul no Arian; or the End of the Mediatorial Kingdom: a Sermon, preached on Sunday the 25th of April, 1802, in the Church of the united Parishes of St. Benet Gracechurch and St. Leonard Eastcheap. By the Rev. John White Middleton, M. A. of Trinity College, Oxford, and Curate of the said Church. 8vo. 19 pp. 1s. Rivingtons, &c. 1802.*

There is certainly an appearance of support given to the Arian doctrine by the passage which this author has taken as his text (1 Cor. xv. 24-28) which if it were not more than counterbalanced by many distinct and positive texts on the contrary side, would have great weight. Mr. Middleton explains it, as reason requires, that Jesus Christ, as man, resigning his mediatorial kingdom, will, in that sense, show himself subject to the Father. That the passage is obscure and difficult is acknowledged on all hands, and it has been conjectured to involve a further mystery than is openly expressed in it; (see Gilpin in loc.) but that Christ, as man, is subject to the Father, is in many places expressed, though in the original dignity of the Godhead he is equal. Arianism, however, is too mild an error for modern times. The Fathers of the Church had to combat against it, as the first effort to recede

cede from Gospel truth, and they, therefore, in many of their arguments, took the divinity of Christ for granted, and only laboured to prove that it was not a subordinate divinity, as the Arian conceived. As they did not attempt to prove what was not at all disputed, they passed over many texts in which his divinity alone is asserted, and of these omissions, the modern Socinian attempts to take advantage; but neither Arian nor Socinian can stand the test of Scripture fairly applied, and compared with itself, which is the only sure way to ascertain the truth.

ART. 28. *Reverence to Old Age. A Sermon, preached in the Parish Church of Boston, in the County of Lincoln, August 15, 1802. By Samuel Partridge, M. A. F. S. A. Vicar.* 8vo. 1s. 6d. Rivington. 1802.

This discourse is marked by the same Christian zeal, piety, and benevolence which characterize the several productions of the same pen. We seriously recommend its perusal to all ingenious young persons, as there is not a single sentence from which they may not receive instruction and improvement.

ART. 29. *The Effects of Peace on the Religious Principles considered. A Sermon, preached in the Chapel of Berrwick, on Tuesday, June 1, 1802, being the Day appointed by Proclamation for a General Thanksgiving. By Samuel Butler, M. A. Head Master of Shrewsbury School, and late Fellow of St. John's College, Cambridge.* 8vo. 1s. Longman and Rees. 1802.

We have had frequent occasion to commend the diligence and ability of this writer's professional exertions. This discourse is certainly entitled to our praise; but perhaps it might have been as well, if the author had not introduced some things in his notes not altogether necessary. For ourselves, we are certainly among those who, from our hearts, believe that Britain has no cause to bend its head either to France or any country in Europe, or yield the pre-eminence in any department of science.

ART. 30. *Charity the very Bond of Peace and of all Virtues. A Sermon, composed, preached, and published at the Request of the Philanthropic Society, at Banbury, in the County of Oxford. By John Bambert, M. A. Curate.* 4to. 17 pp. 1s. Vernon and Hood. 1802.

The philanthropic or subscription societies, for the relief of sickness, age, &c. are of so useful a tendency, that every considerate person will wish success to them, and the legislature itself has more than once recognized them with favour. The Society at Banbury has never till now, we are told, been noticed in a public manner; but it has a warm supporter in the present preacher, who doubtless knows that its plan is good, and its funds well applied. If there be any thing in the plan deserving of general imitation, it may be regretted that the rules were not printed with this discourse. As an expedient

to augment its funds, a publication of this nature is not perhaps the best that might have been suggested; yet the Sermon is well calculated to produce a due effect at the time of delivery.

ART. 31. *An Essay on Faith, and its Connection with Good Works.* By (the late) John Rotheram, M. A. Rector of Houghton-le-Spring. A new Edition, published by Desire of the Society for promoting Christian Knowledge. 1800. 201 pp. 2s. Rivingtons. 1801.

To meet the various corruptions and dangers of the times, the Society for promoting Christian Knowledge, and the University of Oxford, are at present pursuing the same excellent plan. They seek out the most able and approved treatises, published at an earlier period, but directed against the same errors which now prevail, and republish them in a cheap and convenient form. Mr. Rotheram's Essay on Faith was originally published in 1766, and is certainly one of the most sound and effectual treatises that can be opposed to the dangerous errors of the Methodists, on the subject of Faith and Works. The sanction of the judicious and learned Society for promoting Christian Knowledge is sufficient perhaps to stamp its value; but we cannot let it pass without our explicit recommendation.

We have examined it, on the present occasion, as if it were new, and have received the highest satisfaction from the perusal. Instead of the inward illumination on which the enthusiastic preachers found their faith, Mr. R. shows that faith was always the work of evidence, and, after a careful deduction, draws the following just conclusion:

"Our blessed Lord himself, his forerunner, his Apostles, and his historians, all unite in carrying on the work of conversion, by means of external evidence. Inasmuch that I believe we may safely assert, that there is not in all the sacred history, the record of ONE conversion wrought, in the manner that some would have us believe. all conversions are made, BY INWARD ILLUMINATION ONLY." P. 71.

He afterwards displays at large the scriptural doctrines respecting good works, and after an accumulation of the strongest passages, concludes, "How amazing then is it, after all this, that any set of men should have the presumption to oppose the doctrine of good works, and openly preach against it! How amazing that these men should meet with admirers and their followers, in a country where the Gospel lies open to every Christian! Our Saviour preached good works; his Apostles preached good works; these men loudly deny them; and yet these are the men who assume to themselves the title of THE ONLY GOSPEL PREACHERS." P. 179, note.

ART. 32. *An Essay on the Method of illustrating Scripture from the Relation of Modern Travellers in Palestine and the neighbouring Countries.* By John Foster, A. B. Scholar of Trinity College, Cambridge. 8vo, 1s. 6d. Rivingtons. 1802.

This Essay obtained the Annual Prize instituted by the late Mr. Norris, in the University of Cambridge, and has been published according to the directions of his will. The author exhibits a very commendable diligence, and a familiar acquaintance with the writers

on Oriental subjects; and, in the manner of Harmer, he adduces from modern travellers some surprising and strong coincidences between the present state of Oriental manners, and the descriptions found of them in the Sacred Scriptures.

LAW.

ART. 33. *Reports of Cases argued and determined in the Court of Exchequer, from Michaelmas Term to Trinity Term, 41 Geo. III. inclusive. By Robert Forrest, Esq. of the Middle Temple, Barrister at Law. Vol. I. Part I. 176 pp. 5s. Clarke and Sons. 1802.*

Mr. Forrest has assigned his reasons for undertaking to report cases in the Court of Exchequer, in a very modest Preface. Judging from the specimen which he has given in the present publication, we think that, when he has acquired that facility which nothing but practice can give, he will become a good reporter. His statement of each case is clear, and his report of the Judges opinions bears marks of authenticity.

AGRICULTURE.

ART. 34. *Some cursory Observations on the Conversion of Pasture Land into Tillage; and after a certain Course of Crops, relaying the same into Pasture; in an Address to the Right Hon. Lord Carrington, President of the National Board of Agriculture; and for which the Author received an Honorary Reward. To which is added, a Copy of a Letter addressed to the Right Hon. the Chancellor of the Exchequer, on the then proposed Measure of permitting Starch, manufactured from Potatoes, to be exempted from the Revenue Duties; with occasional Remarks. Also, some interesting Hints on the Utility of applying the Potatoe as Food for Sheep, particularly at the present Juncture, from practical Observations. By Nehemiah Bartley, Secretary to the Bath Agricultural Society, and an Honorary Member. 8vo. 42 pp. 1s. 6d. Robinsons 1802.*

Bless us! what title will next be found for the Board of Agriculture? Mr. Bartley denominates it "illustrious;" but whether on the score of learning, or of attachment to the religious and civil institutions of its country, he prudently forbears to illustrate by any reference to its innumerable publications. Dismissing trifles, let us exhibit the matter of this book.

The author is fully persuaded, "it would be highly profitable to the land-owner, to the occupier, and to the community, if many thousand acres of land now in pasture were changed into tillage; and that, if the object were solely to relay it in pasture," (p. 6.) the rent would often be more than doubly improved; particularly on the slopes between vallies and the summits of rising ground. Perhaps such lands should always be in tillage. In turning pasture into tillage, the sod should be reversed, wherever it is practicable, by digging about the spade's depth, if hands can be found. The additional expence will not exceed a few shillings

shillings per acre; and labourers will not extort immoderate wages, because the "patriotic" Board are studying day and night to mend the condition of such persons! Potatoes are superior to wheat for human sustenance. In field culture, nothing should have less than three feet from row to row. On a single rood, a grain of wheat, planted on every square yard, produced $19\frac{1}{2}$ bushels per acre. We must censure any loose invectives against manufactures, as of pernicious tendency. "Smoky towns" are not necessarily "unhealthy;" and if we had no "factories," and consequently nothing to export, would agriculture pay for all our imports and taxes?

We agree with Mr. B. in wishing to introduce "manual labour, in all practicable instances;" but the only test of its practicability is, its comparative cheapness. He conjectures, that within the kingdom (meaning perhaps Great Britain only) 500,000 individuals might be brought into productive labour, each of whom would "keep in complete garden-culture six acres annually, making together three million acres, and constituting a net profit to the country." P. 20.

Of relaying into Pastures. Mr. B. acknowledges, that he is still less equal to this subject than to the former; and therefore his "somewhat novel method" need not detain us long. "The landlord should reserve to himself the power of laying down at such time, in such manner, and with such grasses, as he might think proper; and he or his agent ought to see it done or performed, providing himself with the requisite seeds." P. 23. Does Mr. B. consider this as a novel method, a discovery of his own? We apprehend that every landlord, attentive to his estates, or his steward for him, has known and practised this many a good year. If the pasture is to be permanent, perennial seeds ought to prevail; and chiefly those least luxuriant in vegetation; if as a single crop, in rotation with corn, broad clover only, broadcast from ten to sixteen pound per acre, but best sown in drills, with three feet intervals, less than three pound per acre, from March 15 to April 10. Saint-Fois and Lucern must be so managed; the former is generally understood, and successfully practised; Lucern not so, though no article of food is better for cattle, more productive, or more easily cultivated, in a mellow, healthy, deepish, sandy loam; but it does not answer well till the second season. Such were the author's claims to an "honorary reward" from the good-natured Board! The Letter to the Chancellor of the Exchequer is not much longer than the description of it in the title-page; and is intended to prove, that the potatoe would at all times be well employed in the manufacture of starch, to the entire exclusion of wheat.

Lastly, Mr. B. insists that cattle and sheep, especially the latter, will feed with more avidity on potatoes raw and unwashed, than on any thing else; though they will hesitate a little for two or three days.

Within this small compass we have endeavoured to compress every idea which the author has presented to us. How he could, with such scanty materials, make a book of 42 pages, would be wonderful; if the garrulity of agriculturists did not preclude all wonder. The talents of this notable Secretary, seem to be just the reverse of that man's, who is said to have transcribed the *Iliad* of Homer in characters so minute, that it was contained in a nut-shell.

ART. 35. *Lecture, from his Excellency General Washington, to Arthur Young, Esq. F. R. S. containing an Account of his Husbandry; with a Map of his Farm; his Opinions on various Questions in Agriculture; and many Particulars of the Rural Economy of the United States.* 8vo. 172 pp. 3s. Richardson, &c. 1801.

We may defy all the farmers of England to collect from this book one tittle of information that is worth a single straw. Nearly the same challenge may be given to American farmers. For what purpose, then, can it have been published? For three purposes, manifest throughout the work: 1. To proclaim to the world, that the author (for there is little or nothing of his own) had the honour of corresponding with General Washington. 2. To promote the sale of his *Annals of Agriculture*, by such encomiums as these, which few other modest men would have published: "your Annals shall be this guide,—this good practical guide." P. 3.—"This useful and beneficial work; than which nothing, in my opinion, can be more conducive to the welfare of your country." P. 7.—"I often read with pleasure Mr. Y.'s writings; I admire his genius, and respect even his enthusiasm, in which he often strikes out fine thoughts." P. 147, &c. Mr. Y. desired to enrich his Annals by publishing extracts from the General's letters; but the cautious American would not be taken in. 3. To vilify the British Constitution, in church and state. At pp. 147, &c. we find such a vulgar, republican, puritanical invective against princes, nobles, and clergy, as no Englishman (surely) who loved his own country ever sent into the world. It is penned by an American, whose "good sense" Mr. Y. admires, and whom the General styles "a man of humour," mistaking for this good quality boresomeness and scurrility. We shall not stain our pages by extracting this scandalous passage; but shall recommend it to the Right Honourable and Right Reverend members of the Board of Agriculture to consider well; whether such a Secretary as they possess ought to have any concern in the management of their publications.

POLITICS.

ART. 36. *The Letter of the Honourable Charles James Fox to the Electors of Westminster, dated January 23, 1793. With an Application of its Principles to subsequent Events. By Robert Adair, Esq. M. P. Second Edition.* 8vo. 120 pp. 3s. 6d. Ridgway. 1801.

The Letter of Mr. Fox to his constituents having been published before the commencement of our literary career, is not properly within our jurisdiction as critics. As politicians, we could not have been induced to approve of the strange measure which it endeavoured to justify; we think we could have produced arguments of some weight in support of an opposite opinion; and perhaps have shown, that the Honourable Gentleman has misrepresented the state of the question: but, after the volumes which have been written on this subject

ject by the ablest writers of the age, such a discussion would be trite and superfluous. This well-known production is now republished by Mr. Robert Adair, a gentleman who has long been a satellite to the great luminary of opposition, and who is also known to the public, if not as "having wit himself," at least as "having been" the cause of it in others." His object by this publication is not, he assures us, to exhibit a subject of personal triumph to Mr. Fox; but (we use Mr. A.'s own words) "left the great question of his public conduct in 1792 *should steal down the stream of occasional controversy, or lose itself in the stagnant impotence of what is now produced in the world for a system of amendment and moderation.*"

After this specimen of Mr. A.'s *correctness* of taste and *perspicuity* of language, the reader will easily conceive the nature of this publication; in which, to the plain, unaffected, and nervous sentences of Mr. Fox, the "purple patches" of Mr. Adair are sewed with about as much skill as they are wrought with genius and invective. After a Preface, written for the most part in a style similar to that of the preceding quotation (and in which we are told of "*an amalgam of alarms,*" of the same alarms "*perpetuating a nullity and inefficiency,*" and of "*the law itself going mad,*" &c. &c.) our ingenious commentator divides the Speech of his friend into three portions; and, at the end of each, gives us what he calls "results." The principal object in these "results" (so far as the writer's object can be discerned through the cloud of incongruous metaphors and affected expressions) is to show, that, by concluding a peace with France, although the monarchy has not been restored, we have sanctioned all Mr. Fox's arguments, and fulfilled all his predictions. To discuss this subject in a satisfactory manner, and expose the numerous but awkward sophistries of this writer, would far exceed the limits of a Review. Suffice it to say, that he assumes, without the least proof, that a peace, consistent with the honour of the country, would have been obtained, nay secured, by the mode of conduct proposed by Mr. Fox; he assumes, that the present Government of France is as little able to maintain the relations of peace as were the Executive Council in 1793, and all the ephemeral rulers of France who succeeded them; and he presumes, contrary to fact, that the restoration of the Bourbons was not, as Mr. Pitt so often declared, only a desirable mean of obtaining peace; but that it was the direct and real object of the war. The best and most specious remarks of Mr. A. are towards the conclusion; where he argues, that alliances should have been formed, and the war carried on, either solely in order to restore the French monarchy, or solely to preserve the balance of Europe; and that we should have made an explicit declaration (of our views) to France, and the powers at war with her, previously to our hostilities. All this is very plausible in theory; but if the circumstances which arose previously to, and during the late war, were duly and impartially weighed, it would, we suspect, be found scarcely possible to have reduced it to practice.

* Vid. the celebrated Anti-Jacobin Newspaper *passim*.

ART. 37. *Observations and Reflections on the Impropriety of interfering with the internal Policy of other States. By the Rev. William Benson, of St. Mary Hall, Oxon. In a Letter addressed to the Right Hon. Henry Addington, Chancellor of the Exchequer, &c. &c. 8vo. 18pp. 1s. Debrett. 1802.*

The liberty which most of our public journals have taken in commenting on the character and conduct of the First Consul of France, is warmly censured by this writer; and perhaps this liberty has been carried too far. Let it be remembered, however, that the publishers of these journals are amenable to the laws for every unwarrantable invective against a foreign government in amity with us, as much as if it were directed against our own; and that a prosecution is now going on against a periodical writer, for exceeding, as it is conceived, the legal privilege. Let it be also remembered that, during the late war, governments, not only at peace with but the allies of our own, were publicly vilified in the most opprobrious language; and we do not recollect that any prosecutions were instituted on that account. We are not advocates for abuse and scurrility; but the proceedings of France, since the peace, are so open to animadversion, that, in the only country enjoying a free press, it is not possible, nor desirable, that it should be wholly suppressed. From the style of the latter part of this Letter, we conceive the author to be a well-meaning enthusiast.

ART. 38. *Profusion of Paper Money, not Deficiency in Harvests; Taxation, not Speculation, the principal Causes of the Sufferings of the People. With an Appendix, containing Observations on the Report of the Committee of the House of Commons, appointed to enquire into the high Price of Provisions; and an important Inference from Mr. H. Thorne's Speech in Parliament, on March 26. By a Banker. 8vo. 32 pp. 1s. Jordan. 1802.*

In an Advertisement prefixed to these Letters, we are told that they were first published in an evening paper; and that they are submitted to the public a second time, "from a just apprehension that the same causes which, in a year of plenty, produce the present degree of distress, will, in seasons of scarcity, if suffered to exist, expose the nation to the most serious calamity."

The first of these Letters sets out with a denial of the principle, that *the price of commodities in trade is as their scarcity combined with their demand*. This, the author observes, seems to be contradicted by experience; for he thinks the quantity of corn in hand when these Letters were written cannot be less, or the demand much greater, than in 1794; yet the prices are (or rather were) higher than at that period. The cause of this difference is, according to him, that money, or what was *once* its representative, paper money, "has increased to a proportion much higher than it used to bear to the quantity of the commodities for which it is exchanged." To prove and illustrate this point, is the object of the remaining part of this Letter. In the second Letter, the author objects to the Salt and the late Income Taxes, as affecting the price of the most necessary articles of life. We believe there is not a minister of this country who would not

thank,

thank, may highly reward, a writer, who could point out a productive and efficient tax, by which the people at large would not be immediately or immediately affected. The third and last Letter contains a short defence of Mr. Boyd's doctrines against the attack of Sir F. Baring. In the Appendix, some objections are made to the report of the Committee of the House of Commons, on the price of provisions; and the opinion maintained in the Letters further illustrated and enforced.

Upon the whole, this writer shows an acquaintance with the subject of which he has treated, and has placed his arguments in a clear and striking light; but we think he errs, in ascribing to one or two causes that which a concurrence of many circumstances produced.

ART. 39. *The Impolicy of returning Bankers to Parliament in the ensuing Election. Including Strictures on the Productions under the Signature of Common Sense, &c. &c. Dedicated to His Grace the Duke of Bedford. By a Friend to the Poor, the Commetce, and the Constitution of England.* 8vo. 34 pp. 1s. Jordan. 1802.

In this, as in other instances, it has not been in our power to give our readers any sketch of a work referring to the General Election till after that event had taken place. This circumstance, however, is not in the present case very material; as the author's arguments apply to a general system of commercial policy, the continuance or alteration of which is not likely to depend on the admission of a few bankers to seats in Parliament, or their exclusion from that honour.

The author first enquires "by what means, since the commencement of the last century, the poor of England have increased in number and diminished in comfort?" And he professes to prove, that "the unconstitutionally commanding tone of the ministry" (a fact the existence of which he assumes without proof) "and the dearth of necessaries, are brought upon England by one and the same instrument, and also what that instrument is."

"This instrument," or rather this cause, of dearth, the writer before us (with Mr. Boyd, and the author of the preceding article) insists is "the increase of the circulating medium." He censures, we think with justice, the practice of lending, not only money, goods, and securities (which every man has a right to do) but the lender's own credit, arguing that "credit is not property, and ought not to be passed upon and charged to others as such." Thence, he says (as the poor cannot, for want of credit, manufacture this paper) "the unequal distribution is not only proved, but shown to be essentially inherent in the circulation of fictitious paper."

Among the bad effects of accommodation paper, this author reckons that, by its influence, the exertions of patriots, such as Fox, Sheridan, Norfolk, Bedford, with a long *et cetera* (we suppose Tooke, Thelwall, O'Conner and Co.) have been defeated. Of this assertion, we look in vain for the proof. Could the author furnish such proof, we think he would do more for the support of this obnoxious paper credit, than all he has done to overthrow it.

A 2 2

After

After all, since paper credit is a necessary attendant on, and support of, commerce; although we may admit that the loan of paper, and consequent increase of the circulating medium, be an abuse of that credit; it will be extremely difficult to eradicate the evil without injuring fair and necessary paper credit, of which the fictitious credit complained of is a consequence. The writer before us deserves praise for pointing out the mischief; but it remains for others to suggest a safe and practicable remedy.

MISCELLANIES.

ART. 40. *Hints, designed to promote Benevolence, Temperance, and Medical Science.* By John Coakley Lettson, M. D. &c. Three Volumes. 8vo. 11. 8s. 6d. Mawman. 1801.

Upon Dr. Lettson's claims, as a man of extensive and active benevolence, there is no occasion to expatiate; and there is hardly a charitable institution in this county which is not indebted to the energy of his zeal, and efficacy of his talents. Of these useful and interesting Hints, the greater part have appeared in print before; but they are now given in a more systematic and elegant form, and are also accompanied by thirty-nine plates, which exhibit more or less satisfactory likenesses of individuals, whose diligence and exertions in the cause of benevolence have long been notorious to the world. It is altogether a pleasing publication; and the additional, and almost innumerable, testimonies confirming the great and wonderful effects of vaccine inoculation, which are here adduced, must surely remove all remaining doubts of its success from the most persevering and obstinate incredulity.

ART. 41. *An Apology for differing in Opinion from the Authors of the Monthly and Critical Reviews, on Literary Communications, Variolous and Vaccine Inoculation, Dr. Jenner's Discovery of Vaccine Inoculation, the Means of preventing Febrile Contagion, and the Establishment of Charitable Institutions.* By John Coakley Lettson, M. and LL. D. Member of several Academies and Literary Societies. 8vo. 2s. 6d. Mawman. 1802.

Our brother reviewers, some of them at least, differed in opinion from Dr. Lettson upon the subjects enumerated in the title-page of this pamphlet. An investigation of particulars would in us be invidious; we can only therefore say, that Dr. Lettson's vindication appears to us sufficient and satisfactory, and more essentially so in all that relates to Dr. Jenner and vaccine inoculation.

ART. 42. *The Works of Solomon Gessner, translated from the German, with some Account of his Life and Writings.* In Three Volumes. 12mo. 18s. Cadell and Davies. 1802.

The name of Gessner is popular, and this publication will, we doubt not, have an extensive circulation. For our parts, we have no scruple

scruple in avowing, that his works with us stand in no very high estimation. With the exception of the *Death of Abel*, they inculcate no maxims of moral virtue, no precepts of political sagacity, no rules for the conduct of life, which entitle them to particular recommendation from the guardians or directors of public taste. The *Idylls* are fantastical, effeminate, and absurd; the *Letter*, however, on *Land-scape-Painting* contains many sensible remarks, and cannot fail of being useful to young artists. This edition is very elegant, and adorned with various engravings, of different degrees of merit.

ART. 43. *Atala, from the French of Mr. de Chateaubriant, with explanatory Notes.* 12mo. 5s. Robinsons. 1802.

This is a pleasing but melancholy tale, which, though encumbered with eccentric opinions and strong improbabilities, excites an interest which will not permit the reader to throw aside the book till the story is finished. It has excited some warm controversy in France, as it involves the question of the vow of perpetual celibacy.

ART. 44. *Remarks on the French General Reynier's (Regnier*) Narrative of the Campaign in Egypt. By an Officer employed in that Country.* 8vo. 45 pp. 2s. Cadell and Davies. 1802.

When the Narrative of General Regnier made its appearance, the character which we heard of it from various quarters induced us to wish, that some intelligent officer of the British army employed in Egypt would favour the public with a full statement of the military transactions in that country; which, we understand, have, in many instances, been greatly misrepresented by the French General. This task has been very ably performed by Sir Robert Wilson, in the work with which this number commences. The little tract before us (to which, we think, the author's name should have been prefixed) professes only to correct a few of the most important and striking misstatements in the French account, particularly as to the numbers of the respective armies, and the occurrences of the three principal actions between them; namely, that on the landing of the British, that of the 13th, and the decisive battle on the 21st of March; respecting all of which, there are glaring misrepresentations in Gen. Regnier's Narrative. In the first place, he has artfully diminished the force of the French army, by striking out all the officers of that army, all the artillery men, and other persons in that department; and he has increased the force under General Abercrombie, by calculating the strength of each corps in round numbers, and making no allowance for sick. By correcting these calculations, the author before us makes the number of French military men in Egypt fit for service to amount to 24,864; and he asserts (with the greatest probability of being near the truth) that the

* By what licence this writer has accommodated the English spelling to the French pronunciation, we know not. *Rev.*

effective men of the British army who landed hardly amounted to 15,000. In remarking upon Gen. Regnier's account of the landing of our troops, this author has briefly but strikingly described the circumstances under which that landing was effected, namely, "the steepness of the beach, the nature of the sand hills, the cover which they afforded to the French, and, above all, the incessant fire which they could keep on the boats, without the possibility of receiving a shot in return." From the above circumstances, and others there stated, he infers (contrary to the French General's assertion) that the force posted to oppose the landing was sufficient for that purpose, had not the invading troops shown the most determined courage and constancy. He then states Gen. R.'s account of the affair on the 13th, and reduces the wonderful heroism said to be displayed by the French troops to "a retreating fire kept up at intervals from their different corps, and a charge made by their 3d Dragoons on our 90th regiment," which was received with equal resolution, and effectually repelled. In discussing the events of the battle on the 21st of March, he shows it to be probable, that the French force exceeded 12,000 men; and he justly observes, that a great part of Gen. Regnier's description of that battle is "no less than an eulogium on the English troops," which he considers as then amounting to little more than 13,000 men, and consisting entirely of infantry; of which he declares (and, we believe, with perfect truth) that not above one third were opposed to the enemy, almost the whole of whose force was thrown on the right wing of the British army. A very unjust censure on Gen. Hutchinson, for the slowness of his march to Cairo, is also effectually repelled: and this little work is, so far as it goes, well calculated to do away the misrepresentation of the French writer.

ART. 45. *History of the Otahiteian Islands, from their first Discovery to the present Time. Including an Account of the Institutions, Government, Manners, Customs, Religion, and Ceremonies of the People inhabiting the Society, the Friendly Islands, and the Marquesas. With an Historical Sketch of the Sandwich Islands. To which is added, an Account of a Mission to the Pacific Ocean, in the Years 1796, 1797, and 1798.* 8vo. 300 pp. 3s. Ogle, &c. Edinburgh and London. 1800.

About half of this book was written by one nameless hand, and the rest by another, differing in their powers, or in the application of them, as much as any man's right hand ever differed from his left. The former part of the book is written with much incorrectness and coarseness of style, but with an appearance of respect for religion; in the other part, the style is superior, but philosophy (or what is so called) seems to be substituted for religion. Neither of the writers show any prejudice in favour of kings, nobles, or clergy. We cannot suppose that the Missionary Society countenances such publications; at least, we hope not.

ART. 46. *A few Days in Paris, with Remarks characteristic of several distinguished Personages.* 8vo. 1s. 6d. Hatchard. 1802.

This pamphlet is evidently the production of an honest, sensible, and loyal writer. He tells us, which we are not sorry to hear, that the rage for going to Paris is on the decline; he adds, which we are not surprised to know, that the face of the First Consul is strongly marked with melancholy, reflection, &c. and that he is impenetrable even to his friends. He expresses himself hurt at seeing Mr. Fox regular in his attendance at the Thuilleries; and tells some pleasant anecdotes, in an agreeable manner, of the French Institute, the state of the Arts, the Theatres, &c. An original Letter of the gallant Sir Ralph Abercrombie will be found in the Addenda, highly honourable to his memory.

ART. 47. *The Natural History of Quadrupeds, including all the Linnaean Class of Mammalia; to which is prefixed, a General View of Nature for the Instruction of Young Persons. In Two Volumes, with Plates.* 12mo. 14s. Johnson. 1801.

This publication may be considered as a companion to the Natural History of Birds, printed some years since for the same bookseller, and intended for the amusement and instruction of children. It is extremely well executed, and the plates are very superior to what generally accompany books of the same price. The work of Dr. Shaw is on a more extensive scale; and of that, the author of the present work has availed himself; these two volumes therefore may be considered as an excellent epitome of information, with respect to all the Linnaean class of mammalia. It is the performance of two different hands; but they, as the difference is hardly perceptible, seem to require no more particular notice.

ART. 48. *The Science of Teaching applied to Elocution, Poetry, the Sublime of Scripture and History, with a novel and improved Arrangement of the latter, for the Use of classical Pupils. By David Morrice, Author of the Art of Teaching or communicating Instruction, lately published.* 12mo. 168 pp. 3s. Lackington, &c. 1801.

Mr. D. Morrice is an assiduous publisher; we have had him before us several times; and his book mentioned in the title-page may be found at p. 450 of this volume. He must be distinguished from Mr. A. Morrice, the brewer. In the present book, there is little to demand particular attention; and the novel arrangement of history consists only in placing sacred and profane history in two parallel columns, which, for a large part of the latter, of course leaves a vacant space by its side, very convenient for the extension of the book.

ART. 49. *Three Discourses: 1. On the Use of Books; 2. On the Result and Effects of Study; 3. On the Elements of Literary Taste; delivered at the Anniversary Meetings of the Library Society at Chichester, Jan. 1800, 1801, 1802.* 12mo. 180 pp. 4s. Johnson. 1802.

These Essays, though now first collected into a volume, appear, by their separate pages and titles, to have been printed respectively in the
years

years in which they were delivered. Though the author's name is not affixed to them, it is perfectly evident that it can be no secret in the neighbourhood of the Society for which the Essays were written. We, however, have determined to give our commendation of them, after satisfying ourselves that they deserve it, without the chance of being biased by a name. They are certainly replete with good literature, correct taste, and sound principles, delivered in a modest manner, but in an elegant style.

We see with pleasure that the author, who thus undertakes to edify a provincial Society, is strong in his opposition both to Atheists and Deists; it is well known that this has not always been the case in literary Societies, particularly in foreign countries. The practical advice of this author, for making the best advantage of reading, by Common-places and other aids, is sensible and judicious. He recommends, in particular, the careful and studious application to good books, instead of the hasty and indiscriminate reading which is but too prevalent. He points out to his auditors "how lamentable a waste of time that person must incur, who runs rapidly through a great number of books, with the vain hope of appeasing a restless spirit of curiosity, reflects very little (for, in truth, he has no time for reflection) on what he reads, makes no minutes or extracts from the books he thus glances over, and closes volume after volume, with perhaps the distinct recollection of nothing, but the words of the title and the name of the author." P. 37. This very just and important opinion he corroborates by the authority of Professor Dugald Stewart. The writer of these Essays may, on the other hand, we think, be very properly mentioned as an example of the advantages derived from the opposite conduct; of a mind stored by studious reading, and a judgment formed by careful exercise.

ART. 50. *Four Essays on Practical Mechanics, the First on Water-Wheels; the Second on the Steam-Engine; the Third on Mills; and the Fourth on the Simplification of Machinery.* By Thomas Fenwick, Coal Viewer. 8vo. 83 pp. with Two Plates, 3s. Mawman. 1801.

The chief design of this work, the author informs his readers, is "to assist civil engineers and millwrights in the business of calculation, which is one of the most tedious parts of their professions."—"Rejecting algebraical formulæ," he adds, "I have endeavoured to explain the subjects with the utmost simplicity and perspicuity." That this plan is of a useful nature will not be denied. It is performed chiefly by means of tables, which, from the clearness of their arrangement, require but little explanation. The calculations of weights and velocities for the steam-engine, are carried to a great extent, and must be of much convenience to persons employed in their construction, or having occasion for their application. The fourth Essay, "on the Simplification of Machinery," is of a different nature, but not less useful. It is employed to confirm and illustrate the great mechanical principle, that simplicity combined with adequate effect, is the perfection of the art. "If we judge," says he, "of some engineers by their works, we may very justly suppose, that they imagine the perfection of machinery consists in a multiplicity of wheels giving motion

to each other, and that they consider a great complication of wheels in the machine, as a multiplied display of their knowledge." That the contrary is the fact, is well known to all who have studied mechanics on true principles, and Mr. F. deserves commendation for giving all possible illustration to a truth of such importance.

ART. 51. *The Sequel to the Sketch of the Denominations of the Christian World; being Testimonies in Behalf of Christian Candour and Unanimity, by Divines of the Church of England, the Kirk of Scotland, and among the Protestant Dissenters. To which is prefixed, an Essay on the Right of private Judgment in Matters of Religion. By John Evans, A. M. Master of a Seminary for a limited Number of Pupils, in Pullin's-Row, Islington. Second Edition. 12mo. 214 pp-32. Symonds. 1801.*

The little work, to which the present is a Sequel, was noticed by us, in our sixth volume, p. 675, and we there praised the general deduction made in favour of charity and moderation. That publication has been much approved, and has reached a fifth edition, with much augmentation.

This Sequel is wholly dedicated, excepting the introductory Essay, to the illustration of the Christian virtues above-mentioned, from the writings of divines of various denominations. The divines of the Church of England stand first, and are cited to the number of thirty-three; then twelve divines of the Church of Scotland; and, lastly, thirty-one of the Protestant Dissenters. To calm the violence of dissension, without abating the proper zeal for truth, is to render a most essential service to mankind. Such we believe to have been the design of Mr. Evans, and most cordially do we wish success to an undertaking so praiseworthy.

ART. 52. *A Table, serving to show the Interest of any Sum, for any Time, at 5 per Cent. Also a new, accurate, and expeditious Method of computing the Interest of a large Account. By Richard Watson. 8vo. Hurst, &c. 1802.*

The publication of tables to abridge the labour of calculating is always an act of service to society; if the tables be constructed with sufficient care and accuracy. To ascertain this, however, would require almost as much labour as to form the work; and therefore we can seldom undertake to say more for a publication of this kind, than that the design is good. To this commendation Mr. Watson's book appears to be entitled; and we can the more boldly recommend it to trial, as no great sum will be hazarded in the purchase.

ART. 53. *A View of the Commerce of Greece, formed after an Annual Average from 1787 to 1797. By Philip Beaujour, Ex-Consul in Greece. Translated from the French, by Thomas Hattavell Harnes. 8vo. 463 pp. 9s. Wallis. 1800.*

The name of Greece naturally awakens the idea of the ancient arts, and the monuments of the fathers of letters; but little of that kind comes within the scope of this volume, which is devoted principally to modern

modern commerce. The author begins with Macedonia and Salonichi; and, after some description of the topography, expatiates on the tobaccos of the former and the cottons of the latter. It is remarkable, that *Érés* is the district where the cotton grows. When we come to Attica, we see, with some satisfaction, that the Attic bees still retain their ancient pre-eminence. "In general," says the author, "the honey of Attica, and that of Mount Hymettus in particular, have preserved their ancient reputation, and they merit it. The honey of Mahon and Narbonne, which is the best we know of, cannot be compared to them, either for perfume or sweetness. Notwithstanding *it is red*, the Athenian honey is of the finest transparency: what distinguishes it from our honey is, that it is thick, without being either clotted or congealed." P. 112. The wax, however, is said to be inferior to ours.

As a new kind of view, taken of an interesting country, this work must have some attractions for the man of letters; but, to the commercial man, it is of much more importance, both as it points out the ideas of the French respecting that part of the Levantine commerce; and doubtless furnishes many facts, of which the English merchant may take advantage. He may perhaps be surprised, at p. 134, to be told, that the English export the *châli*, or *châlon*, to Greece, till he recognizes, in the latter term, the English word *Shalloon*, Frenchified. He will not, however, be astonished at the following sentiment. "So long as we ourselves consume the productions of India, we must be tributary to the English, or (must be) their rivals." P. 254.

FOREIGN CATALOGUE.

FRANCE.

ART. 54. *Les trois âges des Colonies, ou de leur état passé, présent et à venir; par M. de Pradt, membre de l'assemblée constituante; 3 Vols. in 8vo. Paris.*

The intention of the author, in the first Part, is to make an extract from *Raynal* in favour of youth.

"De le purger de toutes les licences et de tous les écarts qu'il s'est trop souvent permis sur les objets les plus sacrés. Enfin d'offrir les rapports politiques des colonies, exempts de toute considération contraire aux principes, avec tout ce que l'homme le plus curieux de connaître l'histoire des établissemens européens peut désirer de savoir."

The object of the second Part is to give an account of the augmentations and improvements of the colonies, and of the new relations which

which have resulted from them. In the third Part, the author points out "le parti que l'on n'est plus maître de n'en pas tirer."

With respect to the first Part, we must observe, that whereas *M. de Pr.* professes to give only an extract from *Raynal*, without any addition, the statistical picture of the colonies has undergone very important changes since the year 1775. The man, therefore, who is *curieux de tout savoir sur les colonies*, must be obliged to have recourse, for this purpose, to other works, particularly those published by the English since that of *Raynal*, many of which have been translated into French.

M. de Pr. here regards the colonial establishments as an invaluable source of riches and prosperity to Europe; and, at the sight of this magnificent spectacle, instead of crying out with *Raynal*, "malheureux Européens! pourquoi avez-vous des colonies?" he says, "heureux Européens! peut-on vous trop féliciter de posséder des colonies, &c."

If the author had treated *Raynal* with harshness in the beginning of the volume, he afterwards softens the severity, by informing us, that he, at last, "a déploré l'abus de ses principes . . . a travaillé à en arrêter le cours . . . a expié par une déclaration solennelle la part qu'on aimoit à lui attribuer dans la révolution . . . est descendu volontairement du trône où l'idolâtrie philosophique du temps l'avoit élevé . . . a abandonné aux regrets le soin trop tôt rempli d'abrégér sa carrière, &c."

The second volume treats of colonies in general, of the system of colonization among the ancients, and of the manner in which it differs from that of the moderns. *Smith* has examined these matters under the same point of view. *M. de Pr.* copies him almost word for word.

"Les colonies sont des fermes exploitées au profit de l'Europe;—elles sont essentiellement productrices de denrées et l'Europe en est essentiellement consommatrice:—les bras son trop rares aux colonies, les produits trop sérieux pour qu'elles deviennent manufacturières: le but est d'empêcher que la balance ne soit trop inégale entre les produits bruts coloniaux fournis à l'Europe et les projets manufacturés donnés en échange aux colonies."

The author has likewise adopted the principles of the same writer on exclusive privileges; but by a contradiction, of which there are other examples in this work, he contends for the continuance of slavery. According to him, "*l'esclavage est un objet d'intérêt commun*" and "*l'affranchissement des esclaves un acte tout-à-fait anti-social, coloniale-ment parlant.*" With respect to Mr. *Wilberforce*, he says that he should find himself at a loss d'*assigner la nuance précise entre ses discours et ceux de Brissot*: and, as it is not possible that a government, a statesman, or a philosopher, should either act honourably or think justly when they differ from *M. de Pr.* he accounts for this dissimilitude in the following manner.

"C'est qu'il est dans la nature des mauvaises causes de faire descendre les hommes au dessous d'eux mêmes, comme de la nature des bonnes de les élever en proportion."

The

The change produced in St. Domingo by the Revolution the author thus describes.

“ Le nègre a cessé d'être esclave: il en a perdu toutes les habitudes.— Avant la révolution, il révérait dans le blanc un être supérieur à lui.— Aujourd'hui non-seulement il est libre, mais il fait fortune! C'est le riche parvenu des colonies.— Les nègres ont détruit les classes supérieures.— S'ils travaillent, ce n'est plus pour le compte d'autrui, c'est pour le leur.— Le nègre a excellé dans le métier des armes, pour lequel il est très-propre; il remplit tous les grades de l'administration et de l'armée.— Il a vaincu et mis en fuite le blanc, sur lequel il se permettoit à peine de lever les yeux: il l'a supplanté, et trop souvent avec avantage, dans toutes sortes d'emplois.— Il y a plus: en Amérique comme en France, il s'est élevé de la tourmente révolutionnaire des hommes à grands caractères, à grands talens, qui ayant su réunir l'humanité aux lumières, ont relevé la caste noire, ont donné du lustre à ses actions, du poids à ses prétentions.— Comment effacer de leur souvenir les temps où ils furent libres, dominans, vainqueurs de ces mêmes blancs qui voudroient les maîtriser de nouveau ?”

At last, *M. de Pr.* quits the past and the present, that he may look into the future state of the colonies; and here, from Chapter XI. his work begins to assume a somewhat better character. In excuse, however, for some imperfections, he observes, that his book was written in 1797 and 1798, but that it was printed in 1802; since then he appears not to have been ignorant of the difference of the times, of circumstances, and of the grounds of his results, what could have prevented him from rectifying them?

We agree with *M. de Pr.* where he says, that, in a work of this nature, “ les égards ne sont dus que dans l'expression; mais ils ne le sont point dans l'énoncé même de la pensée, toutes les fois que, bornés à la simple spéculation, elle ne renferme ni provocation perturbatrice pour l'état, ni provocation injurieuse pour les particuliers. Telles sont les vraies limites de la liberté d'écrire.”

The eleventh Chapter has for its object, to ascertain the present state of the different nations of Europe, in regard to their colonies; and to point out the causes which have produced this situation. It results from this investigation, that England is arrived at the highest degree of colonial and maritime power; and that the difference between this country and the rest, in both these respects, is immense; that Spain, which is the first in surface, and which might likewise be so in riches, but which still remains the second, might suddenly become the last. France is here, from particular considerations, but slightly mentioned; while Portugal and Holland are placed in the third rank. England, the author says, is indebted for the prosperity of its colonies to its consistent and judicious administration. The other nations of Europe are arrived, by opposite vices, at results not less opposite.

But what is to be done for these colonies in the state which *M. de Pr.* considers them to be? It is here that the system of the author commences. He wishes, with some other writers, that the sovereignty of them, and all exclusive privileges, should be abandoned; and that they should be assisted in rendering themselves independent. He lays

it down as a principle, " que l'indépendance est innée avec les colonies et qu'elle s'accroît par leur prospérité, avec leur population :—que les changemens arrivés dans les puissances de l'Europe sont de nouveaux élémens d'indépendance qu'a complétés la révolution française :—que les colonies, l'Inde exceptée, sont parvenues au moment de leur séparation avec toutes les métropoles."

M. de Pr. conceives, that the nations of Europe would always, without any further expence, be abundantly supplied with these articles of commerce, if they had the means of paying for them; which would chiefly depend on the amelioration of their own agriculture.

Thus would be formed from fifteen to eighteen independent states; for an account of the arrangement and limits of which, we refer our readers to the book itself.

We imagine, however, that it would be extremely difficult to prevail on England, which is so advantageously possessed of the two Indies, to give them up to the common mass; or on Spain and Portugal, which are not, like England, in a situation to reimburse themselves by their industry and their commercial system; to renounce the millions derived from Brazil, Peru, and Mexico: even the French and Batavian Republics would have sacrifices to make, to which they would probably object.

After having exalted and exaggerated the colonial riches, the author undervalues them in the last part of his work. He estimates at 600,000 francs annually for the Philippines, and at a million for the Spanish part of St. Domingo, what these almost unproductive colonies cost Spain. The net produce which Spain draws from Peru and from Mexico, he reduces to sixty millions. *Espr. d. Journ.*

ART. 55. *De l'état de la culture en France et des améliorations dont elle est susceptible, par de Pradt; 2 Voll. in 8vo. Paris. 1802.*

A Letter to Mr. *Arthur Young* is prefixed to this work. Mr. *Arthur Young* appears to the author to deserve the name of restorer of French agriculture, of which *Olivier de Serres* is to be regarded as the father.

This work is not presented by its author merely as a treatise on the agriculture of France in particular, but as a general account of the richness of its territory; to which he exhorts its inhabitants to give all the development of which it is susceptible.

The tract of land which most astonished Mr. *Arthur Young* by its goodness, was that which is extended from Calais to the Loire; but the sight of its abundant harvests did not conceal from him the faults committed in its agriculture, which is too exclusively confined to tillage.

" L'agriculture," says M. de Pr. " considérée en général, n'est pas autre chose que l'ensemble des produits de la terre, et des moyens d'en extraire la plus grande valeur. La terre est le sujet, l'agriculture le moyen, le produit le résultat et le but. Le labourage n'est qu'un de ces moyens au-delà duquel il peut en exister mille autres suivant les localités.

localités. Les animaux sont sûrement au premier rang de ces moyens, comme valeurs et comme moyens de ces valeurs. Les animaux valent par eux-mêmes, et font valoir la culture par l'exploitation et par les engrais. Ils apportent donc au cultivateur un triple profit, ou plutôt ils sont à eux seuls toute sa force et sa richesse.— Leur utilité, comme engrais, est méconnue presque partout; comme valeur, elle l'est encore davantage. Par l'une de ces erreurs, le cultivateur se borne à l'entretien d'un petit nombre d'animaux, sans songer à la fertilité dont une quantité plus grande seroit la cause. Par l'autre, il nourrit indistinctement un animal d'un prix très-vil, aux mêmes frais qui suffiroient à l'éducation d'un animal supérieur qui renfermeroit dans un seul individu le prix de plusieurs; ignorant qu'un ou deux animaux de belle qualité rendent autant, et même davantage que des récoltes céréales tout entières.”

Ibid.

ART. 56. *Mon voyage au Mont-d'Or; par l'auteur du Voyage à Constantinople, par l'Allemagne et la Hongrie. Paris. 1802.*

The author's rapid excursion to Constantinople has been generally read and admired: at present, he conducts his readers through some parts of his own country, as Berry, the Bourbonnais, Auvergne, la Limagne, and, lastly, to the Mount d'Or. These countries may not, indeed, excite so much curiosity as Constantinople, with its seraglios and its mosques; but this he conceives to arise from a prejudice which is here combated.

“ Le monde,” says he, “ est moins grand qu'on le pense, et la France l'est beaucoup plus qu'on le croit. J'abandonne à mes successeurs le soin d'établir cette vérité par des observations multipliées dans le même genre. Ce n'est pas moins une découverte qui m'appartient, qu'on auroit pu m'enlever; mais je prends date.

“ Au reste, c'est ma profession de foi de voyageur seulement que je vous dois. Je vous dirai donc que je pense, avec le philosophe gascon, que le voyage est un exercice profitable, l'ame y acquérant une continuelle exercitation à remarquer des choses nouvelles. J'ai d'ailleurs un avantage qui m'est commun avec Montagne; c'est toujours quelque chose. J'aime les pluies et les crottes comme les canes; la mutation d'air et de climat ne me touche pas: tout ciel m'est un.”

On the modes of travelling, the author observes,

“ Il y a mille manières de se transporter plus commodes et plus sûres les unes que les autres. Les Ostiaks vont en traîneaux, attelés d'une demi-douzaine de chiens. L'abbé Prévost connoissoit beaucoup un roi d'Afrique qui alloit sur une vache; et tout le monde sait que le voyageur Moore rencontra, dans le même pays, un homme qui voyageoit sur une autruche. Riefbeck s'est mis en route avec un fusil sous son bras; Goldsmith s'en alloit avec son violon et son chien. Je connois un Lyonnais qui s'est fort bien trouvé de voyager en aveugle; sa jeune femme le conduisoit: ils arrivèrent de corps-de-garde en corps-de-garde jusqu'en Suisse. Quand on lui demandoit son passeport, elle demandoit la charité.

“ Entre

“ Entre ces diverses manières, nous avons pris un terme moyen ; nous avons un cheval pour deux : car, avec la meilleure volonté d’éviter la magnificence, il faut changer de chemise pour soi, et d’habit pour les autres. Il est désagréable de ne s’entendre dire *mon ami*, que parce qu’on est en veste.”

As a specimen of the author’s manner, we shall present our readers with the following passage, which, we believe, they will not find uninteresting.

“ On croit descendre des nues, quand, du haut de cette chaîne de montagnes, on s’approche de Clermont. A une si grande hauteur, la végétation est trop comprimée pour que ce sol soit couvert d’arbres. Cependant, sur le Puy de-Dôme, d’où s’est écoulée une des laves qui enveloppent P—, un bois qu’on dessouche encore, monte presque au sommet. A mesure que vous descendez, comme de terrasse en terrasse sur ces larges chemins qui ont l’air d’être suspendus, vous passez par degrés de l’hiver au printemps : les fleurs paroissent à travers les haies ; partout les arbres sont sains et vigoureux. Clermont est au bas de ce grand verger, qui commence la Limagne d’Auvergne. Il faut se souvenir qu’il fait froid sur ces hauteurs, pour ne pas trouver grotesques les capuchons et les béguins dont sont enveloppés les hommes et les femmes qui, avec leurs chariots et leurs bœufs, remontent de Clermont dans la montagne.

“ C’est une belle race d’hommes que celle de ces pays : il y a une grande différence d’énergie entre eux et les laboureurs de Beauce ou du Berry ; il y a celle d’un Samnite à un Campanien : aussi est-il difficile de ne pas sourire en entendant à chaque instant le nom de César dans toutes ces bouches là ; le chemin de César, le camp de César, les bains de César. Je crois bien que tous les Auvergnats n’ont pas lu ses commentaires ; mais la plupart savent que leurs ancêtres lui ont résisté glorieusement. Les noms de plusieurs de leurs villes sont des monuments de leur courage malheureux ; *Aubière*, *Périer*, *Romagnac*, sont des noms, imposés par les vainqueurs, aux théâtres de leurs succès, et viennent de *obière*, *perrière*. Périgère est ainsi nommé de sa situation sur l’Allier, que César passa à cet endroit-là même. On y montre les restes du pont qu’il jeta en poursuivant Vercingetorix. J’ajouterois, bien qu’on fait venir *Clemenssat* de *Clementia Cæsaris*, et *Gondolte* de *cum dolo* ; mais ces étymologies ressemblent trop à *alfama*, qui vient d’*equus*.

“ Il y a un peu plus de ressemblance entre les chars romains et les petit chars aratoires, qui vont sur deux roues, sans fers, fermés par devant, et ouverts par derrière, où le paysan auvergnat se tient debout comme un triomphateur ; au lieu d’une longue branche de laurier, il tient un grand aiguillon : les chars de triomphe à Rome avoient cette forme-là, et dans le temps où ils n’étoient pas plus beaux, on voyoit déjà des rois marcher derrière.”

ACKNOWLEDGMENTS TO CORRESPONDENTS.

As we have noticed, very much at large, the excellent work of *Mr. Gentz*, on the politics of Europe (see our present number, p. 628, and two preceding numbers) we are happy to insert an interesting Extract of a Letter from that able writer, to his translator Mr. Herries, which states at large his further designs for the common cause, accounts for an apparent deficiency in his present work, and conveys many important truths.

Extract of a Letter from Mr. Gentz.

" I have one thing farther to request of you. You know that the work, in which you have so kindly interested yourself, is unfinished. The distribution of the heads at the beginning (p. 5 in the English) renders this obvious to every one.

" Even the third division is not completed. The important question concerning the maritime preponderance, or, as the stupid partisans of the French call it, the naval tyranny of Great Britain (which involves the rights of neutral flags) remains to be discussed; and I intended to have added a recapitulation, in order to exhibit the present political state of Europe in one general picture. The *Fourth Part*, which was to have been an enquiry into the domestic condition of the French under the influence of their new Constitution (a very extensive, important, and interesting subject of investigation) is altogether wanting. I promised, you know, to publish another volume; but I was restrained from the accomplishment of this purpose, partly by the political events which changed the face of affairs, and partly by circumstances of a private nature.

" You have supplied in your Introduction, what was wanting for your purpose, on the subject of neutral navigation, in a very complete and satisfactory manner. This question (which I consider to be one of the most intricate, perhaps the most difficult, in the whole sphere of public law) has lately been much discussed, and very ably elucidated in England, where a great number of writings, speeches, and judicial sentences, replete with learning and ingenuity, have almost reduced it to a matter of perfect evidence. But the case is very different indeed on the continent: there is no point of public law on which such gross ignorance prevails, not only throughout the great body of the people, but even in the courts of law, and the cabinets of princes. I could relate anecdotes in proof of this, which would afford laughter to a British public. All the books published on this subject in France, Germany, Denmark,

Denmark, &c. of late years (for I am not speaking of Grotius, Puffendorf, Vattel, &c. and other writers of *reasonable* times) are monuments of the most consummate ignorance, or the most shameful dishonesty. These considerations induced me to resolve to discuss the question in all its bearings, and for that purpose I read every thing written upon it, from the 16th century to the present day. I studied and collated all treaties and conventions, all general laws and particular statutes. I employed myself during eight months exclusively in the pursuit, and was resolved to give the public at once an historical and philosophical account of the subject. As a Third Part to a work already very extensive, this publication would evidently have been too voluminous; I resolved therefore to publish it separately, especially as I had at that time given up my intention of continuing the other work; and though I have been withholden from the execution of this plan, by the unsettled life which I have led since the beginning of the summer, I have by no means renounced it. I conceive that a work, such as I have chalked out, and partly executed, would be useful and instructive on the continent, and very far from unimportant to the interests of Great Britain. I even dare to carry my hopes farther; and though I thankfully confess, that without the writings of British authors on the subject, I could never have obtained the knowledge of it which I now possess; yet I flatter myself that I shall be able to exhibit my subject in some particular points of view, which even for my masters and instructors may have the charm of novelty at least.

"I am now well pleased that I kept back the Chapter concerning the influence of the new Constitution of France on the internal welfare, the moral and social relation of her inhabitants. For although I could at no time have written under the idea that France possessed any thing in the least resembling a Republican Constitution, yet I should not easily have foreseen in the autumn of 1801, that the despotism of the military government, then disguised (however imperfectly) by some constitutional forms, would so soon break through all bounds, and show itself to the world in all its naked deformity. All that Hauterive has said about the accordance of Republican principles, with the wants and inclinations of civil society, is now rendered perfectly ridiculous; but I am convinced that, in other points of view, this is a very serious and important subject, one of the most curious and interesting, that can occupy the researches of the politician; and I will, sooner or later, direct my feeble efforts towards it.

"In order that the English public, who have honoured my works with their attention, may receive some explanation of the abrupt and almost fragmental shape of the book you have translated, and at the same time an assurance, that I shall not cease to labour for the approbation of the worthy and enlightened among your countrymen, by future works, having for their object the interests of Europe and of England (they are the same) I should esteem it a favour if you would take any opportunity (were it even after my departure) to communicate to the public, in a few words, the most material part of what I have here taken the liberty of addressing to you. You will thereby complete my obligations, &c."

In

In reply to an intimation on the subject, we shall only say, that we have no partiality to any particular set of publishers, but have usually mentioned those of London, as most generally known. We can, however, have no objection to extend this notice to those of other places.

The Poems mentioned by a correspondent, who signs himself *an Admirer and Friend*, will certainly meet with due attention, when they come to hand.

We should be much shocked at the statement of *Cler-Lon*, were we not in the constant habit of finding the most opposite sentiments, in companies such as he describes. The evils of the times are many, but despondence is a feeling, to which if we were very liable, we should never have undertaken the *British Critic* at the time we did; namely, in the year 1793.

LITERARY INTELLIGENCE.

Mr. Woodhouse, of *Caius College, Cambridge*, is printing at the University Press a work, entitled *Principles of Analytical Calculation*. The above gentleman is author of some valuable papers in the *Philosophical Transactions*.

The *Rev. E. Nares*, author of the book, entitled *the One is many*, on the Plurality of Worlds, is about to publish a set of plain, practical discourses, written for a country congregation.

The second volume of the much-improved edition of *Hutchins's History of Gloucestershire*, will be published in a few weeks.

Another volume of the *History of Leicestershire*, by *Mr. Nichols*, will be ready in the spring.

The long-expected topographical account of *Surrey*, by *Manning*, is in great forwardness.

A new edition of *Mr. Ellis's Specimens of Ancient English Poetry*, is now in the press.

Mr. Hayley's Life of Cowper, will be published in a few days.

ERRATUM,

In our last, the price of *Mr. Malcolm's work on London*, ought to have been 1l. 11s. 6d. instead of 1l. 1s.

AN

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